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Thesis

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An Investigation into the relevance of JH Newman's *Essay in Aid of a Grammar of Assent* for the practice and development of Key Stage Three Religious Education in a Catholic School.

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Abstract

This study investigates the principles and arguments of JH Newman's *Essay in Aid of a Grammar of Assent*. Newman argued that the mind receives impressions of revealed truth, which form a real and permanent inward knowledge that may be recognised implicitly or explicitly by those who possess it. This recognition is considered by Newman to be an insight into the act of assent to religious belief before it can be understood and explained. According to Newman's epistemology as articulated in the *Grammar* (in the principles of perception, apprehension, assent and inference, first principles, conscience, certitude and the illative sense) the human person can believe without understanding and proof.

This is the hypothesis that is the driving force of this study that uses bracketing to isolate Key Stage Three (11-14 years) pupil insights in accord with qualitative research methods. The pupils of a Catholic Comprehensive in the Greater London area in this study discovered and experimented with age-old and contemporary conventions within the domain of the Philosophy of Religion in response to problem-solving tasks set on the doctrine of the Trinity. This teaching and learning took place long before a secular educational paradigm driven by stage theory would consider feasible. The perception of doctrine as provocative educational materials that the Catholic Church enforces through the processes of indoctrination is not verified in this study. The cognitive challenges of doctrine were found to be no more or less than the cognitive capacities of students. Teaching methodology needs to take a strong account of the teacher as expert as well as the teacher as facilitator of learning. Newman's epistemology reveals the human person as a believing person demonstrating the inherent capacity to believe is critical to an understanding of how pupils learn in religious and non-religious matters.

ACKNOWLEDGEMENTS

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INTRODUCTION

Thinking about religion is central to John Henry Newman's *Essay in Aid of a Grammar of Assent*. Not wanting to typecast Newman, nevertheless it is as a philosopher of religion that his principles and arguments form the stimulus of this study. Newman's project in the *Grammar* was to investigate the potentiality or the capacity of the human person to possess or be possessed by the image of God. Newman's foremost intention is not to demonstrate what God is, but if and how, an image of God could be experienced by the human person of any age, gender or educational status. The by-products of this project were to do all the things philosophers of religion do as described in the 'cartographic metaphor' in *A Companion to Philosophy of Religion*[1]: discuss language, reflect upon a theistic concept of God, provide evidential support for theistic belief, explore whether traditional theistic belief can be reconciled and supported by scientific investigation of nature, examine the relationship between doctrine and lifestyle, be attentive to the distinctiveness of Christian doctrines, operate with a forward looking perspective that actively searches for new directions and philosophical insights.

The increasing uptake of Religious Studies at AS/A Level in English schools reflects a continuing appetite for the long history of Western philosophical thought as well as a growing awareness of its secular and religious consistencies. This growing awareness also encompasses all the major world faiths. Catholicism has a tradition of pursuing this as a project where faith seeks understanding. Religious Education in Catholic Schools has had various ways of going about this project from catechesis to evangelisation with religious education balanced somewhere in between. Catholicism's methods have been shaped by its cultural context and have come under highly critical points of view in recent times.

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[1] Quinn, P & Taliaferro, C. Eds. *A Companion to Philosophy of Religion* Blackwell: Oxford, 2005, p1-3.

This present study has chosen to focus on the application of Newman's principles and arguments in the *Grammar* to the Religious Education of the Key Stage Three pupil population (11-14 years) in a Catholic School in the Greater London area[2]. Newman studies in the past have not embarked upon such a project. Newman himself is explicit about his interest in education: 'Now from first to last education...has been my line'[3]. He is often cited as a Catholic educationalist[4] but Newman studies have chosen to restrict themselves to higher educational concerns. Newman scholars, largely male and clerical, have pursued the theory of his ideas and while there is a general recognition of their potential to be applied to the development of faith education there has to date been a lack of studies that have explicitly done so. Newman asserts that the mind receives impressions of revealed truth, forming a real and permanent inward knowledge that may be recognised implicitly or explicitly by those who possess it. Newman understands this to be an insight into the act of assent to religious belief before it can be understood and explained. In this study this act of assent is examined in pupils - do they assent to religious belief before it can be understood and explained by them?

This thesis begins with a thematic survey in Chapter One of the Oxford Movement as the context for the principles and arguments of the *Grammar*. Historical, literary, philosophical and theological strands are identified as forming the ethos of the Oxford Movement. These strands demonstrate a Newman *dialectic*, from which an epistemology and a method emerges that has implications for how and what pupils in this study can, or cannot, learn about dogma

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[2] For the purposes of this study the school's anonymity has been protected by assigning it a fictitious name – The Edith Stein RC School & Technology College.
[3] Newman, JH. *Autobiographical Writings*. Sheed & Ward: New York, 1957, p259 cited in Avery Dulles *John Henry Newman: Outstanding Christian Thinkers*, Continuum: London, 2002, p134.
[4] Gearon, Liam. *Contemporary Catholic Education*. Eds. MA Hayes & L. Gearon. Gracewing: Leominster, 2002, pp201-213.

and doctrine. This Chapter also includes a Literature Review that encompasses the secondary

materials on Newman's *Grammar*. The diverse strands of Newman's thought are selectively

represented in order to focus on the literature that represents Newman's continuing influence

on the 'cartographic metaphor'[5] that is philosophy of religion.

Chapter Two examines in detail the principles and arguments of the *Grammar*.

The distinctiveness of Newman's principles and arguments (perception, apprehension, assent

and inference, first principles, conscience, certitude and the illative sense) reach forward to an

objective order that is beyond the boundaries of language. Chapter Two examines the inner

processes, as Newman describes them that make sense of the absoluteness of an objective

order. This objective order is found by Newman via the Church Fathers to reside in the

doctrines of the Trinity and the Incarnation. While adhering to this Patristic historicity this

Chapter proceeds by the introspective or phenomenological attitude that Newman himself

employs in the *Grammar*. As Newman explains: 'because I wished to bring out my own

view, and I was sure that if, once I began to read, I should get so confused in the terms and

language of others, so mixed up in their controversies, and carried away with the views which

they opened, that my own work would vanish'[6].

It is the intention of this study to bring new questions and insights to the *Grammar* in keeping

with an acknowledged feminine sensitivity which has helped 'to unmask and correct certain

commonly accepted interpretations...'[7]. Research trends in 'New Feminism'[8] have taken up

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[5] Quinn, P & Taliaferro, C. Eds. *A Companion to Philosophy of Religion* Blackwell: Oxford, 2005, p1-3.
[6] LD xxv 35-36
[7] The Pontifical Biblical Commission. *The Interpretation of the Bible in the Church*. Pauline Books & Media: Boston, 1993, p71
[8] New Feminism has arisen in response to John Paul II's encyclical *Evangelium vitae* (March 25, 1995. No 99) where he called for women to transform culture by occupying a place 'in thought and action which is unique and decisive.' A number of Catholic women academic researchers have articulated an interdisciplinary methodology that adopts a conscious strategy of utilising women's attentiveness to persons to examine faith as personal,

the challenge to explore and articulate the relationship between faith and experience through their 'personal-subjective and the personal-objective dimensions '[9]. In harmony with these trends this Chapter explicitly avoids in its main text other writers by being attentive to Newman's observations of the inner processes of the developing human person. Therefore there is a conscious strategy to merge Newman's voice with the counterpoise of the qualitative researcher's insights in order to avoid modification or alteration even reconstruction of Newman's text. However other writers are discussed in the footnotes and cross-referenced where relevant to other Chapters in this study. This should go some way to avoid any criticism that rival viewpoints are not taken into account. It is not the intention of this Chapter or study in general to simplify Newman's principles and arguments to the point that they 'vanish'. Their descriptive complexity is acknowledged[10] but the following Chapters will explore their seminal nature through an interdisciplinary approach.

Chapter Three examines Religious Education: the Catholic Tradition. The purpose of this chapter is to investigate Religious Education, taught now and in the past, from the point of view of its substance or subject content within the parameters of the Philosophy of Religion laid out in the principles and arguments of Newman's *Grammar*. It proceeds with a definition of Religious Education and from this definition the debate within which this study is situated is explored from the point of view of the historical review of catechetical movements, Church teaching, educational theory, philosophical and anthropological developments, models of Catholic schooling and contemporary Religious Education programmes.

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ecclesial, concrete, universal, objective and committed. This approach critiques and builds on traditional feminism to restore the balance in gender relations. See Schumacher, Michelle ed. .*Women in Christ. Toward a New Feminism*. Eerdsmans: Michigan, 2004.

[9] Schumacher, Michelle ed. .*Women in Christ. Toward a New Feminism*. Eerdsmans: Michigan, 2004, p170, 198

[10] Ker I. ed. JH Newman's. *An Essay in Aid of a Grammar of Assent*. OUP:Oxford, pxlix. Ker cites C Stephen Dessain 'the *Grammar* is a baffling book at first sight…its opening sentences are dry and forbidding'. Ker also cites Newman's refusal of Gerard Manley Hopkin's offer to provide a commentary 'because I do not feel the need of it' and that it would be a work 'onerous and unnecessary…'.

Chapter Four specifies the Methodology of the present study. This includes a conceptual justification for the Wojtyla bracketing method adapted to examine pupils' work in response to lessons on the doctrine of the Trinity. It also specifies collection of the data, pedagogical procedures, a profile of the school and the researcher in keeping with the qualitative nature of this study.

Chapter Five analyses the data and presents it using Wojtyla's bracketing or phenomenological reduction. Pupil insights are 'bracketed out' and doctrine 'bracketed in'. In addition to identifying the subjectivity of pupil insights as absolute by the phenomenological method, an evaluation is also made from the point of view of secular educational theory and the Newman scholars cited in the literature review in Chapter One.

Finally, the thesis discusses the findings of this study in the concluding chapter. It is this study's contention that Newman expands our knowledge and expertise in the following areas:
1. A method by which the subjective can be validly spoken about in an objective way;
2. Insights into 11-14 years old pupils' beliefs through experimental examples that can be replicated in the contemporary field of how pupils learn;
3. Linguistic and psycho-somatic processes with regard to how belief is not dependent on understanding or proof;
4. The role of the conscience in learning;
5. The relationship between truth and Catholicism as expressed through dogma and doctrine and its place in the classroom of a Catholic school.

This study is not an empirical project. It is a qualitative study that seeks to follow Newman's principles and arguments that specifically address the question whether religious belief reaches certainty prior to proof or understanding? This was an important question in the nineteenth century as it is now. The research process in this study is in keeping with methods that gave the necessary clarity to Newman's project in the *Grammar*. Newman's method is identified as a phenomenological attitude that attends closely to the experience of God in the subject while not separating this experience from Catholic doctrine. This phenomenological attitude find its place in qualitative research methods used today in the quest for clarity and certainty through 'a descriptive approach that brackets interrelated projects of evaluating and explaining religious beliefs and practices...of the "believing soul"...'[11]

As a qualitative study the emphasis is on internal processes and meanings that are not going to be measured in any quantitative way. This approach does not look for causal relationships in the data collected but it does seek to establish a rich description that is personal to pupils (11-14 years) as well as their socially constructed realities or, to use phenomenological terminology, lifeworld. The data in this way can be used to identify insights about religious knowledge and experience. Philosophy of Religion therefore lends itself more to qualitative methods in order to describe the explicit and implicit phenomena that go beyond the empirical and positivist research paradigm. Subjective content and processes are given a special prominence in Newman's *Grammar* and in this present study. Subjectivity is the region where thought and talk about God takes place.

[11]Westphal, Merold. 'Phenomenology and Existentialism' in Quinn, P & Taliaferro, C. Eds. *A Companion to Philosophy of Religion* Blackwell: Oxford, 2005, p143-144.

This study acknowledges the inherent limitations of the phenomenological method because of the role of the researcher as 'interpreter'[12]. Interpretations of the data are vulnerable to challenges from other researchers working in other research paradigms. However, this study asserts that any research project examining the inner processes of pupils and how and what they learn, must respect the integrity of their work. In the domain of Religious Education there is a notable lack of studies that give a special prominence and focus to pupils' work. While the piecemeal research in the past has formed a level of debate on the basis of cultural shifts it has singularly failed to take into account the perspective of the learner. This present study seeks to address that failure by giving a close reading to pupils' work in response to doctrinal lessons. This work as data takes its legitimate place alongside other forms of data in qualitative research:[13] the interview, diaries, case studies, creative writing, and autobiography. The subsequent analysis and patterns of discourse is through the criteria or lens of Newman's categories as identified in the principals and arguments of the *Grammar*.

A distinction is made about the Catholic position of this present study. As Edith Stein discerned 'it is well to remember that Catholic philosophy (and Catholic scholarship generally) was never quite the same as the philosophy of Catholics. Catholic intellectual life had in large measure become dependent on modern intellectual life and had lost contact with its own great past. In this respect the second half of the nineteenth century witnessed a real renaissance, a rebirth brought about by Catholic scholars delving again into primary sources of their own intellectual heritage'.[14]

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[12] Denzin N. & Lincoln, Y. eds. *Collecting and Interpreting Qualitative Materials*. Sage Publications: London , 2003, 9-13
[13] ibid p34
[14] Stein, Edith. *Finite and Eternal Being*. ICS Publications: Washington, DC. 2002, p5

Newman's *Grammar* is an integral part of this renaissance and this present study acknowledges the freedom of inquiry that he brought to Philosophy of Religion. This freedom had been spurred on by the ethos of the Oxford Movement, which was caught up in the reactive impulses against the materialistic constraints of the Enlightenment legacy. While Newman was not explicitly aligning himself with phenomenology his meeting with Brentano in Liverpool in 1873 demonstrates that he was conversant with continental developments in philosophy[15]. Newman's Patristic orientation blended with his introspective attitude that gives the *Grammar* its depth and breadth taking new directions that have since harmonised with many diverse authors and scholars.

It is in this spirit that the intellectual structure of Catholicism permeates this present study with implications for Religious Education, Catholic or otherwise. The truths of the Catholic faith are for pupils explored as hypotheses. That is the presumption of the teacher/researcher in this study. The additional knowledge that is accrued from this present study while vulnerable to empirical and secular critique nevertheless forms a substantial project that examines the domain of Philosophy of Religion with reference to its 'cartographic metaphor' in the minds and hearts of Catholic pupils 11-14 years in a Catholic comprehensive in the English Catholic Church.

Questions arise: Is Catholicism, as a major world religion with all its dogma and doctrine, something that captures the minds and hearts of contemporary young people? What is the nature of the learning involved and is it worthy of its place in the curriculum? What are the implications for the greater society beyond the Catholic lifeworld? This study draws these questions and others to the common ground between the religious and secular where there are

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[15] Moran, Dermot. *Introduction to Phenomenology* Routledge: London, 2003, p29

prospects for new philosophical insights into the religious nature of the developing human person as well as areas of contention that must be taken seriously. This is the 'cartographic metaphor' of Philosophy of Religion to which Newman's *Grammar* and this study adheres.

CHAPTER 1

THE OXFORD MOVEMENT

The historical, literary, philosophical and theological strands that mix together to form the ethos of the Oxford Movement are outlined in this opening Chapter to provide a context from which Newman's *Essay in Aid of a Grammar of Assent* can be seen as an epistemological work. The implications of this epistemology for how people come to faith in the nineteenth century, how they come to know and believe what is true and what is false, is examined in this study within the context of the religious education of Catholic pupils 11- 14 years in the twenty-first century. What may appear to be a disjointed comparison because of the differences in time and culture is in fact a central concern of this study. The capacities of Catholic pupils 11-14 years in the twenty-first century to experience faith, how they come to know and believe what is true and what is false are examined within a time and culture that can also be seen to be a time of religious crisis marked by growth and decline.

This study hypothesises that Newman's articulation of the developmental nature of persons in the *Grammar* is relevant to the human person nineteenth century and now. The themes that emerged from this time begin with Newman's search to articulate what constitutes the true objective nature of things and the state of being existentially real as a Christian. He has an instinct for original sources and the Oxford Movement is the context for distinguishing between the fact and fiction of the manifestation of Christianity in nineteenth century British society. This Chapter concludes with a literature review that follows the themes that emerged from this context and evaluates their philosophical importance since that time. The literature review gives special consideration to the diverse strands of Newman's thought that are selectively represented in order to focus on

Newman's continuing influence on the 'cartographic metaphor'[1] that is philosophy of religion.

The Oxford Movement was that intersection of events, ideas and personalities that constituted a pattern of religious crisis marked by growth and decline in nineteenth century British society. To briefly summarise from Newman's point of view, it explicitly began upon his return from his European travels to the sermon on 'National Apostasy' by John Keble on July 14, 1833. Tractarianism came to the forefront of the religious movement through a series of pamphlets by Newman, Keble and Pusey who sought to purify Anglicanism of its Protestant elements. Newman embarked for his part in the Movement on a quest to rediscover an ecclesiology that had for its sources the primal sources and tradition of Christianity. He entered from an evangelical-come-High Church position in the Church of England and emerged a Roman Catholic. His writings took him on journey of discovery through *Tracts for the Times* (1833), *Lectures on the Prophetical Office of the Church* (1836), *Lectures on the Doctrine of Justification* (1838), *The Tamworth Reading Room* and Tract 90(1841). These publications had an oral dimension in the lectures and sermons delivered as vicar of St Mary's Oxford. His writings, lectures and sermons are marked by a preoccupation with the reality of the person of Christ and his ability to communicate a 'powerful imaginative realisation'[2] of Christ as a living being, touched the minds and hearts of many. In 1842 he withdrew to Littlemore, a village just outside Oxford, and adopted a monastic lifestyle to specifically research and reflect on what was true and what was false in traditional and contemporary ecclesiology. This withdrawal and Patristic immersion led him to resign as Vicar of St Mary's, Oxford, in 1845. His conversion and reception into the Roman Catholic Church followed in October 9th, 1845. He had configured a path for others to do the same.

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[1] Quinn, P & Taliaferro, C. Eds. *A Companion to Philosophy of Religion* Blackwell: Oxford, 2005, p1-3. See Introduction p 6.
[2] Ker, I. *John Henry Newman.* OUP: Oxford, 1988, p100.

Real and Unreal

Newman had a life-long preoccupation with what is 'real' and 'unreal'[3]. In 1864 Newman writes that his friend Hurrell Froude; 'was an Englishman to the backbone in his severe adherence to the real and the concrete'[4]. As his thought develops, 'truth and reality become almost synonymous: to be true is to be real, and to be real is to be true'.[5] The real and the concrete are the materials of history and life from which Newman develops his vision expressed cumulatively throughout his career as a priest, literary writer, philosopher and theologian, the exposition of this vision being the *An Essay in Aid of a Grammar of Assent.* [6]

Cumulative probabilities are his trade and area of expertise, which are thematically elicited and derived from the breadth and depth of his life and philosophy of being, expressed in his writings. This is a vision as deeply individual and personal as it is the product of the community of living minds and living ideas. From the *lectio divina* within the Bible reading ethos of the family, Newman made progressive transitions from London to Oxford into an Anglican milieu that yearned for a Christian consciousness found in its fullness elsewhere. The transition to Catholicism took him to Birmingham which was the consequence of a patient but painstaking search for the real and the concrete. The spiritual crossroads at Littlemore brought the ethos of the Oxford Movement to a natural consummation within the real and the concrete to which the human person tends towards by the laws of its inner being. The disciplined lifestyle adopted instilled an adherence to the real and the concrete that is rooted in a growth and development into the orthodox plasticity of the objective truth that is God.

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[3] Ker, Ian. *John Henry Newman.* Oxford University Press: Oxford, p *viii* Ker understands this preoccupation to be the key to understanding Newman's writings and thought.
[4] *Apologia Pro Sua* ed Ian Ker Penguin: London 1994, p42
[5] Ker, Ian. *John Henry Newman.* Oxford University Press: Oxford, p49
[6] Newman J.H. *An Essay in Aid of a Grammar of Assent.* Oxford University Press: Oxford, 2000.

This orthodoxy beyond the confines and limitations of Anglicanism is the communion of the Church with its ancient roots, contemporary controversies and pathways into a turbulent future. The fullness of Christianity expressed in the Church is for Newman the adherence to the real and the concrete in the company of others. His pilgrimage of faith is intensely personal but grounded and developed in the living minds and ideas of others[7] participating in the being of Christ. This participation is an active process that is a balance between the emotional and the cognitive. It is also personal and communal, directed by the conscience and stabilised with moral ballast.

Ethos

The seeds of *An Essay in Aid of the Grammar of Assent* are in place well in advance of the Oxford Movement[8]. Putting personality issues to one side, Newman's marked serenity[9] is rooted in an *ethos* he found in himself and others. Although he was to clash combatively with his adversaries and critics as he responded to the issues of the age it was for the sake of the truth and the required processes truth commands. His was a serenity[10] that did not

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[7] Pereira, J. *Keble and the Concept of Ethos*. Unpublished manuscript, 2004. (Publication forthcoming.) The ethos of the Oxford Movement was one that has its roots in Aristotle, Butler, Keble and Froude and then Newman brought this 'rich seam of thought' into the debate over the capacity of religious knowledge and experience for the truth.

[8] Ibid. Also Pereira, James. 'SF Wood and an Early Theory of Development in the Oxford Movement', *Recusant History, vol 20, No 4, October 1991, pp524-553*. See Chapter One Note 11. Newman's concern with the objective reality of doctrine in the 1830s merges with his growing understanding of the human person's capacity for religious knowledge and experience of the truth.

[9] Some critics would dispute that Newman possessed a 'marked serenity'. They would reinterpret his energies according to the animation of their perspective. The Newman factor from an Anglican perspective is at times one of Newman the 'eccentric, superficial and prejudiced' (Williams, Rowan. *Arius. Heresy and Tradition*. DLT: London, 1987); Owen Chadwick (*The Spirit of the Oxford Movement*, CUP: Cambridge, 1990, pp 32-33) describes Newman as a sceptic, too argumentative, too clever, irrational, repellent, and the creator of a 'jumble of twisted dialectic about historical evidence'. More recently Frank Turner is animated by a sympathetic repositioning of the secular and evangelical themes of the age (*John Henry Newman The Challenge to Evangelical Religion* . Yale University Press: London, 2002) He interprets Newman as a disruptive and confused schismatic conducting a religious experiment. These writers represent the range of critics who concede to Newman a certain measure of greatness but not without a negative survey of Newman's personality as evidence of what Turner likes to describe as the 'confusions' and 'conflations' of the age.

[10] Newman's serenity is defined here from his autobiographical writings in *Apologia Pro Vita Sua* Penguin Books: London, 1994, p116 & 117-8. 'I became excited at the view thus opened upon me. ...I mentioned my state to two most intimate friends ....After a while, I got calm, and at length the vivid impression upon my imagination faded away. What I thought about it on reflection, I will attempt to describe...I had to determine its logical value, and its bearing on my duty....It was clear I had a good deal to learn ....and that perhaps some new light was coming upon me. I determined to be guided, not by my imagination, but by my reason. And this I said over and over again in the years which followed both in conversation and private

come without a struggle – the real and the concrete was an ordeal as well as an inspiration from which came his first book *The Arians of the Fourth Century* (1833). The history and life of the period were translated into the beginnings of his principles of doctrinal development[11]. Contemporary human phenomena sparks the typology that runs in parallel to similar patterns in antiquity. 'While I was engaged in writing my work upon the Arians great events were happening at home and abroad, which brought out into form and passionate expression the various beliefs which had so gradually been winning their way into my mind'[12].

Religious Change

These great events[13] were the result of the social and political movements of the times that reconfigured British society. Embedded in these nineteenth century movements was a similar campaign for religious change. There was a correlation between these movements – religious change taking its energies and ideas from social and political movements that were finding expression across the globe[14]. The appearance of a unified English social order under the influence of the Anglican Church was dominant enough to sustain, and be

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letters....that new conception of things should only so far influence me, as it had a logical claim to do so. If it came from above, it would come again, - so I trusted, - and with more definite outlines and greater cogency and consistency of proof.' He is writing retrospectively for the period 1839-1841. Serenity therefore is defined as that calmness that ensues from the interpenetration of reason and the imagination. It has a religious character and a capacity to evoke a strong relationship between Newman and his readers/listeners. Newman will articulate this serenity as the action of the illative sense in the *Grammar*. See Chapter Two.
[11] Subsequently in 1835-1836 a theory of development was the subject of oral and written debate between Samuel Francis Wood and Newman. The emergence of this theory is documented by James Pereiro in 'SF Wood and an Early Theory of Development in the Oxford Movement', *Recusant History, vol 20, No 4, October 1991, pp524-553*. This is early evidence of Newman's commitment to a community of living minds and living ideas that directed his vision. Conversation and correspondence accelerated Newman's ideas of the development of doctrine.
[12]*Apologia Pro Sua* ed Ian Ker Penguin: London 1994, p46
[13] The legacy of the struggles against Revolutionary France saw Britain emerge as a dominant world power that had undergone the transformation of the Industrial Revolution. A number of Acts of Parliament redefined the relationship between the Established Church and the British state. The 1828 Act of Parliament repealing the Test and Corporate Acts and the 1829 the Act of Catholic Emancipation put Protestant Dissenters and Catholics on more equal footing in political life with privileged Anglicans. In 1832 an Act was passed that reformed the British electoral system. Conservative Anglican clerics felt under threat from the State and reforms of the Whigs. However, the impetus for social change continued to redistribute privilege and wealth. High Church groups reacted to these changes with the emerging Oxford Movement. Their concern was for what appeared to be an abandonment by the state of support for Christian authority and an unprecedented interference in the Established Churches own affairs. Comby J & MacCulloch D. *How to Read Church History, Vol. II.* SCM Press: London, 1998, pp138-141.
[14] McIntire CT. The Oxford Movement and the Anglican Newman. *Journal of the Canadian Church Historical Society.* 33.02, pp141-148.

sustained by, conservative doctrine and disciplined devotional practices. However,, a commitment to a divinely authorised monarchy, was now in the midst of a time of rapid transformation. This transformation while welcomed by a whole host of groups, in and out of the Church, was unwelcome by High Church Anglicans of which Newman was a pivotal member.   The all-consuming political and philosophical phenomena of the French Revolution meant that establishment and conservative institutions were no longer immune to a growing democratisation and reforming spirit at all levels of society. While on the one hand the public and private routines of old intolerances and prejudices were coming under a healthy scrutiny, a parallel development of liberalism was embedding itself in all levels of society and not least in the Anglican church. The Reformation in the sixteenth century had detached a well-understood God from English minds and hearts. This led to the conflation of the English constitution and the national identity of subsequent centuries within which there was a progressive rejection of religious objectives within its institutional structures.

The legitimacy of human thinking had created a society with what could be seen as random principles of development. The fluctuations of these principles created a liberal establishment that prioritised what appeared to be a broad inclusiveness. Any sense of authority in the nineteenth century was experienced within group allegiances. However, these allegiances became a formidable coalition at the same time that Newman was discovering the real and the concrete in spiritual matters. This coalition formed a resistant frontier inhabited by what Newman came to understand as age-old heresies.

The picture of an eighteenth century Church of England 'sunk in corruption and inactivity, indifferent about doctrine and enslaved to political interests' [15] is held by some writers.[16]

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[15] Williams, Rowan. Introduction to *The Arians of the Fourth Century*. John Henry Newman. Gracewing: Leominster, 2001. pXXII.

These writers uphold the convention of looking to the past and its faults without a broader context that suggests a historical pattern whose solutions lies far into the future as much as it is rooted in a turbulent past. Newman begins his part in the Oxford Movement in a clearly demarcated position with boundaries and battle lines drawn up only to find that their solutions lie in metaphysical not ontological categories. The conventional picture of the eighteenth century church, now challenged by a contemporary historical revisionism[17], could well describe Protestant assumptions about the pre-Reformation Church. Institutional patterns could be said to bear the destabilising imprints of a legitimised human spirit detached from its metaphysical sources and subject to random principles of development.

These random principles of development found expression in the many contrasting features of the age. Newman would eventually embrace an openness to the world from which the *Grammar of Assent* is derived. However,, before this radical openness could take root his position was defensive and in conflict with a world engaged in liberalism in thinking and education. The contemporary principles of thought and action were the fruit of a secular world. As Newman starts to reinterpret the relationship between Church and State, Church and the human person and the life they live in this secular world, God is found through a careful study of human life and its metaphysical sources. The present and the past project on to a future that for Newman held solutions to the age-old problem that seeks to make the Truth explicit.

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[16] Newsome, David. *The Convert Cardinals Newman and Manning.* John Murray: London, 1993. p70. 'That it was in urgent need of reform, few could honestly doubt; it was riddled with corrupt and uncanonical practices, such as plurality of livings, non-residence, nepotism, simony and grotesque inequalities of income .' see also C Bradfaught *The Oxford Movement A Thematic History of the Tractarians and Their Times* (Pennsylvania State University Press: University Park, 2003, p19). 'But in the reforming atmosphere of the time the traditional church of England was on the cusp of deep structural change at the behest of both political and many clergy. Severe ecclesiastical abuses of one sort or another, especially simony, the holding of multiple livings, had dogged the Church since the eighteenth century.'
[17] JCD Clarke. *English Society, 1688-1832.* Ideology, Social Structure and Political Practice during the Ancien Regime. CUP: Cambridge, 1985 in Nockles, P. *The Oxford Movement in Context.* CUP: Cambridge, 1994.

The critical spirit of the age now firmly in place is the sign of an individualism that will never harmonise with central authority in spiritual matters because of the increasing tendency to politicise human values and human problems in life and living. Human imperfections enforce a tunnel vision to which Newman could never submit. While his contemporaries found their niche in a society complicated by ecclesiastical and secular politics Newman was driven by a primal religious vision whose tacit legitimacy he would increasingly make explicit as he lets go the random principles of development deeply embedded in the Church of England. This ecclesiastical development owed its pattern to the political, social and economic trends of the times. The Oxford Movement was a politicised phenomenon as much as it is a spiritual driving force for a new ecclesial model.

Utilitarianism had emerged from a complicated evolution that was immersed in a declining theological centre of gravity for philosophy. Philosophical thought was moving away from a God-centred understanding to one more focused on the individual. Although philosophy was not explicitly antireligious the work of philosophers John Locke (1632-1704) Immanuel Kant (1724-1804), David Hume (1711-1777) participated in the traditions of thought of the past but embraced other lines of enquiry. A central question to Western philosophy since the time of Plato (that intrigued Newman): 'How, if a person is not presently in possession of the truth, would he or she be able to recognise the truth when it is encountered?'[18] The empirical method was part of the complicated evolution of utilitarianism which in its classical stage was formulated by the English social reformers Jeremy Bentham (1748-1832) and JS Mill (1806-1873). A reductive utilitarian focus answered this question from the point of view of an individual experience of pleasure and usefulness. They were optimistic about human nature and its ability to solve society's

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[18] Brown, H, Hudecki D, Kennedy L & Snyder J. eds. *Images of the Human. The Philosophy of the Human Person in a Religious Context.* Loyola Press: Chicago, 1995, p187.

problems clearly separated from providential grace. Society's problems could be solved by legal and moral reform. The law was to serve human needs and interests. Utilitarianism permeated English society with its dominant subjectivity - its maxim of usefulness. Knowledge and its practitioners were measured against this maxim. As the English church struggled to cope with industrialisation and urbanisation utilitarian principles appeared to many within and without the church as the way forward. New methods were needed for new tasks[19].

Latitudinarianism was adopted to allow for a broad church that made space for the conflicting interpretations and opinions of the age in religious matters. Breadth without depth satisfied the desire for a shallow inclusiveness that allowed the dominant subjectivities of the age to thrive in a host of groups and groups within groups. The religious marketplace accommodated all-comers. Accompanying this broad and inclusive world view in society were the aspirations of the poorer classes which were expressed in social unrest of riots, vandalism and arson. This social unrest was urban and rural. What had seemed clear boundaries of human interaction in previous generations was exposed to forces that sought to redefine these boundaries as technology brought change to the forefront of English national life and identity. The concentration on industrial mass production in the eighteenth-century was transformed in the nineteenth century by dramatic improvements in transport. Steam power based on coal and the invention of the internal combustion engine fired on other fossil fuels, the use of the bicycle opened up sea, rail and road transport links creating a highly mobile population. The new prosperity and heightened economic activity of an urban industrial society undermined more humble patterns of settlement and faith of a predominantly rural England.

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[19] This was formalised by the setting up of an Ecclesiastical Commission by the Whig Government in 1832.

These basic social changes were also underpinned by increasing and encroaching shifts in scientific perspectives. The world view of the post Reformation era was one of a dismantled and displaced medieval culture. The onset of this era replaced one Church with the reorganisation of many nationally defined smaller, shifting alliances and allegiances that coalesced and realigned according to social change. More significantly they aligned with the quest to enlighten and improve a highly mobile population by a culture that saw the acquisition of a utilitarian knowledge. The quest for this knowledge was through reason and the philosophical routes to this knowledge were not necessarily bound up in religion as they once had been. Bacon's model of inductive reasoning through the collection of facts and systematic experiment (of great interest to Newman) had shifted religion to one side and started the process to bring science in England to centre stage. Yet in parallel it was held in general that the central religious questions could be resolved by the study of nature and the study of history as set out in the Bible.[20] Philosophers and scientists accelerated the mechanistic view of the universe by reinforcing revelation with science (and vice versa) through natural religion by rational analysis and generalisation. Thomas Hobbes, Robert Boyle, Sir Isaac Newton, and John Locke were among those that popularised this mechanistic viewpoint of the universe. The world was understood as a design possessed of laws evident in nature that ensured morality without Revelation or an authoritative Church.[21] The Church of England was kept busy accommodating deism by its Latitudinarianism[22]. Theology was in ferment, and the ecclesiastical rivalries made for an uneasy tolerance that masked extreme positions with or without doctrinal allegiances.

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[20] Webb, RK. The Emergence of Rational Dissent p19 in *Enlightenment and Religion Rational Dissent in Eighteenth Century Britain* ed K Haakonssen. Cambridge University Press: Cambridge, 1996.
[21] Ibid, p21
[22] Latitudinarianism refers to the view that there should be freedom of opinion or 'latitude' in matters of religious truth because there was so much uncertainty about dogma. This view had its origins in the late seventeenth century. *Newman and Heresy*. S Thomas. Cambridge University Press: Cambridge, 1991, *pxiii*

As intellectual shifts reinforced the processes of social change the study of the Bible became a widespread activity in, and outside, the established English Church. Historical research techniques and advances in geological study brought the biblical record as 'the whole story or even the most important story'[23] under question. The Darwinian model of creation broadened intellectual and spiritual horizons both positively and negatively. Not only was the Bible subjected to readings and re-readings by an educated elite, but also by an uneducated underclass. Dissent allowed for seeking one's own lights and truths in bible texts without any authoritative discipline from the Church. Dissent also allowed the way to be cleared for rejecting Christian faith and belief in favour of agnosticism and atheism. Historical biblical criticism, which had started in France with the monks of St Maur in the late seventeenth century, was diversified in the hands of German scholars in Protestant Germany. The picture of Jesus as a Gospel construct that distorted the reality of his humanity left the faith of many in a state of doubt and disbelief. Faith was no longer a convention of society. A highly mobile English population, increasingly urbanised and made literate, was transformed by a society intent on becoming knowledge-based rather than God-centred.

Liberalising forces in the wider society shook the English Church to its core and as Newman embarked on his European tour the 'vital question' on his mind and heart was 'How are we to keep the church from being liberalised?' For Newman the individual and communal elements are fused in an intensely personal quest. The Oxford Movement rejects the contemporary breadth in favour of a search for depth, balance and orthodoxy. Newman is forced to discern between the positive and negative aspects of this new age of liberal principles. As his Anglicanism starts to waver his philosophical method takes on new proportions.

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[23] Comby J & MacCulloch. *How to Read Church History Vol 2*. SCM Press: London.1989. p153.

On July 1, 1833, Newman wrote to his mother from Lyon;

"I strive to think that, wherever I am, God is God and I am I". The proportions of the

Grammar with its focus on being, liberalism and certitude characterised by personalism

are set within its natural context of the communal phenomena of human society. These

proportions are in ascendance as Newman returned to England from his travels abroad. *"I*

am what I am or I am nothing"[24] *(GA 347)*. Newman's quest for the truth takes on these

new proportions, which are drawn out of him on his European wanderings and adventures.

Newman's travels were in the pattern of a journey skewed with sickness, which

heightened the sensations of embracing creative and challenging experiences in the

landscapes and anthropology of Catholic Europe. The realism founded on these

experiences destabilised dependence on family, friends, institutions and their social

limitations. The religious vision that unfolded in the coming years and poured itself into

an original, not a derived, ecclesiology, distinguished clearly between the notional and the

real, the counterfeit lines drawn up at the Reformation, and the truth that he discovered

was Catholicism.

The Oxford Movement's striving for depth, orthodoxy and balance in ecclesiology is drip

fed by Newman's Mosaic 'burning bush' religious vision that was to sustain him and the

Movement throughout the complexities that he knew lay in wait for him on his return to

England. He is acutely aware that there is a special job God has for him to do; *'I was sure*

God had some work for me to do in England. This indeed, I had said to Dr Wiseman at

Rome, but though sincerely said, the words were not pointedly said; but in answer to the

question how long we stayed there, I said that we had work at home.'[25] Newman's

cautiousness in speaking about a conversion experience is counterbalanced by the

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[24] GA 347 P224

[25] *Newman reader – Mozley's Letters & Correspondence of Newman (1-9) {376}*
http://www.newmanreader.org/biography/mozley/index.html

exhilaration of the homecoming where he found a point of departure for this special work on July 14,1833, when John Keble preached his sermon on 'National Apostasy'. A natural unconscious simplicity and spontaneity still finds expression in spite of the cautiousness to give full reign to the emotions. Within this defining moment the Oxford Movement had begun, according to John Henry Newman[26]. The '*vehement feelings which carried me on, were necessary for the beginning of the movement; and afterwards, when it was once begun the special need of me was over.*'[27] Newman is clearly conscious that he had a part to play in the constellation of events and ideas that form the Oxford Movement.

The scenes from abroad that had worked their task to release a new energy or 'vehemence', found in the scenes at home a crucible of ideas, philosophies, political controversies, actions and reactions expressed through English culture and institutions. Newman's strength of mind and feeling, implicitly and explicitly expressed, acted upon the human phenomena. Newman sets to work on multiple levels in order to achieve a synthesis that is an ontological grounding for the metaphysical[28]. No stone is unturned in order to discern the real and the concrete. This energy belonged to the communion of 'living minds' and directed Newman not as an isolated individual but as a priest and prophet within the living communion of the Church shaped by the Tradition that is Episcopal and prophetic.

As religious and political dimensions forged a way of life rooted in the Enlightenment new scientific and economic horizons emerged. In the midst of these horizons Newman inserted his quest for the truth; '*as I might sing a tune which I liked – loving the Truth, but*

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[26] This sermon is described by Avery Dulles (*Newman: Outstanding Christian Thinkers*, Continuum: London, 2002 note 6, p15) as being 'extolled' by Newman, whereas Sheridan Gilley (*Newman and His Age*, Darton, Longman & Todd: London, 2003, p115) identifies it as nothing out of the ordinary in terms of arousing anyone else present other than Newman and his own sense of destiny in relation to the Movement about to be unleashed as 'events in a drama'. Ker, However,, describes this defining moment for Newman as 'a strange coincidence' (*John Henry Newman*. Oxford University Press: Oxford, 1990, p80).

[27] Newman John Henry. *Apologia Pro Vita Sua*. Penguin Books: London, 1994, p51

[28] See Chapter Two: The complex nature of the processing on multiple levels leads Newman to establish the principles and arguments of the *Grammar* as outlined in detail in Chapter Two.

not possessing it'.[29] The merit clearly lay in the 'seeking', not the 'possessing'. Newman recognised his 'duty' to follow what seems to be true in a manner that demonstrates complete trust[30]. This is the reasoning of faith. Keble's sermon marked the drawing up of the first battlelines – the rejection of the theological liberalism and the Erastianism[31] of the Anglican settlement and its questionable relationship between the Church and civil government. This rejection bequeathed from the past is displayed in John Henry Newman and others, as Nockles[32] points out, as an inherent 'craving for a united visible church embodying an external dogmatic centre of authority'.

The rejection can be traced back to the conditions of the Elizabethan Settlement at the Reformation in the sixteenth century from which the English emerged as a people instilled with principles of contempt and hatred for Roman Catholicism. The dominant tradition of 'no-Popery' was founded and perpetuated on the basis of an independent nationally defined church which had moved with the times to adapt to the progressive beliefs coming from Germany, crystallising the principle of private judgement in all spheres of English life and culture. Catholicism represented superstitious barbarism whereas the new English church having recovered true Christianity, represented a confident drive for a clearly defined national identity. This national identity aligned itself with the spread of an enlightened civilisation within which, the Protestant Church of England had pride of place. 'True' Christianity[33] denied the legitimacy and authority of the Roman[34] Catholic

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[29] *Newman Reader – Mozely's Letters & Correspondence of Newman 1-9 {366}*
http://www.newmanreader.org/biography/mozley/index.html
[30] *An Essay On the Development of Christian Doctrine* University of Notre Dame Press: Notre Dame, 1989, p358
[31] Erastianism refers to the Anglican Settlement that binds the Church of England in 'an abject dependence on the civil government'. *John Henry Newman*. Avery Dulles. Continuum: New York, 2002, p5. This dependency according to Newman destroyed the supernatural altogether, by making most emphatically Christ's kingdom a kingdom of this world' cited in *John Henry Newman The Challenge to Evangelical Religion*. F Turner, Yale University Press: London, 2002, p22
[32] Nockles, Peter. *The Oxford Movement In Context*. Cambridge University Press: Cambridge, 1994, p176.
[33] The post Reformation English church saw itself as in continuity with its pre-Reformation counterpart. Its ecclesiology was deliberately hierarchical with its bishops, priests and deacons. Apostolic succession was one among a number of strands that were compromised by fluctuating doctrinal commitments in the face of mounting democratic aspirations. Murray, George. *What Was the Oxford Movement?* Continuum: London, 2002, p6.

Church, which was seen to be systematically corrupt with its tradition of a linear succession of doctrines. Newman demonstrated that doctrine is developmental rather than linear. Seeds of dogma are embedded in what might seem the casual utterances of the Fishermen of Galilee[35].

The historiography of the Oxford Movement is a canvas always bigger in its dimensions than the individual personalities involved. But Newman does hold a special place. His religious stature is founded on a determined engagement with painstaking uncertainty, doubt, crisis and finally, conversion. Newman towered above the 'profusion; it remains for us to catalogue, sort, distribute, select, harmonise, and complete'.[36] Newman is not contained or content within an Anglicanism that was never designed to withstand his philosophical method. This philosophical method will demonstrate that the personal independence of the mind is a relative, not an absolute independence, and that many minds working together and seeking truth with each other is under the authority of God who guides us to our ultimate destiny[37]. The thought of 'the living minds' of the Oxford Movement will be assimilated into 'the living minds' of the Catholic Church and its Tradition. As 'Christianity grew in its proportions, gaining aliment and medicine from all that it came near, yet preserving its original type, from its perception and its love of what had been revealed once for all and was no private imagination'[38] so too are the proportions of the *Grammar* expanding on the basis of cumulative probabilities of the 'real and the concrete'.

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[34] At this time the term 'Roman' was used as a perjorative term equating the 'universal church' with a localised system. 'True' Christianity is at this point for Newman is holy, Catholic and Apostolic without being Roman. This ancient and undivided Church according to Owen Chadwick (*The Spirit of the Oxford Movement*, CUP:Cambridge, 1990, p 313) is 'part of intellectual thinking, as a piece of controversy sustaining the middle road between communions which added, and communions which subtracted, creeds.'
[35] *An Essay On the Development of Christian Doctrine* University of Notre Dame Press: Notre Dame, 1989,
[36] *Apologia Pro Vita Sua* Penguinbooks: London, 1994, p76. Newman cites from his introduction published in 1836, *Lectures on the Prophetical Office of the Church.*
[37] Sillem, Edward J. *The Philosophical Notebook. Vol. 1*, London, 1973, p88
[38] *An Essay on the Development of Christian Doctrine* University of Notre Dame Press: Notre Dame, 1989 p359

To reclaim the Catholic identity or 'original type' of the Church Newman understands at this stage as a movement to purge the Anglican Church of its Protestant elements. This understanding finds its first shape in a series of pamphlets, *Tracts for the Times*[39], initiated in a vigorous publishing campaign in 1833. The Tracts sought to martial the arguments against liberal influences in the Church of England. The Tractarians claim that the Anglican Church possesses the 'note' of 'Apostolicity' and only teaches the doctrines of the original apostolic church . The Roman Catholic Church, while being recognised as possessing the 'note' of Catholicity or universality, has subsequently added a number of dogmas for which no authenticity can be shown, according to the Tractarians.

The profusion (or confusion) of the age in which the Oxford Movement is embedded reaches back to the Reformation of the sixteenth century and the Elizabethan Settlement. This is when the nationally-defined English Church harmonised with forces outwith Roman Catholicism, its overall tendency ever since being towards liberalism. This is not the personal liberalism of Newman but the religious, political and intellectual liberalism produced by the humanism of the Renaissance. The great sense of loss that underpins the Oxford Movement is a loss of the fullness of Christianity that was the character of English Catholicism before the Reformation, as Duffy[40] points out; 'the Reformation was a violent disruption, not the natural fulfilment, of most of what was vigorous in late medieval piety and religious practice'. The nineteenth century intuition for a reacquaintance with Catholicism, but not Roman Catholicism, to many seemed a dangerous preoccupation with a religion that their English establishment forbears had worked hard to eradicate.

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[39] *Tracts for the Times.* The Canterbury Project: http://justus.anglican.org/resources/pc/tracts
[40] Duffy, Eamon. *The Stripping of the Altars. Traditional Religion in England 1400-1580.* Yale: London, 1999. p4.

The political instincts of the Tractarians as they propelled the Oxford Movement towards what Nockles[41] describes as 'a raised doctrinal temperature' within Anglicanism, masked this recapture of a forgotten Catholic past in the rejection of government interference in the church and rejection of evangelical religion. Opposition and rejection of worldly concerns were counterbalanced by affirmation and acceptance of other worldly values. Taking ownership of Catholic principles by Newman and others reaches deep into the heart of the *Grammar of Assent*. The contingencies of history and life, the human phenomena, for some critics, prove that Newman was essentially a man of 'reaction'. Turner[42] interprets this reactiveness as: 'In reality contingency after contingency, determined the emergence of Newman's religious character and thought'. Newman's realism was from the experience of history and life and his lack of political expertise is matured in the cut and thrust of the Tracts and the reception they provoked.

The proportions of the *Grammar* are matured in a process that forged proportions into principles of personal being, personal liberalism and personal certitude. These principles are the invariants, the things that do not change and from which individuals can plot their course as it seeks the truth, which is higher than the mind. Svaglic[43] has pointed out that 'Newman distinguishes between the strong and obvious evidences that sustain the physical sciences and the delicate, fragile and almost evanescent intimations that keep us in touch with the divine. These faint shadows and tracings, which can be so easily brushed aside by irreverent minds, were prized by Newman, as reflections of the eternal'. That God is mystery reflects the inability of the human mind to apprehend by reason alone the infinity of God. Right reasoning works in parallel with other levels of processing and living to reach the certitude that God is knowable.

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[41] Nockles, P B. *The Oxford Movement in Context*. Cambridge University Press: Cambridge, 1994, p307
[42] Turner, Frank. *John Henry Newman. The Challenge to Evangelical Religion*. Yale University Press: London, 2002. p110
[43] Svaglic Martin J. ed. The Idea of a University Defined and Illustrated (Notre Dame: University of Notre Dame, 1982) 387 cited in Dulles, Avery. From Images to Truth: Newman on Revelation and Faith. *Theological Studies* 51 (1990) p252

The *Tracts* speak from the world of High Church Anglicanism, a world that rejects evangelical dissent but is inspired by an asceticism in religious practices that is increasingly separating the notional from the real. The *Tracts* speak to a Protestant world of independent private judgements forming a latticework of denominations thriving in an atmosphere of biblical literalism, charismatic ministries and millennialism. Rational Christianity is operating in the free market landscape with its religious 'products' shaped by a consumerism that flourished with the advent of print culture. The technology that delivers the Tracts and the Bible is an integrated commercial enterprise. It is driven by the values of Victorian family domesticity which, according to Gascoigne[44], still drew on its religious roots in justifying the varied facets of their lives from politics to family life. At the same time an English empiricism reduced the rich structured information of Christianity, that is both implicit and explicit, to a doctrinal void. The boundaries of theological debate were as wide as they were diverse. This was intentional in order to emphasise the few essentials that united English Protestants rather than the inessentials that divided them[45]. The latticework models the breadth of the Christian mind but is simplified in reductive fashion (Newman would say made shallow). The latitudinarian emphasis on simplicity of doctrine, their consistent and determined opposition to the priesthood and their exercise of human reason in a common sense approach, stops too short for some. The logical progression for some Anglicans was to become Unitarians[46]. In this way they could rationally accommodate the oneness of God without the added complications of doctrine and creeds that represented the depth of the reality that is God.

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[44] Gascoigne, J. Anglican Latitudinarianism, rational dissent and political radicalism in the late eighteenth century. In *Enlightenment and Religion Rational Dissent in Eighteenth Century Britain* ed K Haakonssen. Cambridge University Press: Cambridge, 1996. p219
[45] ibid p224
[46] Stephen Thomas (*Newman and Heresy The Anglican Years*, CUP:Cambridge, 1991, p256) concludes that Newman describes 'the image of the heretic as tragic rationalist'. Such is Blanco White who arrives at the Sabellian position (as identified by Newman) that 'denies the distinction of Persons in the Divine Nature which has led to the term 'Unitarianism' at the present day'. (JH Newman. *The Arians of the Fourth Century*. Gracewing: Leominster, 2001, p117). Newman also brings into focus the openness and balance of orthodoxy when he describes 'timid and narrow-minded men, who were unwilling to receive the truth in that depth and fullness in which Scripture reveals it, and who thought that orthodoxy consisted in being at all times careful to comprehend in one phrase or formula the whole of what is believed on any article of faith .(p126) There is in Newman a quality of individual creative freedom yet not without appeals to the authority of the Truth and its universal categories.

This is a constant theme of the age and of the *Grammar*. The *Tracts* expose the confusions and misunderstandings of this void with their counterpoise of a gentle otherworldly Kingdom of God conception that is not a world of reactions but of actions that depend for their force on contemplation. The highly prized 'strong and obvious evidences' are nullified with 'intimations, faint shadows and tracings'[47] of the universal categories of the eternal.

The Influence of Romanticism

This contemplation at the heart of the Oxford Movement arose out of an Oxford ethos that nurtured John Keble, Hurrell Froude and John Henry Newman in an environment perhaps viewed by some as esoteric but nevertheless imbued with contemporary insights into Aristotelianism and Butler's principle of analogy. The ethics of action and the contemplation were also rooted in a romanticism stemming from the poetical Keble. The tide seemed to be on the turn from the void of reason, isolated from its natural connections that sought the real and the concrete in the constellation of an orthodoxy that was transcendent. The shift was fundamental as it moved from the Enlightenment conception of viewing nature and the past as a set of discoverable laws. The pre Reformation medieval world, which had been seen as sunk in barbarism and superstition, became for the Romantics an expansive source of the spiritual. Nature and the past were elevated to objects of wonder and devotion. Poetry was discovered to be as valid as scientific enquiry in the search to understand the mysteries of the universe. The introspective world of poetry reacquainted itself with the contemplative spirit of Christianity. Keble recaptured the sense of mystery that the world is God's creation within a sacramental universe in his best seller *The Christian Year*.

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[47] Svaglic Martin J. ed. The Idea of a University Defined and Illustrated (Notre Dame: University of Notre dame, 1982) 387 cited in Dulles, Avery. From Images to Truth: Newman on Revelation and Faith. *Theological Studies* 51 (1990) p252

The lack of emotional fervour of eighteenth century Anglicanism was in marked contrast to the evangelical tempers and moods of private interpretations and intense evocations of the Holy Spirit. The elegant and contained poetical intimations of Keble were not an abrupt departure from High Church theory within the Church of England[48]. The High Churchmanship of the seventeenth century Non Jurors and Caroline Divines and their eighteenth and nineteenth century adherents can be identified with the Tractarians. The stress on spiritual independence from the State, church principles and sacramental teaching flowed in the same direction for a time. Tractarians and High Church tradition converged and diverged according to its continuity with Catholic Tradition and its discontinuity with Anglicanism. The coalition was one of conservative and the radical tendencies that put before the nation an ecclesial model that was not a stereotyped reactionary backward-looking institution. As Herring[49] has pointed out and Newsome[50] has argued, it was a model 'far more original and practical than that advocated by Liberals like Thomas Arnold'. Tractarian preoccupations with the Roman breviary were a reacquaintance with sacramental principles and ascetical practices. These preoccupations are brought to a climax when Newman considers the compatibility of the Thirty Nine Articles with an authentic apostolic succession. At this point the Oxford Movement is brought to its natural Anglican death and Catholic rebirth in the Roman Catholic Church.

The Oxford Movement had found its niche in the Protestant latticework to release the dynamics of a suppressed Catholic past through the Tracts. Initially the genre of the Tracts cross fertilised deep cultural currents by a unique expression with its surface of polemic underpinned by deep-seated principles of sacramental teaching and spirituality. These deep-seated principles were spiritually driven by what Nockles[51] analyses to be 'a unique

[48] Nockles, P B *The Oxford Movement in Context*. Cambridge University Press: Cambridge, 1994, p 184
[49] Herring, George. *What Was the Oxford Movement?* Continuum: London, 2002, p19.
[50] Newsome, David. *The Parting of Friends: a Study of the Wilberforces and Henry Manning*, London, 1966
[51] Nockles, P B *The Oxford Movement in Context*. Cambridge University Press: Cambridge, 1994, p 184
p325.

combination of moral strength and religious dynamism' and were a natural reaction to the vacuum of the past.

The Romanticism that heralded the Oxford Movement masked the complexity of notional strands that had been unleashed at the Reformation with its principle of private judgement that *The Tracts* sought to confront. The proportions of the *Grammar* with its emphasis on personal being, personal liberalism and personal certitude began to assert themselves 'to capture the hearts and minds' of England but more specifically 'the rising generation in the Oxford of the 1830s'.[52] There is a real sense of 'audience' because of the urgent realism that permeates Newman's grasp of the rich structured information with an internalised perception and judgement and an externalised ecclesiology in the making. Orthodoxy is crystallising around the centre, which at this stage is creative yet seeking its identity in the universal categories[53] that the literary Newman will master (or be mastered by) through a further range of literary and philosophical genres. In these, he would express themes of personal being, personal liberalism and personal certitude.

Universal Categories Take Hold

Increasingly as this process took hold of Newman his philosophical foundations were harmonising with a tradition from another age as depicted through his study of the Fathers. This tradition was rediscovered by him to be timeless. The historical imagination of Walter Scott not only created access to memories of a forgotten tradition for the newly created mass market of readers of the historical novel but also allows Newman to open himself out to the historical imagination of the Fathers. The vast inheritance gleaned from his studies went against the standard theological method of the day – the unqualified right of private judgement that had wrought an unnatural level of coexistence and fluidity in things religious. This latitudinarianism was based on a certain consensus that one's

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[52] *Ibid. p325*
[53] see Note 33.

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primary allegiance was to the establishment and a vacuous relationship with any stable and clearly identified form of doctrine, thereby ensuring a level of polite tolerance for a spectrum of religious beliefs represented by an ever-increasing number of groups. These strands crossed the spectrum from the varieties of human thinking that are asserted as truths and expressed as a lattice of religious ideas each competing for an ascending dominance.

In an age of commercial and economic development competing religious aspirations are in an import/export mode compatible with what Turner[54] describes as a 'pan Protestant evangelical commercial enterprise'. Denominational boundaries had become blurred and reconfigured adapting to the biblical literalism of the Bible Society and its offshoots of charismatic ministries, premillenialism and home-based faith ethos of do-it-yourself religion. The seceding and dissenting religious groups expressed themselves in a variety of forms each with a religious product providing choice and a level of consumerism which fostered and nurtured instant conversion, personal assurance and final perseverance at the expense of a faith that does not come quick and cheap but through the gradual enlightenment of Sacramental principles.

At the other end of the spectrum the High Church world of the Church of England still sees itself as rooted in a past of religious legitimacy derived from being a branch of the universal catholic church through the descent of its bishops and their apostolic succession. While sacraments and Creed command a following in English parish life as well as the Universities and the State. However,, not only those within the Established Church but also those in the wider society, question apostolic succession. Politics and ecclesiology find their meeting ground in the Establishment and provide some form of coherency (a false harmony) that cannot withstand Newman's instinctive drive for the fullness that is

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[54] Turner, Frank M. *John Henry Newman. The Challenge to Evangelical Religion* Yale University Press: London, 2002, p 60

Christianity that sees him undertake to catalogue, sort, distribute, select and harmonise this marketplace of religious consumerism. In fact, this method is a rear guard action that leads Newman to expose the religious pluralism of the day as a destructive fragmenting force.

Gradually this exposure is overtaken by the proposal of Catholic principles that reveal the universal categories of truth. Newman's method of personal being, personal liberalism and personal certitude lead to a new understanding of an ecclesiology that is more spiritually absorbent than Newman has experienced in his life so far. The Oxford Movement exposed this spectrum of consumerism on a continuum from no church to low church, High Church to Real Church. Real church, for Newman, was discovered to be the Roman Catholic Church of living minds. Newman was the catalyst that brokered the identity crisis not only in himself but in the Oxford Movement as a whole. Where did the true identity of Christ reside – in Protestantism or Catholicism? There was no middle ground, no *Via Media*[55]. Newman tried to give substance to the principle, that Gilley[56] points out, went back to the sixteenth century, was reiterated in the seventeenth and emerged in the nineteenth in Newman's rarefied combination of no Popery and no Puritanism. The combination proved an illusion, an untenable compromise based on no principles whereas first principles were cumulatively probing and assimilating Newman's consciousness to which he was gradually giving his assent.

The upheavals of the age had broken up what Nockles[57] describes as the relative internal harmony and party fluidity based on a certain consensus of religious/political interests and allegiances. The hot-housing of Newman's emerging ecclesiology is the product of external (as well as internal) forces and events – the rich structured information from the

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[55] Newman, John Henry. *The Via Media. 2 Vols.* 1877.
[56] Gilley, S. *Newman and His Age.* Darton, Longman & Todd: London, 2003, p135
[57] Nockles PB. *The Oxford Movement in Context.* Cambridge University Press: Cambridge, 1994 p325.

environment takes the form of significant political Acts of Reform and Emancipation. The political liberalising trends of the Whigs, opposed by Newman in the early days of the Tracts, matured his political understanding enabling him to extract the positive benefits (with hindsight) and extricate/untangle himself from the Erastianism of the day.

The Emergence of Orthodoxy

Political events and their allegiances are the test of theology, the test of character, the test of the orthodoxy that is emerging. The polarisation enforced by politics for the sake of religious ideas is externalised in the publishing of the Tracts and is internalised as the other-worldly values, the principles of asceticism and the fullness of the sacraments. The prayer imperative from within is shared across the Oxford Movement. The living mind experience of an ecclesiology from which Newman derived a participation in community (that includes the laity) extricated him from politics, the Establishment Church and a quasi religious order. He was drawn instinctively to the fullness of Christianity expressed in the realism of Roman Catholicism.

The Newman factor [58] is employed by some writers as one way to understand, if not resolve, the complex array of issues that constitute the Oxford Movement. This approach can propose that personality issues legitimately detracted from the credibility of Newman's ideas and actions. Turner[59] writes that Newman possessed 'a restlessness and inability of his spirit to find a steady spiritual refuge from family conflicts, resentment of authority, frustrated personal ambition and a determination to dwell with other celibate males.' However, as Pereiro[60] points out, 'It must be granted that it is difficult to imagine a leader of men…without an imperious temperament, impatient with circumstance and individuals which frustrate or delay the execution of his plans…(and that) ..virtue may

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[58] See Note 9
[59] Turner, Frank, M. *John Henry Newman. The Challenge to Evangelical Religion.* Yale University Press: London, 2002, p641
[60] Pereiro, James. Review of Turner's . *John Henry Newman. The Challenge to Evangelical Religion* in *Recusant History* Vol 26, No 3 May 2003, p527.

sometimes overstep the mark'. As Newman extricated himself from the curious blend of an Anglicanism receptive to the religious, intellectual and economic forces of the market place his gentle, other-worldly ascetical ideas and conception of the Christian life also extricated him from his audience at large.

Newman moves away from the pluralism of rational Christianity and its evangelical outreach with its legitimacy of the Enlightenment and its repudiation of Catholicism. His energy is such, that he is not diverted from his driving vision, However, his combative nature and special sensitivities are perhaps constitutive elements within a mind that Ker[61] describes as 'characterised not by contradictions but complementary strengths, so that he may be called, without inconsistency, both conservative and liberal, progressive and traditional, cautious and radical, dogmatic, idealistic but realistic.' Newman, like any other, is prey to the vicious moral disposition by virtue of being human. However, as Thomas[62] points out the relationship between egotistical hypersensitivity and the intricacies of the mind's operations is checked and balanced by an orthodoxy that is patristic, communal and ecclesial. But it is precisely within the Oxford Movement that he resonated with a communal asceticism that diverged from an individualistic rationalism[63] to be received into the fullness of a faith that is only too aware of human shortcomings whether they are intellectual or emotional. The personal painstaking struggle has a context well documented by the Catholic tradition of prayer.

The dominant subjectivity that had come to permeate the religious ethos of the age was reinforced by an allegiance to science and print culture as forces for social unity. The communion of the Church so binding before the Reformation left a residual heritage in seventeenth and eighteenth century English life, that although hostile to and dismissive of

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[61] Ker, I. *John Henry Newman*. Oxford University Press; Oxford. 1988, pviii.
[62] Thomas, Stephen. *Newman and Heresy The Anglican Years*. CUP: Cambridge, 1991, p167.
[63] These distortions of character Turner interprets in Newman's case as unresolvable negative personality issues.

'the old religion', was still at work in 'the common devotional fervour'[64] of the Evangelicals and the High Churchmen of Anglicanism. The forces of industrialisation and their economic and technological progress equated with a Protestant world-view devoid of doctrine but primed with choice for the consumer. Devotional fervour was expressed in different forms but its source was the pre Reformation residual heritage that still had the power to respond to Christ in a relationship that was emotional even if separated from its natural balance of the moral and cognitive dimensions of authoritative dogma and doctrine. The extremism of private judgements and political allegiances revealed the old heresies that the Fathers contended with in their contemporary controversies.

From this standpoint Newman had embarked since *The Arians of the Fourth Century* on his typology: to catalogue, sort, distribute, select and harmonise. Steeped in this method he extricated himself and others from this marketplace of religious consumerism. Thomas [65] identifies in detail the process undertaken by Newman: 'Searching for a pattern of universal significance beneath the surface features of his own situation, he found in the Fathers' presentation of the patterns of interaction between heresy and orthodoxy a code to bring out the hidden significance of early nineteenth century debates about doctrine, while distancing himself from the local polemic of England and Oxford'. Newman's patristic studies became norms for him to measure and understand the controversies and challenges of the age in a context that enriched his vision, *"I am what I am or I am nothing" (GA47)*. The rich structured information of these controversies and challenges and all that they signify are internalised in a process of the mind that transforms the personal being of *"I am"* within a relationship *"wherever I am, God is God and I am I"*. Human phenomena is set to the counterpoint of universal categories that revealed God in history and personal being. Conscience overruled the discordances of impressions and spotlights allowing the

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[64] Nockles PB. *The Oxford Movement in Context*. Cambridge University Press: Cambridge, 1994 p193
[65] Thomas, Stephen. *Newman and Heresy*. Cambridge University Press: Cambridge. 1991. p165.

illative sense[66] to accelerate a prism like synthesis that distils a holistic constellation of phenomena that inspires certitude in religious matters. Thomas[67] points out that heresy in all its shades expresses the distortion of character (conversely distortion of character expresses heresy); orthodoxy expresses the checks and balances of integrating divine phenomena within the living mind of the Church. Newman's rationale for his detailed encoding is documented in his *Arians of the Fourth Century*: 'What are the phenomena of the external world, but a divine mode of conveying to the mind the realities of existence, individuality, and the influence of being on being, the best possible, though beguiling the imagination of most men with a harmless but unfounded belief in matter as distinct from the impressions on their senses?'[68]

Newman arrived at maturity, having extracted a sense of liberalism as principles good and true such as justice, truthfulness, sobriety, self-command and benevolence. These principles are the natural law of society and speak to a personal liberalism. Newman distanced himself from the tendency of the age as it moved towards a liberalism that was anti-dogmatic and inclusive to the point of being, according to Ker[69], 'a flabby fusion of comprehensiveness' and 'a doctrinal void'. His instinct is for objective truth. This instinct is discerned by his friend Henry Wilberforce, "I know that you are deliberately convinced that the austere and stern elements of the Christian character are not duly developed at the present time...Certainly if there is any man living who has need [to] guard against such a state of mind, it is one who like you is constantly called to stern and rigid demeanour".[70]

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[66] Newman's theory of the illative sense (studied in detail in Chapter 2) is defined by Newman as a ratiocinative faculty that actively participates in recognising the truth thereby establishing certitude through parallel processing within the mind. Language and thought are utilised to the extent that they account for phenomena in terms of inference and assent. The range of the illative sense is beyond verbal argumentation and concrete conclusions. The transition is made by the combination of pure thought and image in the imagination. See Chapter Two p141

[67] Thomas, Stephen. *Newman and Heresy The Anglican Years*. CUP: Cambridge, 1991, p167.

[68] John Henry Newman *The Arians of the Fourth Century.*. Gracewing:Notre Dame, 2001. p75

[69] Ker, Ian.*The Fullness of Christianity*. T&T Clark: Edinburgh, p37.

[70] Gornall. Thomas. Ed. *The Letters and Diaries of John Henry Newman*. Clarendon Press: Oxford, 1981.Vol. V. p108-109.

The moral force of character exemplified by Jesus is increasingly made void of this moral force in the lattice work of the Protestant ethos distributed across a spectrum of groups and ideologies. Private judgement negates the character formation forged within the coherencies of the universality of the 'real and the concrete' in the moral character of Jesus. Newman's method spiralled illatively through the rich structured information[71] afforded[72] by this latticework of Protestant groups that coalesced according to their position in a broad religious spectrum. Levels of assent and inference grappled with the gaps between these groups forging first principles. These expressed themselves at this stage for the Oxford Movement in the rhetoric on Baptism, the Roman Breviary, the Sacraments and the attempts to crystallise principles in the thirty-nine Articles. As compelling as these 'First Principles' were for Newman not so for their audience at large who sense another agenda – a Romanising influence incompatible with the stereotypes of the age.

New Genres

Newman makes the transition from the combativeness of the *Tracts* to his new genre with his sermons[73] designed to spiritualise and distance himself and his audience from incompatible political forces. As Ker[74] notes, parish work for Newman had proved evangelicalism unworkable. The anthropology of the human person in English parish life had moved Newman towards the essentials – the holistic world of the sacraments and

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[71] Rich structured information being, according to perceptual psychologists such as James Gibson (1950, 1966, 1979) and Eleanor Gibson (1969, 1991) (see Chapter 3 p184), the array of stimulation that takes the form of places, things, and events in the world. The task of the human person is to explore this array searching for invariants or permanent properties within its persisting features and patterns. Newman's preoccupation with first principles and the illative sense negotiates a perception that leads the human person to act in the midst of places, things and events. At this stage for Newman the array of stimulation is the latticework of Protestant groups that coalesce according to their position within a broad religious spectrum. However, he is aware from experience that the rich-structured information of Revelation is contained not only in breadth of knowledge but also in depth of knowledge.
[72] The term *affordance* refers to higher order properties of the environment that enable the perceiver to perform a certain action eg a mailbox affords mailing letter. An example from Newman's thought is the food that affords refreshment to an infant who as a result experiences this affordance as a cause derived from experience.
[73] Newman, JH. *Fifteen Sermons Preached Before the University of Oxford Between AD 1826 and 1843*. University of Notre dame Press: Notre Dame, 1997.
[74] Ker, Ian, *John Henry Newman*. Oxford University Press: Oxford, 1988, p22-23

devotions that were an imprint of a pre Reformation world where the visible was a manifestation of the invisible. There was no separation in the world view of the late fifteenth century and at the very least, as Nockles[75] argues, the witness of the eighteenth and nineteenth centuries to the Caroline phase of the High Church tradition, demonstrated a yearning or memory of this pre-Reformation ecclesiology.

Newman uses the University Sermons to explore the issues of the day – reason and faith, science and religion, nature and grace, modern secularism and Christianity, the natural formation of the mind, character, and conscience and how the individual and the community can find expression in the fullness that is Christianity. He investigates methodically the uses and limitations of faith, of evidences and miracles, of linguistic expression and argument, of formal proof and implicit reasoning, systems of thought and tradition.

The context for these issues and themes of controversy and study is the grounds for religious faith in the lives of ordinary people, children and the uneducated. The canvas against which the Oxford Movement began, developed and reformulated is not encapsulated in the person of Newman, but in the age. Newman's consistency in forging 'the essentials' or First Principles uncovered for himself and others the imperative of a right moral disposition. In the big contemporary issues of the day he established the reasonableness of religious faith.

In an age marked by Acts of Reform and Catholic Emancipation a democratising spirit delivered franchise to the many, empowering a population increasingly mobile and literate. An increasingly secular society had been put in position by a liberal government trying to conserve a coherent national identity that is not dependent on an Established Church. The new pluralistic society had to cope with problems of life and living caused

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[75] Nockles, Peter. *The Oxford Movement in Context*. Cambridge University Press: Cambridge, 1994, p307.

by industrialisation and urbanisation. Figures such as Keble and Pusey, as Herring[76] points out, found their niches in the 'sylvan retreats' of rural England or in an elaboration of Anglo-Catholic rite and ritual with social dimensions. These dimensions of community, charity and spirituality were designed to embrace the needs of an industrial and urban society.

Newman, meanwhile, demonstrated the reasonableness of faith and its illative process acting like a prism illuminating the essentials, unifying and universalising categories of inner experience as they are tested against external events and inner phenomena. The essentials are the things that save souls. The essentials of the Oxford Movement are Baptism, the Roman Breviary, the Sacraments and the attempts to crystallise principles in the thirty nine Articles. As Rowland[77] notes of Newman: 'the salvation of souls was infinitely more important than making individuals decent. Political reform alone could never save men's souls'.

The true Church according to Newman must be one, holy, catholic and apostolic, as stated in the Nicene-Constantinopolitan creed. Such a Church would draw the ordinary people, children and uneducated into an orthodoxy that has a 'living mind'. If the Church of England accepted the creeds and councils of Christian antiquity why couldn't they accept the dogmas of the early centuries and later Roman dogmas? His developing ecclesiology is detaching from the English norms of the Church of England beset with Protestant biblicism but not yet attaching to the Roman Catholic Church of the Restoration.

The Literary Newman

The pattern emerging through the literary Newman shows a process of detachment from external events and phenomena and an increasing inward focus on a philosophical

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[76] Herring, George. *What Was the Oxford Movement?* Continuum: London, 2002, p31.
[77] Rowlands, John. *Church, State and Society: the Attitudes of John Keble, Richard Hurrell Froude and John Henry Newman 1827-1845*. Churchmen Publishing: Worthing. 1989, p219.

underpinning of these events not only as a typology of heresy, but as a deeply personal spiritual quest. This spiritual quest is a contemplative introspective journey that started in the sphere of action played out in the combative controversies that surrounded the Oxford Movement, but is completed in the inner world of Newman at prayer. Newsome[78] gives an insight into this inner world of Newman (and Manning) in his comparison of these two men: 'the secret of Newman's power as a preacher and – indeed - Manning's also: their ability to convey to others their own intense consciousness of the reality of the spiritual world'.

The politics of Church and government, the stimulus of everyday life and experience, expose the realism that impelled Newman inwards. On the surface of his actions and reactions it appeared that the way forward for the Church of England is the *via media* between a Protestantism that is a form of nihilism and a Roman Catholicism that is imbued with corruption. The English Church held the middle ground with its pure links with the early Church. The antagonism between the Puritanical impulses to purify Protestantism from all traces of Roman Catholic beliefs and practices and the High Church restoration of Catholic sacramental principles and practices created a dynamic both personal and institutional that exposed the notions of private judgement.

Newman's *Lectures on the Office of the Prophetical Church* published in 1836[79] explored the distinction between Episcopal tradition which acted inclusively bonding all Catholic churches, and a prophetic tradition which is worthy of reverence but not inclusively binding upon the churches. Newman's historical studies, however, were acted as a

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[78] Newsome, David. *The Convert Cardinals. Newman and Manning*. John Murray: London, 1993, p105. Zeno in his *Inner Life of Newman* p270, confirms this insight of Newman's 'intense awareness of the invisible world. He lived his doctrine that material phenomena are both the types and instruments of real things. For him the world of sense was less real than the world of the spirit..' Newman himself in the *Apologia Pro Vita Sua*, Penguin: London, 1994, p23) cites an early memory: 'I thought life might be a dream, or I an Angel, and all this world a deception, my fellow angels by a playful device concealing themselves from me, and deceiving me with the semblance of a material world.'
[79] Newman, JH. *Lectures on the Office of the Prophetical Church* 1836

counterbalance spotlighting the error of the Semi-Arians[80] trying to find a middle path between Arianism[81] and the Nicene[82] orthodoxy. The Monophysites[83] equally were shown to fail in the compromise they sought between the heresy of Eutyches[84] and the orthodoxy expressed in Leo I's writings accepted by the Council of Chalcedon[85].

As Thomas[86] argues Newman in his analogy and encodement of the Patristic and Palestinian scenarios is 'a man putting together a picture of antiquity from his Oriel study: a nineteenth century Englishman's view of Palestinian religion. But then it is hardly *Palestine* that really interests him'. The controversy over the Jerusalem Bishopric saw Newman starting to discern that Anglo-Catholicism was a 'type' of this repetitive error to which human beings are prone. The Semi-Arians were Anglicans, the Arians Protestants, the Nicene orthodoxy the Roman Catholics, the Monophysites and the Eutyches the High Church tendencies within Tractarianism.

Right moral disposition acts to counter the disorientation away from orthodoxy. Right moral disposition has the power to hold all tendencies in balance. The *via media* so

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[80] Describes those who professed a doctrine approximating to the orthodox. They refused to describe Christ as one in substance or essence with God, but preferred the term 'similar in essence'.

[81] Those who denied the full divinity of Christ and refused to accept that the Divine Word or Logos is one in substance or essence with God the Father.

[82] Refers to the Ecumenical Council at Nicaea in 325 that was provoked by the affirmations of Arius, according to whom Christ has been created. The Council affirmed that the Word incarnate is of the same substance (homoousios, consubstantial) as the Father, God born of God.

[83] Refers to those who followed the theology of Egyptian Christianity (an error based on Eutyches, a monk from Constantinople, who had the Emperor Theodosius II on his side) after the fifth century, teaching that, after the union of divine and human in Christ, there was one divine nature only. The divine nature was seen as absorbing the human nature. The introduction of two distinct but irreducible principles of unity into Christ's natures reflects Nestorianism. The Monophysites saw the Council of Chalcedon's two nature theology as heretical.

[84] Those who took up an extreme position within the Monophysites who originated from Eutyches. They maintained an extreme emphasis upon the divine nature: Christ was of only one nature after the incarnation and that he was not of human substance. Eutychianism was the opposite of Arianism in that it emphasised the divine nature of Christ to the point of obliterating His human side.

[85] The Council at Chalcedon was held in 451. Leo demanded that a council be called to definitively decide the serious problem. It reacted against Monophysitism (belief that there is only one nature in Christ) and affirmed 'one and the same Son, our Saviour Jesus Christ, perfect in his divinity and perfect in his humanity, truly God and truly man'. Leo the Great laid the foundations for the Chalcedon rejection of Monophysitism in his *Letter to Flavian 2, 4* (Flavian was the Bishop of Constantinople) where he writes elegantly 'And as the Word does not withdraw from equality with the Father in glory, so, too, the flesh does not abandon the nature of our kind. For as we keep saying, he is one and the same, truly Son of God, and truly Son of Man'. After hearing Leo's letter the assembly commented 'Peter has spoken through the mouth of Leo'. It was recognition of Rome's primacy.

[86] Thomas, Stephen. *Newman and Heresy.* CUP: Cambridge, 1991, p224

rejected by his audience helps him on this inward journey to recognise truth where it is –
in the Roman Catholic Church. The 'living minds' of the Church Fathers attached
themselves increasingly to Newman always open and energised by their rich spiritual and
literary tradition. Newman is now detaching from the ecclesiology of the Church of
England and attaching to the ecclesiology of Roman Catholicism. This knowledge was
dormant, then implicit, and now is gradually becoming explicit.

Newman's vision was completely detached from the rationalist currents of thought that
permeated all aspects of English life and institutions. Sillem[87] describes the transition:
"The rationalist conception of mind and of man had been inherited from a world that was
passing once and for all, and it, too, would pass once and for all with the world to which it
belonged." As the contemporary canvas of life reshaped according to the surface features
of English life, Newman's vision impelled by a contemplative imperative was focused on
the internal phenomena that searched for certainty in matters of faith and belief. As
clearly as Newman could see within himself and others, he could also foresee in the
external world that the trade in scientific humanism forged from the era of rationalist
empiricism would reach its heights and then decline into an intellectual desolation 'that
might well last a very long time and require centuries to heal'.[88] Newman the prophet
warns, predicts and foresees expressing viewpoints that not only reach back into the
foundations of scripture and the early Church but project into the future. This is witnessed
today by the mature status of Newman studies.

These viewpoints are expressed through a variety of genres that evolve stylistically as
letters, historical writings, sermons and lectures in accord with the needs of the hour, or
day. In 1841 the series of letters to *The Times* over the establishment of a public reading
room at Tamworth brought Newman's ideas on education to the public arena to confront

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[87] Sillem, Edward. *The Philosophical Notebook. Vol I.* London 1973, p30.
[88] *ibid,* p33

the Liberal theory of education [89] and its utilitarian aim to equip students to enter the trades or professions. Reason is equally endowed in every human person according to the Liberals, Sir Robert Peel and Lord Brougham. It is a principle of social cohesion and moral stability for the good of the nation. The possession of reason supplemented and complemented by equal opportunities to access information in reading rooms and evening classes would create an educated people who would demonstrate their intellectual integrity by assenting to a doctrine according to the strength of the evidence available to prove its truth.

Newman attacks this liberal theory of education in *Discussions and Arguments On Various Subjects* (1841). His view of human nature is not so optimistic as the Liberals. Sillem[90] summarises the liberal theory and its processes: Reason by its innate processes aligns itself with evidence. Where reason is not clearly demonstrated these innate processes that calculate the 'weight' in one direction or another, make a judgement. This 'weight' of evidence commands assent where there is not an equal countering 'weight' of doubt or error. The rationale here is the model from mathematics and the physical sciences. Philosophical thinking is a process purely decided by the rigour of scientific evidence. Religious belief therefore has no foundation of certainty – it is beyond the reach of strong scientific evidence. Surveying the diversity of opinion represented by the religious groups and sects of the age and the disagreement between them, the evidence would seem to suggest that this disunity and disagreement is the product of a lack of strong scientific evidence that excludes doubt and error. Theology therefore is denigrated as a 'source of social weakness and national disunity.'[91]

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[89] Programmes for the reform of national education had been introduced in the nineteenth century. The National Education Act 1831: meant a new UK state education system of undenominational primary schools, separating secular from religious instruction; Education Act 1871: lays foundation for compulsory education. In addition there was considerable attention paid to the universities and trades institutes. This education was purely secular in character and was based on the equating of thinking and reasoning and that there is an equal endowment of reason by nature. Equal opportunity was equated with the idea of unlimited progress as long as education was driven by secular reason as opposed to faith and belief.

[90] Sillem, Edward. *The Philosophical Notebook. Vol I.*London, 1973, p48

[91] *ibid*

In 1841 Newman demonstrated in the *Tamworth Reading Room* letters that the human person was not created by a mechanical anthropology operated through calculations and deductions that worked exclusively by reason to accrue knowledge. Reason is the stronghold of the Liberal human person – reason first and reason last. Newman describes the human person as a living person whose nature is unformed and disordered, with passions and conscience, which work to express a complex nature that is in need of unification. Newman asserted the mind is not enough on its own to accomplish the victory to bring harmony to the unstable state of human nature.[92]

Newman divests his letter-writing genre of theological language paring down to a philosophical method that can speak to the audience of the day. But he does say that Christianity unlike science has the power to raise 'men from earth'[93] to set high goals through Christian morality. Human morality is earthbound 'without wings to rise'[94]. The Liberal view of the human person is not true to the evidence. Newman recognises that humans are sinners, not the saints who reach noble heights through 'The Knowledge School'. This School merely gives a mirror image of a complex human nature that expresses itself 'creeping, strutting and fretting'. Its highest aspiration is to attain an attitude that will minimise its inadequacies. Moral improvement is a matter for Faith first and Knowledge second. This reverse order holistically embraces a world that represents itself by typology: 'let the University minister to the Church, and then classical poetry becomes the type of gospel truth, and physical science a comment on Genesis or Job..'[95]

The equality of the Liberals is no more than a mirage – it does not match the reality found in society and in the human mind. For Newman a decisive inequality is found in society and the human mind. It is people in all their diversity that behave according to this

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[92] Newman, JH. *Discourses and Arguments On Various Subjects.* cited in Sillem, Edward. *The Philosophical Notebook. Vol I.*London, 1973.*,p49*
[93] *ibid*
[94] *ibid*
[95] *ibid*

diversity, which is internal in thought as well as external in action. Human persons have to take the facts and to give them a meaning and to draw their own conclusions from them. As a living person it is the 'heart which is reached, not through reason but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. Persons influence us, voices melt us, looks subdue us, deeds inflame us. ...no one will die for his own calculations; he dies for realities..'[96]

The Emergence of Epistemology

Newman's anthropology describes the minutiae of the human person as microcosm residing within the macrocosm; human biology, psychology and the thinking processes of philosophy operate as reflections of a divine design. The language he uses here is of his age and audience but conceals 'the stronghold of antiquity' within which Newman has found his universal categories of religious truth. Liberal philosophers are content with the passive ease of surface features and shadows. They are satisfied with a breadth of knowledge that does not search and probe for a dimensional equality in depth.

The depths of the universal categories of religious truth bring a different resonance to Newman's vision of 'the living person' - *"I am what I am or I am nothing" "I strive to think that, wherever I am, God is God and I am I".* This vision is an active participation in an education that is "the preparation for knowledge, and it is the imparting of that knowledge in proportion to that preparation...The best telescope does not dispense with eyes...we must be true to ourselves, we must be parties in the work".[97] The 'living person' is an active participant in a search for certitude with real human thinking and real religious belief. The human person is not made for containment in shadows but searches for substances and universal categories that do not change or vary.

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[96] *ibid* p51
[97] Newman, JH. *The Idea of a University* Yale University: London, 1996, p104

This vision held true. The demonstration of the full development of Newman's position years later in the *Grammar of Assent* confronted the nineteenth century and subsequently continues to do so. This confrontation is with a theory of knowledge that is as expansively creative as it is creatively orthodox in its principles. The Liberal vision of exalting reason to the exclusion of all other types of processing created a reductionist norm of human thinking, which is totally controlled by reason. The scientific ideal of reasoning was transformed into a philosophical theory of mind endowed with the power to discredit religion as an integral part of human nature.

Conversely, Newman demonstrated that religion was not to be abandoned so lightly. The prayer imperative that formed a monastic-type constellation at Littlemore is the result of the ethics of action and contemplation that led Newman to pursue the truth with its intimations of 'faint shadows and tracings'[98]. This was not an act just for himself but also for others. The community of 'living minds' criticised by Turner as: 'embodying a secret Roman Catholicism in the English Church and rejecting the everyday middle-class commercial understandings of truth, the Tractarians have now repudiated sexuality in marriage, keeping of marriage vows, the attractions of family life and the deference of children to their parents'[99]. Contrary to this analysis it would be more to the point to keep Newman's theory of doctrinal development in focus. The assimilative power of dogmatic truth clearly forms a place where Newman can stand still, to view from whence he came, to where he must go, according to his conscience. The spiritual lifestyle contradicted the Victorian aspirations of the day and while to some, now and then, would seem to have imposed a false discipline from an unbalanced personality, in fact brought this community within reach of the ecclesiology of the Roman Catholic Church and Tradition. The power of the Christian mysteries denied by Erastianism and its identification of the Church with

[98] Svaglic Martin J. ed. The Idea of a University Defined and Illustrated (*Notre Dame: University of Notre Dame*, 1982) 387 cited in Dulles, Avery. From Images to Truth: Newman on Revelation and Faith. *Theological Studies* 51 (1990) p252
[99] Turner, Frank. *John Henry Newman. The Challenge to Evangelical Christianity*. Yale University Press: London, 2003, p495.

the State, exposed a spectrum of heresies. The Arians of the fourth century are well represented in the religious marketplace of the nineteenth century.

Newman's theory of doctrinal development on the other hand demonstrated that the 'theology of the Church is no random combination of various opinions, but a diligent, patient working out of one doctrine from many materials'.[100] This diligent and patient method discerned from the intimations of 'faint shadows and tracings'[101] a preservation of type, a continuity of principles, a power of assimilation, a logical sequence, an anticipation of its future, a conservative action upon its past and a chronic vigour. The transitory nature of human phenomena is not mistaken for God and His manifestations in the human life and mind. The orthodoxy, which crystallised at Littlemore for Newman and others, came from a time to stand still and wait. The ethics are of contemplation and action, not of the appearances and whims of the personality (distortions of character). 'Living minds' rose through the ascetic imperative reaching for what the human mind cannot do on equal terms with everything that God is. The principles and doctrinal patterns that come into focus at Littlemore are not distorted by the frailties and orientations of human nature. These principles and doctrinal patterns are personalised and ecclesial within a religious community that is directed by conscience. Human frailties and orientations are stabilised within the moral ballast of the Littlemore experience.

The Emergence of Principles and Arguments

Newman was not alone in the search for solid religious principles. The many others, whether at close quarters or at a distance from the Oxford Movement, included Manning who of a different temperament and personality had a role to play in this journey to an ecclesiology of 'living minds'. While Newman was to provide the theory of development

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[100] Newman, John Henry, *An Essay on the Development of Christian Doctrine.* Notre Dame University Press: Notre Dame, 1989, p367
[101] Svaglic Martin J. ed. The Idea of a University Defined and Illustrated (Notre Dame: University of Notre Dame, 1982) 387 cited in Dulles, Avery. From Images to Truth: Newman on Revelation and Faith. *Theological Studies* 51 (1990) p252

that inspired others, individual deliberations and judgements still remained just that -

individual decisions. As Pereiro[102] points out, Manning's 'discovery of the permanent

presence and teaching action of the Holy Spirit in the Church, and her consequent

infallibility' was also the product of weighing up the circumstances of the times – 'Its

incoherencies, contradictions, internal repulsions, endless contentions'[103]. This lattice

work was the natural outgrowth of the reformation and all that had come since – 'The

Lutheranism of Edward the Sixth; the Hierarchical Calvinism of Elizabeth; the ceremonial

Arminianism of James; the Episcopalian Antiquarianism of the two Charles; the

Latitudinarianism of William the Third…all coexist …together in open contradiction and

almost perpetual controversy.'[104]

Newman has a job of work to do. This implied a system and a vocation and was made

explicit in 1833 after his meeting with Wiseman at the English College. This work was at

great personal cost. The pressures and stresses were social and economic as well as

spiritual and political. The exposure of one's temperament led to impulsive actions and

inconsistencies by many within the Oxford Movement. This is demonstrated by what

Gilley[105] describes as 'the odd directions of the ecclesiastical wind' that led to the

vacillations of the Oxford radicals, Sibthorpe and Bulteel.

Other key figures emerged to demonstrate the energy and influence of the Oxford

Movement to direct others to an ecclesiology, while appearing to contradict contemporary

political and economic trends, the Movement assimilated those that chose to be

assimilated into the 'real and the concrete' of Catholicism. The principle of private

judgement ultimately becomes powerless as its unnatural progression is to an ecclesiology

of spotlights, impressions, and temporary and immediate contingencies. The organic

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[102] Pereiro, James. *Cardinal Manning. An Intellectual Biography.* Clarendon Press: Oxford, 1998, p330
[103] *Ibid* p160
[104] Manning, HE. Sermons on Ecclesiastical Subjects cited in Pereiro, James. *Cardinal Manning. An Intellectual Biography.* Clarendon Press: Oxford, 1998, p162
[105] Gilley, S. *Newman and His Age.* Darton, Longman & Todd: London, 2003, p77

character of faith themes is exemplified in the works of the Fathers so highly valued by Newman and Roman Catholicism. It is to this harmony that the Oxford Movement tended and is assimilated. Newman and others move from images to the truth.

The Tract 90 controversies in 1841 and the subsequent withdrawal to Littlemore brought Newman's personal being into the contemplative position of the monastery from where he could take stock of the problems about people believing and not believing. Not that this was something new and all absorbing. Newman considered the full range of activities that go on in human minds that are preoccupied with certainties and doubts, inferences, conjectures, opinions and assertions. This introspective consideration began with his own mind in parallel with those of his friends and wider audience, which he encountered privately and publicly. It led Newman increasingly to come to terms with the challenge of the age and its tendency towards liberalism. Being religious meant the involvement of the whole person, not a compartmentalisation, which separated moral activity from intellectual activity. That we are held morally responsible for what we believe cannot be separated from the search for objective truth. This search for an objective truth is not guaranteed by a genuine sincerity, which denies and rejects an authentic authority. As Ker[106] points out: a 'vague pilgrimage towards an indefinite destination' simply is not a sufficient substitute for the 'real and the concrete' of doctrinal Catholicism.

Living as a Christian in an un-Christian world requires the symphonic and synthetic powers of an 'illative sense'[107] to override the challenge of the age with its cognitive dissonances of worldly criticisms. Newman's other-worldly transcendent imperatives bring the Oxford Movement to a watershed which unleashes a philosophy of mind and heart that finds its peace in an ecclesiology repudiated, despised and mistrusted by a relativistic latticework of Protestantism in all its shapes and guises. The delusion of private judgement, all breadth, has no depth to reach the universal categories of truth.

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[106] Ker, Ian. *The Fullness of Christianity* T&T Clarke: Edinburgh, 1998, p40.
[107] See Note 66 & Chapter Two p141.

Newman emerged from the Oxford Movement with clear philosophical directions. Through the genres within which he expressed his doubts, crises and developments, his works are seminal and prophetic. The letters, the histories and hagiographies, the Tracts, the lectures, the sermons form a constellation of his ideas. His starting point is himself, his living mind, the 'I am' which is a microcosm within the macrocosmic 'I am ' that is God. Everything that Jesus is, is more than enough to be called a 'Divine Philosophy'. The ecclesiology of Catholicism has a system of thought which possesses the mind of the Church. This is a cognitive experience as well as an emotional and moral experience. These experiences are not to be compartmentalised. Jesus arrests and possesses the mind with an active experience that is moral, intellectual, affective, transcendent and character-forming. What appears to be a few casual words of the fishermen of Galilee does not detract from their organic power to speak across the span of the ages. These few casual words speak with universal categories that lend themselves to doctrinal and educational development. For Newman, this development never lost sight of the orthodox vision of Christ that is dogmatic and authoritative as much as it is lovingly creative as it permeates age upon age. This spiritual energy of the Christian revelation expressed itself in Newman reaching an ascendancy in his philosophical arguments, the fullness of which are the arguments of the *Essay in Aid of a Grammar of Assent.*

The 'I' and the 'we' are integral to Newman's way of thinking and living. They are the access points to the 'real and the concrete'. As he was influenced and shaped by the 'we' of his family and his Anglicanism, his ecclesiology moved from the contingencies facing the English Church experienced through the substantive ethos of Oxford, to the universal essence he finally discerned in the 'real and the concrete' of Catholicism. His journey

from London to Oxford to Birmingham was a reconfiguring of his sense of place and Church.

His conversion heralded the emergence of a philosophy in harmony with what had at one time in the past seemed anathema to him. Change did not mean adapting to contingencies but experiencing them as the stimulus to discern the invariants of First Principles. The 'I' had been assimilated into the truth by the rigour of a philosophical method that detached Newman from the controversies and issues of the age in order that he could see them for what they were – products of human tendencies and preoccupations with ever increasing patterns of the heresies that ensue from the principle of private judgement opposed to authority and unbalanced by individual interpretations of morality. The orthodoxy of Catholicism placed the individual within a constellation of archetypal collective holiness formed around events that are re-lived within the living minds and communion of Tradition. The 'I' of the individual and the 'we' of this communion participate in the Covenant relationship between God and man poised for eternity through the principles that Newman was to discern and make explicit in the *Grammar*.

The themes of the Oxford Movement find resolution in an exposition which is first doctrinal, then personal and finally philosophical. To love God you first need to know Him. God is knowable. Truth is found on the path to knowledge within which are the sources of thought that originate from the unique focus of its contemplation – Christ. This path is littered with contingencies that generate inferences and are vulnerable to an undisciplined reason that feeds on the rewards of its sequential logical power that appears to give a sense of mastery and control in the face of mystery. Conscience integrates the emotions with ethics and Natural Law. Contemplation of God in this way is urged on by

the illative sense, which as Norris[108] points out 'grounds philosophically the validity of a propositional and doctrinal Christianity'.

The historical context of the Oxford Movement demonstrated that the path to knowledge involves critical inner subjective processes as objective doctrine is assented to as a personalised faith. The 'I' of the person and the 'we' of the Church is a complex concurrent religious experience. To reach certitude in religious matters is every bit an ontological experience as it is metaphysical experience. Newman's labyrinthian pilgrimage grounded a philosophy of education. He tested his arguments within the mix of his nineteenth century contenders and pretenders for faith and belief. The challenge of the nineteenth century for Newman was to educate people to faith, for faith, by the processes of faith. The maturation of the Newman vision in the *Grammar* has created a *dialectic,* which continues to bring all the historical, literary, philosophical and theological strands of the Oxford Movement into a special prominence that many subsequent authors have critiqued.

Literature Review

The hermeneutics at work in the vast corpus of work published on Newman reflects the pre- understandings of their various writers and the concerns of *their* particular age. The appreciation and interpretation of Newman continues into the third millennium, growing in momentum as his writings have lent themselves to the accumulation of, and innovations in, knowledge and learning in a way that demonstrates the creativity of his thought. This thought, however, is dissected by the voluminous secondary literature exploring specific angles of Newman's sources and processes. Writers have brought to the *Grammar* their own questions, exercising a certain selectivity. They have proposed interpretations and created commentaries. The meaning of these commentaries and their critique of

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[108] Norris, T. *Only Life Gives Life*. Columba Press: Dublin, 1996, p 189

Newman's *Grammar* is reflected upon in this literature review, embracing them in their own right as well as gleaning from their initiatives, insights that impinge on the present study.

Newman continues to make his presence felt within and without the Catholic Church through his writings in the *Grammar*. The seminal legacy of his writings spans a broad spectrum of interest. The diverse strands of Newman's thought lend themselves to many of the pressing concerns in domains such as theological and philosophical method, philosophy of religion, linguistics, psychology and education. Rather than give a detailed survey of all the literature relating to the *Grammar* this study selectively focuses on the literature that represents Newman's continuing influence on the above domains and their relevance to the present study.

Biography

Ker's definitive biography affirms the originality of Newman's mind, so serenely exemplified in the *Grammar,* as 'characterised not by contradictions but by complementary strengths, so that it may be called, without inconsistency, both conservative and liberal, progressive and traditional, cautious and radical, dogmatic, idealistic but realistic'.[109] It is with mind that Newman produced the *Grammar* in essay form to identify and investigate the problem of certitude fully aware that its scope 'was neither comprehensive nor conclusive'.[110] Ker analyses the *Grammar* to be 'a philosophical analysis of that state of mind which we ordinarily call certitude and of the cognitive acts associated with it'.[111] This does not mean that the *Grammar* does not have metaphysical and psychological

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[109] Ker Ian. *John Henry Newman. A Biography.* Oxford University Press: Oxford, 1990, pviii
[110] ibid p650.
[111] Ibid p649

implications but it has an enduring if understated status as a recognised classic for philosophers of religion.[112]

Newman succeeded in giving a status to religious certainty that is equivalent to the many other kinds of certainty, which do not require formal proofs. The *Grammar* justifies religious belief alongside a much more 'general justification of the ordinary processes of thought leading to conviction'.[113] The style or method by which Newman achieves this, is by using examples that on the surface act as illustrations but in fact are experimental in that they 'constitute the matter and movement of the argument itself'.[114] Ker is aware, as Newman himself was, of the 'defects'[115] of the *Grammar*. Newman expected criticisms and they were delivered at the time of publication and as they are now. Newman's constant struggle 'to express clearly and exactly my meaning'[116] and the lack of clarity for his readers reflects the density and complexities of inner processes observed and described from an nineteeth century epistemological viewpoint that does not have advantage of the twenty-first century interdisciplinary insights which this study utilises.

Difficulties and Defects

A number of writers have focused their attention and criticisms on Newman's method, his vocabulary and definitions that impinge on linguistics, as the means by which he arrives at his conclusions that our natural and potential state is certitude. However, the

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[112] ibid. Ker states in his biography of Newman that 'it has come to be recognised as a classic by philosophers of religion'. In his Editor's Introduction in I Ker (ed) *An Essay in Aid of a Grammar of Assent*, OUP: Oxford, 2000. p liv he notes that the 'perceptive and serious criticism' in contemporary reviews have led contemporary philosophers to feel a 'new affinity with the *Grammar*...' Newman's *Grammar* may not be indexed in notable Dictionaries of Philosophy of Religion but on the other hand it is studied in the OCR exam boards curriculum for AS/Alevel Religious Studies (Philosophy and Ethics). Ker cites (p lvi) HH Price: 'the Grammar is not only a classic on the philosophy of religion , but also one of the very few full-length books in English on the epistemology of belief'.
[113] ibid
[114] ibid p649-650
[115] ibid p638. Also Editor's Introduction in I Ker (ed) *An Essay in Aid of a Grammar of Assent*, OUP: Oxford, 2000. pl.
[116] ibid

'difficulties and defects'[117] of the *Grammar* do not diminish its 'bearings' and 'merits'[118] which is witnessed by the similar position taken up by 'Anglo-Saxon philosophers of religion in recent years'.[119]

Newman contested the liberal position of the nineteenth century that certitude is impossible in the world of facts. While this position opens the way to relativism and the position that theological doctrines can only be acknowledged as no more that the opinions of theologians, the critique today is one of semantics. What does Newman mean by certainty, certitude, and their relationship with doubt? What is the scope and range of apprehension, assent and inference? How valid is the relationship between the illative sense and probability? Newman is precise in his use of language but he is also not working with hard and fast categories that do not bend and sway with the dynamics of his vision. Newman's vision in the *Grammar* is rooted in the knowing subject and the world of facts. But the whole point of the illative sense[120] is that it has the capability to reach certitude through a multitude of interacting pathways. The tendency of writers to interpret Newman's description of these pathways in the *Grammar* as fixed linear categories leads to difficulties, some of which are included in the following discussion generated in the domain of philosophy of religion.

Assent and Inference

Owen[121] questions the validity of the relation between assent and inference because he does not understand the progressive action of inference working towards assent formally, informally and naturally in an antecedent way that is not exclusive and incompatible with the unconditional nature of assent. The timing and action of all these

[117] *Letters & Diaries of John Henry Newman* xxv, Clarendon Press: Oxford,126
[118] ibid
[119] Ker Ian. Ed's Introduction. *An Essay in Aid of a Grammar of Assent.* Oxford University Press: Oxford. p.lv
[120] see Chapter 2 p 141
[121] Owen, H P. *The Christian Knowledge of God.* London: 1969, pp 292

pathways: apprehension, assent, inference, converge in the all-embracing illative sense, not in the manner of a linear series of steps, but as the emergence of biological and psychological developments that have cognitive consequences.

Probability

Owen also questions Newman's theory of probability[122] as does John Hick[123]. Owen questions the validity of Newman's 'probability-calculus' because the belief generated from faith is not dependant on a scale of accumulating data. There is no equivalence between the belief that Great Britain is an island and belief in the existence of God. However, Newman is not trying to prove the existence of God, rather he is investigating what God is and what the act of belief consists of.[124]

Hick describes Newman's theory of probability as a 'type fallacy'[125]. Hick interprets Newman's theory as one that adds up the probabilities in a linear serial manner arriving at the certitude that God exists. Hick takes the theory out of context. Newman is not demonstrating the teleological argument – he is investigating what God is and what the act of belief consists of[126]. Hick does concede Newman's vision as one that appreciates 'the drift of a miscellaneous mass of evidence' but questions the illative sense as being capable of including a convergence of probabilities that is beyond statistics and logic. Hick takes Newman's theory outside 'its own borders'[127] and just as he criticises Newman's theory of probability for trying to measure the weight of evidence to reach certitude when there is no 'background of information' about the universe against which such a measurement can be made, [128] Hick has no background of information to object to

[122] ibid p261
[123] Hick, John. *Faith and Knowledge*. MacMillan Press: London, 1988 p90
[124] GA 99 p69-70
[125] Hick, John. *Faith and Knowledge*. MacMillan Press: London, 1988 p90
[126] GA 99 p69-70
[127] Hick, John. *Faith and Knowledge*. MacMillan Press: London, 1988 p91
[128] Hick, John *Arguments For the Existence of God*. London, 1970, p29

Newman's theory once he extracts the theory of probability from within its borders with all the accompanying facets of the *Grammar* as a whole.

Certitude

A number of writers criticise Newman's understanding and demonstration of the act of certitude. Owen[129] again raises objections as does Ferreira[130]. Owen writes that the believer 'does not have the right to claim that his certitude is indefectible'[131] and Ferreira that 'Newman's various descriptions of the free act of certitude have given rise to a number of conflicting interpretations of the status of certitude in his account, and thus of the character of the religious adherence he prescribes'.[132] In response to Owen's interpretation that Newman's claim on behalf of a believer that certitude once reached will not fail, the tendency is observed of writers reading Newman's *Grammar* as if it were proposing fixed categories rather than 'as a general rule, certitude does not fail'.[133] The key point Newman is identifying is the reasonableness of the human capacity of searching for, and attaining the truth, and thereafter being certain about it.

However, Newman also identifies the capacity of humans to be prone to error and doubt in this search and attainment because of the active dynamic nature of the *organon*, the architectonic faculty that is the illative sense. The stasis of fixed categories might indeed suggest that certitude can fail and that it is not indefectible but even the idea of error and doubt presuppose the act and state of certitude.[134] But Newman's categories are not fixed. The dynamic nature of Newman's anthropology presupposes that certitude once attained is maintained by the constancy and consistency of moral acts

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[129] Owen, H P. *The Christian Knowledge of God*. London: 1969 p 292
[130] Ferreira, M. Jamie. *Doubt and Religious Commitment: The Role of the Will in Newman's Thought.* Clarendon Press: Oxford, 1980.
[131] Owen, H P. *The Christian Knowledge of God*. London: 1969 p 292
[132] Ferreira, M. Jamie. *Doubt and Religious Commitment: The Role of the Will in Newman's Thought.* Clarendon Press: Oxford, 1980, p9
[133] GA 221 p145
[134] GA 231 p151

inherent in the Christian lifestyle. Salvation is an ongoing dynamic interplay of human subjectivity with the world of facts as well as an ongoing encounter with what God is.

Doubt

Ferreira explores what kind of doubt is compatible or incompatible with religious commitment. Is religious adherence according to Newman non-deliberately passive or deliberately active?[135] Newman's all-embracing illative sense proceeds in architectonic fashion integrating the passive and the active facets of the human logarithmic character of thought. While Ferreira criticises 'Newman's continual qualifications of indefectibility'[136] the elastic and fluid nature of human thought has as its raw materials the world of facts which are apprehended, assented to and inferred upon to ultimately be intellectually and emotionally moored in beliefs that lie on an ascending and descending scale. Newman's qualifications reflect the breadth and depth of his philosophical method to encompass the intensely personal and variable character of the knowing subject. These qualifications do not reflect the fragility of his description and argument but in fact demonstrate the robustness of his anthropology.

Philosophy of Religion

Ker writes that the tone of Newman's critics is 'generally appreciative'[137] in spite of their objections. The seminal nature of the *Grammar* has outlived its objections, substantial as they maybe, from readings which tend towards interpreting Newman's categories as fixed rather than dynamically proportional within a vision of God that includes its main argument for his existence to be that of conscience. While the *Grammar's* merits are acknowledged in their contributions to knowledge and belief, a

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[135] Ferreira, M. Jamie. *Doubt and Religious Commitment: The Role of the Will in Newman's Thought.* Clarendon Press: Oxford, 1980, p5
[136] ibid, p106
[137] Newman JH. *An Essay in Aid of a Grammar of Assent.* ed IT Ker. Clarendon Press: Oxford, 2000, p.lvii

number of writers, from both within and without the Catholic tradition, question Newman's dependence on his conscience argument for the existence of God.

Generally, within the Catholic tradition, the conscience argument is seen as one of many and is not pre-eminent among them, as Newman believes. Ker notes that 'Since the Second World War, a number of important continental studies have appeared, which, instead of trying to fit Newman into an alien philosophical framework, attempt sympathetically and successfully to explain and interpret his thought in its own right'.[138] As Sillem notes in his detailed study of Newman's philosophy 'Fr, Boekraad and Fr Walgrave, have drawn attention to a certain likeness between Newman's philosophy and that of the contemporary phenomenologists'.[139]

The Phenomenological Method

Sillem identified this phenomenological attitude or method to cover a number of points. Firstly, as: 'A person's method of investigating concrete, particular things, by elucidating both his conscious, and his over-all personal experience of them'[140]. Secondly, the mind acts as a prism to reveal the total experience of certitude. This experience is of the thought derived from concrete things through sense perception. The mind acts individually and personally but also communally. Other people personally known to him/her are led on to 'an invisible world beyond the veil of material things'[141]. Sillem points out that Newman's method has more in common with Husserl and Scheler. Their rejection of the deadlock of British empiricism and appreciation of the emotional content of thought[142] is also a marked feature of Newman's thought.

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[138] ibid p.lv
[139] Sillem E. *The Philosophical Notebook of John Henry Newman.* :London, 1973, Vol I, p127.
[140] Ibid p128
[141] ibid
[142] ibid

Thirdly, Sillem says Newman captured the minutiae of the mind's movements revealing its personal and spontaneous character in a logical structure even though the consciousness of this structure may not be able to be explained by the many[143]. The descriptions in the *Grammar* are of how 'a person, a body-soul unity, acts and thinks as one whole living being, subject as he is, to the many burdens which the spatio-temporal conditions of his existence within the world lay upon his mind...to what extent his subconscious mental and imaginative life, and his need to think to, and for, other people, influence and fashion ...a way of thinking peculiarly his own as his handwriting'.[144] This method lead the way 'for the formation of a system, or interior vision of things, which with its own existential categories, is metaphysical' and 'offers a ground plan on which Newman hoped later generations would build'. [145] This method was designed to help William Froude recover the mastery of his own mind and ideas from the 'subjective clouding' unreal theories[146].

Finally, Sillem observes Newman's method or phenomenological attitude to recover the real by being able to bridge the gap between the knowing subject and the objects or things he/she is designed to know and realise, in an ever-expanding knowing experience.[147] Newman's personal way of thinking is a 'temper' or attitude rather than a programme. In this way Newman accords with Husserl and subsequent phenomenologists[148] in advancing their arguments beyond the world of facts to the certitudes one can attain in the domain of metaphysics.

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[143] ibid p130
[144] ibid p131
[145] ibid p133-134
[146] ibid p134
[147] ibid p136
[148] see Chapter Four for a detailed discussion and conceptual justification of the role of phenomenology in philosophy and its influence on research methods.

Boekraad examines Newman's conscience argument and in the light of his continental and phenomenological background identifies Newman's philosophical temper as complementing the ascending rationalism of traditional philosophy, which affirms the existence of God in the process of reason through its connection to Descarte's *Cogito, ergo sum.*[149] Newman resolved the problem of the rationalist deadlock with the pre-eminence he attributed to the role of the conscience and its 'real, personal acceptance of God'[150]. Inference in its formal, informal and natural aspects works on an ascending scale that entirely depends on the conscience as the mechanism by which we discover ourselves as a 'concretely existing reality'.[151] Boekraad asserts: 'Perhaps no one has so carefully described and analysed the inward whispering of God's voice in our being as Newman'.[152] Consciousness and conscience balance and harmonise the movements of the mind engaging reason and emotion with the objective truth of God as the sanction of the Divine person that God is.

Newman's objective is to investigate what God is[153] and God is found through the dual function of the conscience to be a person. The conscience has two functions: to express its sanction and to judge about the morality of an act.[154] The moral sense or judgement of reason is subject to trial and error and this is reflected in the tremendous variety of the decisions that are observed in the world around us[155]. But Newman's conscience argument for the existence of God comes from the stability of the moral sanction. The variable and unstable ethical codes generated by the moral sense of the conscience are stabilised by the moral sanction. This moral sanction opens the mind and emotions to a

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[149] Boekraad, AJ. Newman's Argument to the Existence of God. *Philosophical Studies*, Vol VI, Dec, p50, 1956
[150] ibid
[151] ibid p60
[152] ibid p59
[153] GA 99 p69-70
[154] Boekraad, AJ. Newman's Argument to the Existence of God. *Philosophical Studies*, Vol VI, Dec, p65, 1956 & GA 105-106, p73-74
[155] ibid p65

transcendence that resonates in an apparent infinitude that must be a person because of the range of what Boekraad calls 'peculiar'[156] feelings and emotions that hitherto have been our experience to attribute to a parent. By analogy the knowing subject identifies this experience as evidence for a definite Supreme Person or Parent[157]. Boekraad's evaluation of the importance of Newman's conscience argument is 'the discovery of those subtle and certain indications of the inner life by which humans are enabled to arrive at the most momentous of affirmations: God is.'[158] Furthermore, he finds this compatible with St Augustine: 'I will find Him Who is deeper in me than I am in myself: *intimior intimo meo*, because He has made me'.[159]

Psychology

Walgrave's makes a substantial contribution to understanding Newman's *Grammar* with his model of polarity[160]. It is this model of the dynamic interplay and interaction of what appear as opposing forces and movements within the mind that defines the illative sense as resolving the cognitive dissonance reaching secure judgments working its way from the raw materials of the world of facts to the truths that they conceal and reveal. The interior world of the conscience is the mechanism by which the raw materials of the world of facts act as stimulus and analogy of the truth. Newman's Platonism is an opportunity for Walgrave to explore Newman's psychological method: 'If modern psychology is to be found in Newman's work, we may expect it to assist in understanding him'.[161] In doing so he concludes Newman is guilty of a degree of psychologism: 'it is the law of human nature'.[162] Walgrave's reasons for describing

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[156] ibid p64 'conscience taken integrally and concretely has as it were a life, a dynamism proper to itself, and is the source of such peculiar feelings that accompany it, that by the peculiarity of these very feelings it is distinguished from any other spiritual phenomenon'.
[157] ibid p67
[158] ibid, p71
[159] ibid
[160] Walgrave, Jan H. *John Henry Newman the Theologian. The Nature of Belief and Doctrine Exemplified in His Life and Works.* Geoffery Chapman: London, 1960
[161] ibid p73
[162] ibid p81

Newman in this way is because he 'places the final justification of our thinking in the nature of the subject rather than in the evidence of the object'.[163] The seminal nature of Newman's thought is only too apparent as Walgraves acknowledges not only the inherent seeds of modern psychology but also modern philosophy, particularly Scheler and Merleau-Ponty who conclude 'the common structure of human experience or of 'existence' is the ultimate criterion of truth'.[164] As Newman is identified as tending towards nominalism he avoids this theological pitfall by applying his philosophical method as a practical principle only not denying the possibility of alternative approaches.[165]

Nature Versus Nurture

Newman is limited, according to his critics, by the exclusive use of his introspective method and the pre-eminence given to the conscience and its domination of authentic religious experience. Achten, in the style of Walgrave, acknowledges the usefulness of Newman's concept of first principles for evangelisation and catechesis but questions the relevance of the argument and experience of conscience in the 'atheistic/agnostic environment' in contemporary western society.[166] More specifically Achten identifies major weaknesses of the conscience argument as being '(a) that the existence of God can nether be inferred nor deduced from conscience, but is presupposed from the beginning of the argument, and (b) that in our time the higher functions of conscience, which can be summarised under Newman's "conscience as the voice of God", often are reduced to a simple prolongation of man's purely naturalistic impulses'.[167] Newman's theory of, and argument from, conscience will only work in the manner of 'preaching to the

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[163] ibid p92
[164] ibid p92
[165] ibid
[166] Achten, Rik. *First Principles and Our Way to Faith*. European University Studies Peter Lang: Frankfurt, 1995, p280
[167] ibid p281

converted'. If the first principle of conscience is accepted then it can be used authentically as a starting point to prove the existence of God.

Is Newman's main aim to explicitly put forward his theory of conscience as an argument to prove the existence of God in the *Grammar*? His stated aims are to demonstrate that 'you can believe what you cannot understand' and 'that you can believe what you cannot absolutely prove'[168]. Furthermore he is more interested in describing what God is than proving His existence.[169] Neither is Newman championing his understanding and experience of conscience as a metaphysical argument to negate the value of other metaphysical or moral arguments. Norris identifies Newman's reserve as 'twofold'.[170] Firstly, Newman did not want to put God on trial as if He was worthy of a dispassionate and judicial conduct dispensed by those who would try to reduce the divine Mystery to the proportions of human thought.[171] Secondly, the syllogistic method is 'theoretical and unreal' because the human person is driven by passions and pride and presumptions that colour the conclusions reached.[172] While Norris questions the integrity of this methodological position he affirms the heart of Newman's theory: God appears in the conscience firstly in the 'emotional phase where the specific phenomena of conscience register their presence' and are 'generally classified under the headings of 'good' and 'bad conscience'.[173] These 'peculiar' and 'particular' feelings form a 'kind of phenomenology, even pathology'[174] depending on our acceptance or rejection of the 'sovereign commands of conscience'.[175] God's appearance is then reinforced by the range of these emotions exciting the recognition of the existence of a Person 'to whom

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[168] C. Stephen Dessain. Cardinal Newman on the Theory and Practice of Knowledge. The Purpose of the *Grammar of Assent*. *The Downside Review*, 75, Jan. 1957, p1.
[169] GA 99 p69-70
[170] Norris, Thomas J. *Only Life Gives Life. Revelation, Theology and Christian Living According to Cardinal Newman*. The Columba Press: Dublin, p126
[171] ibid p126-127
[172] ibid p127
[173] ibid p132
[174] ibid p133
[175] ibid

we are responsible, before whom we are ashamed, whose claims we fear.' We would

not feel such emotions towards a horse or a dog.[176] Because of the presence of these

emotions and their causes the mind is forced to go beyond itself and its subjective

psycho-somatic borders to the objectivity of the invariant moral sanction that is God.

Cognitively God is experienced as the voice of conscience. Further reinforcement of

God's appearance is encountered as the person contemplates the causality of these

events in consciousness and arrives at an identification of the ethical character of this

Personal Being and Supreme Being. Newman's question: 'what is God?' is permeated

with the conscience argument because of the description of his phenomenological

method that holds within it 'Can I believe as if I saw?'[177] Norris asserts: 'Now clearly

the answer to this question has to be negative. God is not an object among others, and

still less an object within the world surrounding us.'[178] Newman's experience and

description of the phenomena of conscience are the metaphysical sources of the

intimations of 'faint shadows and tracings'[179] that form 'the Object to which his

perception is directed' and this 'Object' is judged to be 'Supernatural' and 'Divine' that

impresses upon the imagination a picture of a 'Supreme Governor, a Judge, holy, just,

powerful, all-seeing, retributive, and is the creative principle of religion'.[180] The act of

believing is dependant on the act of seeing but the Object seen and believed is

developing within the human person 'an unsuspected depth of personhood and

humanity'[181] secured and certain in their Creator.

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[176] ibid

[177] ibid

[178] ibid

[179] Svaglic Martin J. ed. The Idea of a University Defined and Illustrated (Notre Dame: University of Notre dame, 1982) 387 cited in Dulles, Avery. From Images to Truth: Newman on Revelation and Faith. *Theological Studies* 51 (1990) p252

[180] GA 110 p76

[181] Norris, Thomas J. *Only Life Gives Life. Revelation, Theology and Christian Living According to Cardinal Newman.* The Columba Press: Dublin, p135

What Newman does achieve in the *Grammar* is summarised by Dulles as: 'It has

injected into the philosophical lexicon terms such as real and notional assent, the illative

sense, and convergent probabilities'[182] and in a substantial return to the knowing

subject[183] marks out the incapacities of reason that conceals presumptions many of

which are 'unconscious and merely implicit'.[184] Dulles acknowledges that 'Newman

was quite conscious that his positions seemed to invite a kind of subjectivism with

regard to the truth'.[185] Newman's philosophical temper is a phenomenological one,

'egotism is true modesty', and it is by this method that Newman ultimately commends

the seminal nature of his thought to his successors. He restores the validation of the

subjective and the personal in matters of faith, in matters of having knowledge of

objective truth. Newman's 19th century critique of evidentialism restored the

authenticity of personal religious experience through the mechanism of the conscience in

its two functions of the moral sense and the moral sanction.

Newman's legacy is identified as influencing Bernard Lonergan's naïve realism and

Michael Polanyi's philosophy of science [186]. As Dulles cites the connections between

Polanyi and Newman so are connections being made between Wittgenstein and Newman

with particular reference to the *Grammar of Assent*. Explicit references about Newman

in Poylani and Wittgenstein are minimal but key ideas share common ground. Poylani

explores the positive role of doubt and the silent foundations of speech[187]. Wittgenstein

equally acknowledges the positive role of doubt and like Newman affirms the act of

believing as prior to doubt. Bottone compares the two as philosophers who affirm that

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[182] Dulles, Avery. John Henry Newman. Outstanding Christian Thinkers. Continuum: London, 2002, p12
[183] ibid p40
[184] ibid p44
[185] ibid p45
[186] ibid
[187] Moleski, MX. *Personal Catholicism. The Theological Epistemologies of John Henry Newman and Michael Poylani*. The Catholic University of America Press: Washington DC, 2000, p 73 & p135

doubting requires certainty[188]. Wittgenstein attempted to demonstrate that; a doubt is not necessary even when it is possible'[189]. The child is governed and guided by a sort of instinct, 'In fact the child learns by trusting his parents and his teachers. By contrast the child who continuously interrupts his/her teachers with questions and objections, would be made to listen; in this way the teacher will highlight the senselessness of the child's doubt.'[190] These parallel strands of ideas that run through these philosophers affirm Newman's status as a seminal thinker projecting the timelessness of his Catholic cast of mind.

The Dynamics of Learning

Crowe makes a useful link between Newman and Lonergan in observing that Newman's 'true way of learning' – 'to begin from a universal credulity, with the prospect of eliminating error in due course as the truth develops and occupies the mind'.[191] Crowe calls this the 'self-correcting process of learning'[192]. Newman asserts: 'we ought to begin with believing everything that is offered to our acceptance, than that it is our duty to doubt everything. The former, indeed, seems the true way of learning. In that case, we soon discover and discard what is contradictory to itself; and error having always some portion of truth in it, and the truth having a reality that error does not, we may expect, that when there is an honest purpose and fair talents, we shall somehow make our way forward, the error falling off the mind, and the truth developing and occupying it'.[193] This cognitional stance adopted by Newman and used by Lonergan for his theological method 'is rooted in the invariant structure of human consciousness as a dynamic of self-transcendence that moves in a fourfold way from experience to

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[188] Bottone, Angelo. *Newman and Wittgenstein after Foundationalism.* http://www.swif.it/biblioteca/cxc, 2003

[189] Wittgenstein. L. *Über Gewissheit.* English version *On Certainty,* Oxford, 1969,. cited in Angelo Bottone, http://www.swif.it/biblioteca/cxc, p13

[190] ibid

[191] Crowe Frederick E. Dogma Versus the Self-correcting Process of Learning. *Theological Studies.* 1970, p612.

[192] ibid

[193] GA 377 p243

understanding, to judgement and decision.'[194] The raw materials of the world of facts become experience, their understanding seeks meaning, judgment affirms their truth content and decision brings a commitment to values.

Psycho-Somatic Influences

Crowe develops Newman's cognitional stance to embrace Lonergan's method and demonstrates that from the world of facts – the raw data – patterns emerge to be 'biologically stored in brain cells and nervous system, consciously it is vaguely objectified as one vast world within the horizon of the mind, only partially explored and largely unorganised'[195]. It is from within this personalised worldview that 'small and fragmentary bits of truth emerge, and it is within the religious counterpart of this "natural" world that small and fragmentary bits of dogma merge into religious consciousness. The truth may have a fundamental role, linking us to the real as gravity links us to mother earth, but like gravity it need not figure in our consciousness or in our "world".[196] The world of facts 'the world itself in its totality makes us what we are existentially, not the truth that is embedded in it'.[197] Crowe describes how a particular experience such as 'hearing the good news of salvation, or feeling the twinge of conscience, or conceiving a great idea, or realising at long last and accepting some fundamental truth'[198] as being absorbed into a new existential formation or totality taking up a modest position. The experience of truth is partial in the form of glimpses rather than as 'the object of mind, looming up in solitary splendour'[199]. Crowe usefully draws out the psycho-somatic character of Newman's anthropology through the self-correcting process that is the true way of learning.

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[194] Komonchak J, Collins M & Lane D. (eds) *The New Dictionary of Theology*, p1020
[195] Crowe Frederick E. Dogma Versus the Self-correcting Process of Learning. *Theological Studies.* 1970, p614
[196] ibid
[197] ibid p614-615
[198] ibid p615
[199] ibid

Religious Education

The true way of learning impacts on education and a number of writers make useful connections between the *Grammar* and the domain of education, specifically religious education[200]. Newman's principles are recognised by Biemer as 'criteria for a phenomenology of religion'.[201] The religious act understood through Newman's principles with special attention to first principles opens the way to bring pupils to real assent.[202] Himes is another educationalist specifically drawing attention to Newman's *Grammar* and its principles useful in the educational field: 'Communicating the faith is not primarily a matter of supplying propositions and information (although that is part of the faith) but rather of evoking and naming experiences. The teacher of faith should help his hearers examine their experience and offer categories to them for understanding that experience. Teaching faith is, in a sense, offering people a hermeneutic for interpreting what they experience within and around themselves so that disparate parts of their experience begin to connect and emerge as a meaningful whole.'[203] The implicitness and lack of clarity of these processes are 'sometimes more fruitful ways of knowing and believing' than the clarity of what is explicit.[204]

The Objective Reality of Subjective Experience

Newman's philosophical temper reaches forward from the nineteenth century to the twentieth century to harmonise with Karol Wojtyla's *The Acting Person* and its validation of the subjective experiences of objective events. Newman's theory of the conscience's variable moral sense and invariable moral sanction brings the subjectivity

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[200] Biemer, G. Religious Education – a task between divergent plausibilites. In *John Henry Newman and Modernism. Ed. AH Jenkins.* Reigo, Gluck und Lutz, 1990, p 18
[201] ibid, p19
[202] ibid, see Chapter 2 p93 for further discussion
[203] Hime, Michael J. *Communicating the Faith: Conversations and Observations.* Paper delivered at conference at Boston College, October 2004. p11.
[204] Ibid, p10

of religious experience in the human person and the objectivity of religious truth to the psycho-somatic borders between conscience and consciousness. Both Newman and Wojtyla share a method of inquiry that does not compromise objective reality yet provides access to the subjective processes of individual persons. Both speak about what is objective in a subjective way.[205] Both share a Christian anthropology that identifies the acting person as self-determined and free, sentient, bodily and emotional, guided by faith and reason through the mechanism of conscience. This harmony is of key importance for this present study.

Newman's principles in the *Grammar* have an enduring value for the 'cartographic metaphor'[206] that is the philosophy of religion. The currents of thought that flow from these principles reach beyond their borders to other domains. They discuss language, reflect upon a theistic concept of God, provide evidential support for theistic belief, explore whether traditional theistic belief can be reconciled and supported by scientific investigation of nature, examine the relationship between doctrine and lifestyle, are attentive to the distinctiveness of Christian doctrines and operate with a forward looking perspective that actively searches for new directions and philosophical insights. This study used these seminal principles to investigate if there is a contemporary context in the study of Religious education (in a Catholic comprehensive for 11-14 year old pupils) for Newman's 'true way of learning'.

As Newman studies continue to expand covering his contribution to an epistemology of knowledge and belief this study investigates whether or not Newman's *Grammar* is able to expand our knowledge and expertise in a number of areas. Firstly, does the *Grammar* provide a method by which the subjective can be validly spoken about in an objective

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[205] see Chapter 4 p215 for detailed discussion of the Church's appropriation of phenomenology through Scheler, Edith Stein, Karol Wojtyla..

[206] Quinn, P & Taliaferro, C. Eds. *A Companion to Philosophy of Religion* Blackwell: Oxford, 2005, p1-3.

way? Secondly, do linguistic and psycho-somatic processes verify that belief is independent of understanding or proof? Thirdly, can insights into pupils' (11-14 years) beliefs through experimental examples be replicated in the contemporary field of child development? Fourthly, can the role of the conscience in learning be demonstrated as Newman asserts in the *Grammar*? Finally, is there a place for truth and Catholicism, as expressed through dogma and doctrine, in the classroom of a Catholic school?

The relevance of Newman's principles and arguments in the *Grammar* are tested in this study. The licence for doing this is one that draws on the conventions of the historical-critical method that has surveyed the Oxford Movement above and is further developed to accommodate newer methods from linguistic and literary studies. These newer methods take their perspectives from writers in the phenomenological tradition and whom William Myers[207] uses to construct and deconstruct Newman's texts in order to elicit a 'close reading'[208] that is in harmony with the truth value that phenomenology assigns to the subjective experience of the interior life. The shapes and patterns that are elicited in this 'close reading' of the *Grammar* are Newman says, defined by, and in response to, an objective order 'not grounded in science' but in 'dogmas'[209]. Thus Newman's arguments and principles are seen through the levels of his 'rewritings'. Readings and re-readings have led scholars such as Myers to detect in the *Grammar* the 'here and now' of Husserl, the alterity of objects as defined by Levinas and Derrida to reveal a 'there and then'[210] and the 'always already' of Wittgenstein[211]. There is a hiddenness in Newman's writing that is prompted by his immersion in the Church Fathers who show him how to use anticipation, analogy and appresentation as 'powerful

[207] Myers, William. *The Presence of Persons. Essays on Literature, Science and Philosophy in the Nineteenth Century*. Ashgate: Aldershot, 1998, pp78-82
[208] ibid, p11
[209] ibid p81
[210] ibid p79
[211] ibid p10

indicators of how human beings are mentally constituted in the first place'[212] and how to write and speak about what appears to be inaccessible to language.

The historical, literary, philosophical and theological strands that form these re-writings demonstrate a Newman *dialectic,* which emerged from the ethos of the Oxford Movement to present an epistemology and a method that has implications for how and what pupils in this study can, or cannot, learn. Newman's study of how the human person came to faith in the nineteenth century, how they came to know and believe what is true and what is false, is examined in this study in order to analyse pupil insights into dogma and doctrine. Do pupils search for the 'real' and the 'concrete', the true and the false, according to Newman's principles and arguments? These principles and arguments are analysed in Chapter Two.

The dynamic threads of these arguments and principles so far have been verified in the literature. However, this same literature challenges the distinctiveness of Newman's arguments and principles to reach forward to an objective order that is beyond the boundaries of language, driven by the capacities of the conscience and integrated by an illative sense. Chapter Two examines the inner processes, as Newman describes them, that make sense of the absoluteness of an objective order. This objective order is one that the Church Fathers identified in the doctrines of the Trinity and the Incarnation.

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[212] ibid p4

CHAPTER TWO

ARGUMENTS AND PRINCIPLES OF THE *GRAMMAR*

This Chapter examines the *Grammar* as a philosophical work articulated by Newman from its context of the turmoil and controversies that engaged with the forces of nineteenth century liberalism. It is a culmination of many years of subjective contemplation and empirical observation by Newman. At the age of 69 years it was finally published in essay form. The genre of the essay was chosen because ' it is an analytical inquiry[1].. a conversational essay rather than a dialectic treatise…it is a preliminary opening of the ground'.[2] Newman himself described his work as 'a dry logical subject, or semi-logical.'[3] He rewrote it 'over ten or fifteen times'.[4] He deliberately avoided reading other writers, 'because I wished to bring out my own view, and I was sure that if, once I began to read, I should get so confused in the terms and language of others, so mixed up in their controversies, and carried away with the views which they opened, that my own work would vanish'.[5]

The methodology for this chapter is, therefore, directed by the introspective attitude of this statement that has since become a marker for phenomenology[6]. It is an attitude of enquiry that is placed within the currents of classical philosophical thought derived from Aristotle and anticipates the later developments of a twentieth century phenomenology that succeeds in a systematic embrace of interior and external phenomena and their contextualisations. To bring out Newman's pristine insights within the coherency of the principles of the *Grammar*, a conscious determination has been made to describe the principles rather than to reformulate them with the terms, language, controversies or views

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[1] Letters & Diaries XXV 84. Clarendon Press: Oxford. 1973.
[2] Ibid 131.
[3] Ibid 19
[4] ibid 389
[5] ibid 35-6
[6] See Chapter 4 Conceptional Justification p215 for a summary of the philosopher Husserl and the subsequent development of the phenomenological tradition

of others. Each principle is examined as Newman presents them in the *Grammar* with a concluding summary at the end of the Chapter as a whole in order to integrate themes and trends that are vital to Newman's insights into an interior design.

What comes to be Newman's phenomenological attitude in the *Grammar* was the fruit of many years of working out the arguments deep within himself. The final articulation came in 1870 upon publication and reception by his readers. The hermeneutic of the text and its audience is explored with an attitude designed – 'to recognise our nature is really to recognise God'.[7] The recognition of this nature is not one of the stasis of an interior design that has fixed categories. Working from the text of the *Grammar* it is the intention of this chapter to let the dynamic threads of the arguments and principles that interweave to create Newman's philosophical view speak for themselves. The Patristic character of hiddenness[8] in Newman's writing shows him using anticipation, analogy and appresentation as 'powerful indicators of how human beings are mentally constituted in the first place'[9] and gives him the power to write and speak about what appears to be inaccessible to language.

The historical, literary, philosophical and theological strands that emerged from the Oxford movement to form the Newman *dialectic*[10] have an inner coherence that reflects the coherency of the mental constitution of the human person. Although it is 'difficult to differentiate philosophical from religious theory within the writings of a philosopher who is a religious person'[11], in order to avoid a distortion of Newman's text and ideas this Chapter will show that the process of writing is an open-ended one for Newman. While he contextualises the arguments and principles within the human person he uses

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[7] *Letters & Diaries XXIV* Clarendon Press: Oxford 1973, Letter to Charles Meynell, July 25 1869, p294
[8] See Chapter One Literature Review p74
[9] Myers, William. *The Presence of Persons*. Ashgate: London, 1998, p78-82.
[10] ibid
[11] Allen, Prudence. *The Concept of Woman. The Aristotelian Revolution. 750 BC – AD 1250*. Eerdmans: Grand Rapids Michigan, 1985, p5.

the act of writing to search and examine, to interrogate the evidence and to reach

forward to an objective order that is beyond the boundaries of language. Therefore there

is a conscious strategy to counterpoint Newman's voice with the qualitative researcher's

re-readings and insights within a phenomenological hermeneutic that 'places the

emphasis on the interaction of the reader with text in the reading process, by which the

text is being actualised or realised by the reader'[12]. This particular approach in no way

seeks to substitute itself for other approaches in Newman studies but it does place itself

within Catholic philosophy and scholarship that '...delves again into primary sources of

their own intellectual heritage'[13] as well as embracing current methods in Biblical

exegesis that work to actualise the essential message of what 'the text has to say at the

present time'[14] beyond historical conditioning. This method goes beyond mere

description by 'protecting against deviant interpretations...' and the ... 'transmission of

the original dynamism.[15]'

By a careful examination using a phenomenological hermeneutic the way Newman has

used reason and observation of the senses to articulate an epistemology uncovers the

distinctiveness of his arguments and principles driven by the capacities of the

conscience. The dynamic integration of the patterns of judgements negotiated by the

conscience proceeds from an illative sense. It is this illative sense that contextualises

and defines the human person within the absoluteness of an objective order that the

Church Fathers identified in the doctrines of the Trinity and the Incarnation.

The written articulation of the *Grammar* is composed in a work divided into two

complementary halves. The first half takes up the arguments: how can you believe what

[12]Brown, Raymond & Schneiders, Sandra. Hermeneutics, No 69, p1160 in *The New Jerome Biblical Commentary* eds R Brown, J Fitzmeyer & RE Murphy, Geoffrey Chapman: London, 2000.
[13] Stein, Edith. *Finite and Eternal Being.* ICS Publications: Washington, DC. 2002, p5
[14] The Pontifical Biblical Commission. *The Interpretation of the Bible in the Life of the Church.* Pauline Books & Media: Boston, 1993, p117-121 .
[15] ibid p118

you cannot understand; the second how can you believe what you cannot absolutely prove.[16] That you can be certain in matters of faith and belief is given the status of the real and the concrete by posing the question around the certitude: I am certain that I was born and will die[17]. The sequel to this is, can the human person with equal certitude have knowledge of God?

The Arguments

Perception

Threaded throughout the *Grammar* is the role Newman assigns to perception. He recognises perception to be the prior processing of 'the informations of sense and sensation'.[18] The raw materials of perception demonstrate that 'Sense, sensation, instinct and intuition supply the facts and the intellect uses them'[19]. Newman suggests that perception negotiates with an objective order of persisting features.[20] This negotiation leads to actions and reactions. From the raw materials of these actions and reactions this study identifies five principles or arguments critical to Newman's *Grammar of Assent*. These arguments are investigated through two relationships: in Part One the pivotal relationship is between assent and apprehension and in Part Two the relationship between assent and inference. The relationship between assent and apprehension is pivotal because it lays the foundations through the psycho-somatic processes that provide the materials that are the necessary for the higher order cognitive processing that is undertaken by the relationship between assent and inference. However, it is a marked feature of Newman's thought in the *Grammar* that the categories by which he proceeds are not fixed and static, as the word 'grammar' suggests.

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[16] Dessain Stephen, 'Cardinal Newman on the Theory and Practice of Knowledge. The Purpose of the Grammar of Assent *The Downside Review*, 75, January 1957.
[17] GA 158 P157
[18] GA 34 p29
[19] GA 98 p69
[20] see Chapter Three pp 184-193 and the discussion of Eleanor Gibson's twentieth century perceptual psychology which harmonises with Newman's grasp of perception in the nineteenth century. They both concur on the innate capacity of the human organism for processing objective and persisting ecological features in order to maximise growth and development.

Assent, as described by Newman, appears to be a dynamic, living process and possessed of a plasticity that consists of the layers of interactions between perception, apprehension and the seeds of assent and inference that are forged in their midst. Therefore the five arguments that follow do not work in serial fashion in isolation to each other. The classification of the arguments is a convention adopted by this study to clarify the component parts that seek to resolve Newman's problem: how one can believe without understanding and how to believe without proof. The dispersed sources of these component parts are drawn together: firstly, in the serial manner in which Newman writes and unfolds his investigation; and secondly, in this study's investigation to piece together what may sometimes appear to be disjointed and fragmented references to his key arguments. This approach is adopted in order to provide the key access points to the technical and dense descriptive character of Newman's epistemology rather than summarise, re-write and consequently distort Newman's insights.[21]

Argument 1. Assent & Inference

(a) Assent

Newman opens the ground with the linguistic processes of questions, conclusions and assertions. These are the common currency of people's mental acts and are grounded in the description of their linguistic processes. 'The internal act of holding propositions is for the most part analogous to the external act of enunciating them, each corresponding to each'[22].

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[21] To summarise and re-write in order to codify Newman's arguments and principles for the post modern context runs the risk of emptying them of their technical and descriptive truth. Just as Newman declined Gerard Manley Hopkin's offer to produce a commentary on the *Grammar* 'because I do not feel the need of it, and I could not, as a matter of conscience, allow you to undertake a work which I could not but consider at once onerous and unnecessary...' LLD xxx p191 this study is also explicitly not a commentary. The introspective and phenomenological approach is therefore given pre-eminence as a hermeneutic device.

[22] Newman JH. *An Essay in Aid of a Grammar of Assent*. Clarendon Press: Oxford, 2000, 5 p10. thereafter referred to as GA . Newman by asserting the prominence of linguistic processes is anticipating the twentieth century logical positivist perspective developed and then adapted by Wittgenstein see discussion in Literature Review Chapter One p 69. Wittgenstein, as Newman does, identifies belief as a normal state and prior to doubt.

There are three ways of enunciating and holding propositions. Firstly, doubt corresponds to a question; secondly, inference corresponds to a conclusion; and thirdly assent corresponds to an assertion. Doubting, inferring and assenting have distinct actions, which shape the intellectual habits of an individual: 'they become the principles and notes of three distinct states or characters of mind'[23]. Newman's test example throughout the *Grammar* is Revealed Religion: doubting results in a sceptic, inferring a philosopher, assenting a believer. Conversely, disbelief and dissent are the assent to the contradictory proposition; there is no Revelation. Doubt is an assent to 'a proposition at variance with the thesis'[24]: that there is Revelation.

He also demonstrates that there is a natural sequence of questions becoming conclusions and conclusions becoming assertions[25]. However there are many minds that do not fit this model. They fluctuate impulsively between what they believe and what they do not crossing over from sceptic to inquirer to believer. Doubting, assenting, inferring, and then doubting again is determined by the provisional character of circumstances.[26] Newman's description suggests a dynamic constitution that has an inherent set of laws, which actively engage the human person in the environment or ecology[27]. This active engagement of the psycho-somatic processes has a moral character[28]. If we have the inherent means in our nature to reach a definite conclusion or assent then we are duty

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[23] GA 6 p10
[24] GA 8 p12
[25] Again Newman is anticipating trends in contemporary secular educational theories that form classroom environments. Bloom's taxonomic approach (see Chapter Three p210 and Chapter Five p270, 285) to how pupils learn also demonstrates the natural sequence of questions, conclusions and assertions as underpinning teaching methodologies.
[26] GA 6 p10
[27] Newman is influenced by the advent of the psychology as a discipline and is philosophical compared to the work of Eleanor Gibson in order to draw parallels and verification of Newman's ideas. The application of Newman's seminal observations in other spheres of study verify their authenticity. As Ker observes, what may at first appear to be methodological contradictions and inconsistencies are seen on closer scrutiny to be complementary strengths. See Chapter One Literature Review p58.
[28] GA 7 p11. The active engagement of the psycho-somatic processes is endorsed and affirmed in the secular educational theories discussed in this study (see Chapter Three pp 170-180 and Chapter Five p270). However Newman's radicalism is in the assignment of a moral character to these psycho-somatic processes through the role of the conscience in believing prior to learning and knowing. See later in this chapter in the discussion of the conscience p110

bound to do so[29]. Newman contrasts unconditional assent with its counterpart of conditional inference to show that in order to assent to a proposition some intelligent apprehension or understanding must take place whereas inference does not depend on understanding or intelligent apprehension. By means of these contrasts Newman is demonstrating the search for the concrete.

Key Relationship 1: Assent and Apprehension

Newman describes the linguistic mediation between thought and communication as modes of apprehending[30] or interpreting propositions. There are two kinds of apprehension: the notional[31] and the real[32]. Both these kinds of interpretation can coexist as a dual action. Newman uses an example of a child learning that 'Sugar is sweet[33]'. The child's first experience of tasting sugar gives rise to the notional sense[34] when he/she is told that 'sugar is sweet'. He/she is then in a position to correlate the real sense of the sweetness of the thing sugar with the notional sense expressed linguistically. The real sense of apprehension is the stronger because it is more 'vivid and forcible'[35]. Newman asserts that 'intellectual ideas cannot compete in effectiveness with the experience of concrete facts'.[36] Real apprehension 'excites and stimulates the affections and the passions, by bringing home to them as motive causes'.[37] The experience of the whole person actively participating in and with the 'thing' itself, indirectly brings about a deep level of teaching and learning that no amount of notional apprehension could achieve. Newman's main

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[29] This teleological perspective is rooted in the Aristotelian 'fit for purpose' arguments and harmonises with the orthodox Natural Law understanding of the human person that is central to Catholicism. It also harmonises with John Paul II's *Theology of the Body* with its key idea of the person and the act. See Chapter Four: Methodology pp 227-241

[30] This means to be held in the intellect after the raw processing of perception via the senses. This holding is not separated from its psycho-somatic processing within the human person.

[31] ideas

[32] experience

[33] GA 11 p13

[34] The twentieth century perceptual psychologist Eleanor Gibson would use the terms 'affords' instead of notional sense. Both Newman and Gibson are identifying the human developmental reaction to the constants and persisting features and patterns of information in ecology or environment.

[35] GA 12 p14

[36] GA 12 p14

[37] GA 12 p14

subjects, propositional distinctions and the questions that arise from these distinctions are contextualised within set philosophical parameters and vocabulary. From this position the investigation proceeds in earnest for the real concrete experiences of revelation to which unconditional assent can be given actively and freely.

Assent is examined from the angle of apprehension. Apprehension can be identified by its component parts[38] whereas assenting is a primary mental assertion complete in itself and cannot be broken down into components. It is accompanied by some degree of apprehension. Newman posed the key question as: 'what measure of apprehension is sufficient'.[39] The answer being that 'it is the predicate of the proposition which must be apprehended'. The predicate gives us information about the subject.[40] The mental act of apprehension is a dual action in that it means a correlation of its truth value with the asserted proposition and its predicate.

Newman then uses his first example. He begins with a child to explore from a developmental perspective. A child who asks the question what is Lucern is answered with information that can be repeated back ('speaks like a parrot') without any apprehension or assent. However, if the child is given information that can be verified for its truth value: Lucerne is food for cattle and sees the cattle eating the Lucerne as food, the child is then able to start the process of assent because of the act of apprehension. This act of assent acts as a springboard to further apprehension of propositions about Lucerne - the field is sown with Lucerne, clover is not Lucerne.[41]

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[38] GA 14 p13: 'Component parts' refers to those psycho-somatic processes that underpin its function. Newman is observing these in a philosophical sense which is mindful of the psychological developments in the nineteenth century. Newman does not explicitly name these psycho-somatic processes as do the cognitive and neuro psychologists of today but his own technical lexicon correlates with their terminology . See Chapter Three p184 and Chapter Five pp268-271,285.

[39] GA 14 p13

[40] for example: the predicate in the phrase 'the old dog' is the word old which gives the information about what kind of dog.

[41] GA 15 p17: Newman's style is to use experimental examples to move the argument forward through the density of cognitive acts.

Real and notional apprehension, are the terms of a proposition that do, or do not, stand for things.[42] Linguistically Newman says that singular nouns come from experience of things whereas common nouns come from the abstraction of notions.[43] Real apprehension is the experience of the information about the concrete. In the first instance this information is presented to the person through the bodily and mental senses. These experiences can be verified by a simple identification in the environment (as in the Lucerne example above).

However, if this simple and direct identification is not possible because the situation has changed (the thing has moved or the person has moved out of the situation) memory 'acts to present imagination of things that are past'[44]. Newman defines the memory as 'a present imagination of things past; memory retains the impressions and likenesses of what they were when before us'.[45] Memory acts as a mental mirror[46]. The poet calls this mental mirror the 'mind's eye'. Apprehension is an all-embracing act: memory has to do with individual things and nothing that is not individual.[47] Apprehension of things is the memory of definite acts. Recollections each have an individuality and completeness, which outlives the impressions made by sensible objects.[48] The emotions retain the

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[42] GA 23 p22: While Newman can be critiqued semantically his precise use of language is rooted in the knowing subject and world of facts. The density of Newman's technical terms reflect the dynamics of a multitude of interacting pathways observed by Owen and others as fixed linear categories. See Chapter One Literature Review p59

[43] GA 23 p22

[44] GA 23 p22

[45] GA 23 p22: Contemporary cognitive psychology defines memory as an experience that affects the nervous system, leaving a residue or trace, and changes later behaviour. There are different types of memory as are the techniques to investigate them. The two main components of remembering are encoding and retrieval. The most frequently used categories are procedural memory (how to do things such as walking etc, the knowledge represented is difficult to verbalise and the procedural acquisition is slow and practised); declarative memory (knowing facts about the world and one's past) is divided up into episodic memory (remembering contextual episodes in our lives and constitutes personal history) and semantic memory (refers to our general knowledge about the world and is not bound by contexts of time and place in order to verify that the facts known are true). A distinction is also made between long (retention of various kinds over time periods from 30 seconds to long time periods) and short term memory (ability to hold in the mind relatively small amount of information that is rapidly forgotten if attention is stopped). W Bechtel & G Graham eds. *A Companion to Cognitive Science*. Blackwell: Oxford, 1999, p250

[46] GA 24 p23

[47] GA 25 p23

[48] GA 26 p24: Newman's observations correlate with cognitive psychology's evidence for the effects on the nervous system that leaves a residue or trace, and changes later behaviour. See Note 38.

experience of various states such as anxiety. These take the form of emotionally laden images. Experiences are particular and personal. They are endowed with sights, sounds, colours and forms, places and person, mental acts and states that parallel the actual experience.[49] The ability of the mind to track phenomena or things includes what Newman calls the faculty of composition, which has an inventive capability. Conversing with someone who has seen a palm or a banana has the capability of composing or inventing an image of it in the thoughts of those who have never seen them[50].

The capacity to interpret the statements of others has limitations because it is a step beyond the experience. New images cannot be elicited and shaped out of old experiences[51]. New materials from new experiences are required for real apprehension. Generic resemblance and metaphorical substitutes are possible but are intellectual notions rather than vibrant images. To enter into the religious life with assent requires the direct experiences with its materials.[52] Notional apprehension steps beyond the mind constructed to receive and retain the images of the multitude of experiences that make up an individual life and busily proceeds to group and discriminate, measure and sound, frame cross classes and cross divisions in order to rise from particulars to generals, from images to notions. This is an intellectual function[53]. Newman at this point describes the human person as a 'logarithm of his true self'[54]. Individual notions become abstractions and the richness of language intimately bound to experience is 'starved and diluted. The

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[49] GA 26 p24

[50] GA 28 p25: The role of imagery in remembering is unquestioned and the pedigree of its evidence goes back to the ancient Greeks. The human person represents information (about palms or bananas etc) in both verbal and imaginal codes. Contemporary experiments show that if people are given verbal material and instructed to form images representing the material, they retain more than control subjects who are not so instructed. W Bechtel & G Graham eds. *A Companion to Cognitive Science*. Blackwell: Oxford, 1999, p256.

[51] GA 28 p25

[52] GA 29,30 p26

[53] GA 31 p27

[54] GA 31 p27: Newman employs these terms to represent the dynamic character of the multitude of interacting pathways that have psycho-somatic consequences. Hick and others 'appreciate the drift of a miscellaneous evidence' but see Newman's defect to be trying to analyse and explain this evidence without the empirical verification that comes from an appropriate 'background of information'. According to Hick, Newman's fall-back position is the 'type fallacy' or convergence of probabilities he uses throughout the *Grammar*. See Chapter One Literature Review p59

fullness of meaning derived from language is subject to the dialectic of history. But the shape of the human person in the midst of society and its history is more than the fusion of a serial arrangement of what a literary perspective understands as types or symbolical characters.[55] The synthesis of qualities does not add up to one concrete.[56]

Newman separates real apprehension from notional apprehension even though he recognises the prior role of perception as 'the informations of sense and sensation are the initial basis of both of them'.[57] What distinguishes them is that real apprehension takes hold from within the thing or experience whereas notional apprehension is viewing the thing or experience from the outside. Real apprehension leads to images whereas notional apprehension transforms the thing or experience into notions. The design is a complementary one that works holistically: 'To apprehend notionally is to have breadth of mind, but to be shallow; to apprehend really is to be deep, but to be narrow-minded'[58]. This design works to conserve knowledge and advance it. Real apprehension is prioritised over the notional because the notional derives its function from the concrete experiences of the real. The real is the test of the notional. The more full and complete the experience of apprehension the more practical are its definitions.[59] The mind reaches for the truth value it is designed for.

This design is one that allows for co-existence and consistency because this is how assent is arrived at. Assent, Newman concluded, works in correspondence to how fully occupied the mind is with the experience. Notions as abstractions are less operative in the mind and produce a weaker form of assent. Images of experiences are more fully operative and have the potential to lead to intense and practical belief. To encompass the complexities

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[55] GA 34 p29
[56] GA 34 p29
[57] GA 34 p29
[58] GA 34 p29
[59] GA 35 p30

and subtleties of the human person Newman conceives of a scale of assents which at one

extreme moves from the weak position of inference made about accidental items of daily

news to the supernatural dogmatic faith of Christianity[60].

Assent has a double aspect: assent to notions and assent to things. Things in themselves

give rise to stronger propositions than do notions. Things have greater power of

stimulation. The sense of sight is of greater arousal and stimulation[61] that the sense of

smell. Human nature is designed to be receptive to the concrete more than what is abstract.

The variation, which with the mind apprehends things, is a reflection not of the thing itself

but of the quality and strength of the apprehension. Assent is unconditional regardless of

cultural defined patterns of beliefs. Assent is intrinsically one and indivisible whereas

inference is intrinsically variable. Notional and real assent resemble each other and are

difficult to distinguish. The real assent of a Christian to Jesus' crucifixion is more than a

notional assent as a point of history.[62] Newman asserts that 'propositions about

individuals are not notional, and these are seldom the matter of inference.'[63] The thesis of

an inference depends on its premises or relation, which is an abstraction[64]. An assent on

the other hand depends for its thesis on the thing itself.[65]

The most perfect act of assent is derived from the apprehensions of experiences and

images. The most perfect act of inference is derived from notions or creations of the

mind.[66] This leads to a paradox Newman says: that when inference is clearest assent may

be least forcible and conversely when assent is most intense inference may be least

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[60] GA 35 p30: This scale operates via the conscience and Newman is embarking on the most distinctive
features of his argument as he observes the balance achieved between consciousness and conscience through
the active nature of assent.
[61] 'The role of imagery in remembering is unquestioned'. See Note 45
[62] GA 39 p32
[63] GA 39 p32
[64] GA 40 p33
[65] GA 40 p33
[66] GA 40 p33

distinct.[67] Apprehension strengthens assent but inference often weakens apprehension.[68]

This suggests a mechanism that has a distinct design to personalise things through images

and experiences. This design is prioritising personalised information in order to make acts

of real assent. Notional assent is also designed for but its inferential scaffolding suggests

a linguistic mediation that cannot advance to the depths of human nature where real assent

finds its truth value.

(b) Inference

Notional Assents

Newman goes on to describe an infrastructure of notional assents in five categories in

order to anticipate and clarify the subject of real assent. This is the necessary groundwork

for the demonstration of being able to believe what cannot be understood or proved.

Assent is a pervasive mental activity, which appears to cluster around notions or

abstractions as well as concrete objects or things. This clustering can be seen in the

following five categories:

(i)Profession

Profession can be 'feeble and superficial'[69], mere assertions than fit the fashions of the

day. The external contours of a society are expressed in the popular tastes of novels,

poems, music, political affiliations and Newman sees them as the assents of 'wavering

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[67] GA 41 p34: Newman is adopting a systems approach. Such an approach is grounded in the everyday experience of perception. W Bechtel & G Graham eds. *A Companion to Cognitive Science.* Blackwell: Oxford, 1999, p267. The design features which he refers to are self-organising processes that allow the appropriate response to a situation. These responses Newman sees as acts of assent and inference. Newman's system closely interacts with the world of things and facts in a manner that resembles lock and key. The key is to use the innate design of the human person that unlocks the patterns of information in the environment. The constructivist approach (models perception after reasoning about what is believed to be the case in the world, assumes evolution, learning and development have no direct significance on how the perceptual system works) is predominant in contemporary psychology and consequently the secular educational theories focused on in this study (see Chapter Three pp 170-179 and Five p268-271,285)
[68] GA 41 p34
[69] GA 42 p34

restless minds'[70] that find temporary and provisional resolution in the relativism of cultural cues. Professions are historically determined and the popular 'watchwords'[71] of the day becomes common currency without the need for any intelligent apprehension on the part of every individual that make up the multitudes of society. Without the experience of an intelligent apprehension of their derivation they are asserted on authority in the manner of the formalist and pretender without the real knowledge that accompanies assent[72]. Newman then uses an example from science to make his point about the matters we are prepared to accept on the authority of others: calculations about the stars take assent into the realms of having to notionally apprehend numbers in the billion or trillion range. Inference imposes assent to the truth of the calculation but not to the proposition's predicate. Such an assent to a vast number leads Newman to the question, 'whether belief in a mystery can be more than an assertion?'[73]

Assent is the norm, Newman says, to which our nature tends. Assenting is a variable and proportional act that ultimately depends on real and concrete experiences and images. Things themselves are compelling experiences for the human person. The notional assent of Profession, weak though it is, is automatically mimicking the mental act of real assent by design. We are forever looking for things to assent to and the infrastructure of inferences are ready materials which assent can cluster around. The key question is: why

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[70] GA 42 p34

[71] GA 44 p 35 Newman cites the nineteenth century political and religious examples of such 'watchwords' as liberality (Newman coined the word liberalism, liberality is taken to mean the tendency to grant freedom of opinion to all matters of religious truth), progress, light, civilization, justification by faith only (a key Lutheran principle of the Reformation which Newman challenged), vital religion (Evangelical religion that was based on a strong personal religious experience of faith in the atonement of Jesus Christ and the scriptural lifestyle that is its consequence as opposed to nominal religion), private judgement (a Protestant term which opposes dogma and elevates opinion to religious conviction), the Bible and nothing but the bible (the Protestant belief that Scripture alone contains doctrine), Rationalism (reducing the transcendent in divine revelation to human standards of thinking), Gallicanism (the French Catholics who were reluctant to surrender to the definition of Papal infallibility) Jesuitism (a perjorative term that represents the Protestant paranoia about the role and influence of the Jesuits) Ultramontanism (the party within the Catholic Church that pressed hard for a definition of papal infallibility which Newman opposed). See Chapter One for further discussion.

[72] GA 45 p36

[73] GA 45 p36

are we always looking for things to assent to? What is it about the design[74] of the human person that tends to assent, in fact cannot survive without it? Newman sees the rationale in the search for the real and the concrete, for the realism of things in themselves. This is how the human person is programmed for biological, psychological and spiritual development. Potentiality is explored within the human organism by necessity.

Newman uses his interest in maths to show that notions or abstractions of things are never 'commensurate with the things themselves'.[75] But numeration is only suitable under certain conditions. There are 'collections of beings to whom the notion of number cannot be attached'[76]. He moves from what can be counted to beings that cannot: the essay moves from historical persons to Angels and the Supreme Being of the Trinity.[77] Arithmetic is out of its depth here and the mystery and expanse of the Supreme Being is given the word Trinity because it is a notion that is 'forced upon us by the necessity of our finite conceptions'[78]. Oneness does not imply three discrete numerical units but it is used to get as far as possible linguistically that God is One in its monadic sense.[79]

Newman brings the argument to its point that 'an alleged fact is not therefore impossible because it is inconceivable'.[80] If notions are incompatible (three persons in one God), this does not mean that they are not true just because we cannot conceive of them. The 'juxtaposition of notions by the logical faculty lands us in what is commonly called

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[74] Walgrave critiques Newman's system approach by his model of polarity (see Chapter One Literature Review) and finds Newman guilty of a degree of psychologism 'it is a law of human nature'. Newman is suspect because he places the evidence in the knowing subject rather than the evidence of the object. Dulles also cites a certain suspicion of Newman because of his tendency to take up positions that seem to invite 'a kind of subjectivism or relativism with regard to the truth' *John Henry Newman. Outstanding Christian Thinkers*. Avery Cardinal Dulles. Continuum: London, 2002, p45. However, Newman is taking a phenomenological path that validates the holistic consciousness of the human person with all its density of cognitive and emotional facets.
[75] GA 49 p38
[76] GA 50 p39
[77] GA 50 p39
[78] GA 50 p39
[79] GA 51 p39
[80] GA 51 p39

mysteries'.[81] Inference proceeds in serial fashion and reaches a state within the mind that can go no further: suddenly a blank or a maze presents itself before the mental vision, as when the eye is confused by the varying slides of a telescope.'[82] It is at this point that belief is given to the 'infinitude of the Divine Attributes, but we can have no experience of infinitude as a fact; the word stands for a definition or notion.'[83] Apprehension is sufficient for the assent to theological truths as mysteries. A mystery may be insoluble now but its component parts are apprehended as 'varying slides of the telescope' that can be assigned their truth value even though they may seem to contradict each other. The sufficiency of the conditions that satisfy the act of apprehension, lead to an act of assent to their combinations as a mystery.

(ii) Credence

This layer of the notional infrastructure is nested in 'the fresh and fresh informations by means of our senses, and still more from others and from books'.[84] Newman classifies these informations as the 'furniture of the mind'[85]. All the data from our processing of minute by minute, hour by hour and day by day events is scanned for intellectual content and deposited in the storehouse of the memory. This content is given a spontaneous assent – 'to believe frankly what one is told, is in the young an exercise of teachableness and humility'[86]. This is our first education outside the formal discipline of learning and has a surface structure that embraces in its breadth national characteristics that are notional. They flood the human person with their content and are given notional assent

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[81] GA 52 p40
[82] GA 52 p40
[83] GA 52 p40: Hick would assert that this invalidates Newman's theory of probability because there is no background of information to provide evidence of the infinite. Its only reality is in the mind as a form of the ontological argument.
[84] GA 53 p41
[85] GA 53 p41
[86] GA 54 p41

because they are so numerous that there is no other way of accommodating them. They are never assimilated into the mind – they simply reside as 'furniture'.[87]

(iii) Opinion

Newman identifies or classifies an opinion as an assent to a proposition that is judged as 'probably true'.[88] An opinion is not to be confused with an inference, which is dependent on its premise. An opinion is independent of premises[89]. An inference is conditional, an opinion is not and is more connected with credence. A credence is an implicit assent to its truth whereas an opinion is an explicit assent to its probability. A credence becomes an opinion when the act of reflection takes place and our mental effort modifies it in some way – we make it our own through the formation of an opinion[90]. It is in this way that Catholics have theological opinions through their personalised inferential acts whereas they have faith in dogma. Protestants, however, speak of opinions as convictions because of assent to probability. In fact notional assents do not reach certitude on their own. Newman is leading towards the demonstration that real assent is necessary for certitude.

(iv) Presumption

Argument 3. First Principles

A presumption is the highest point on his sliding scale of assents. It is an assent to First Principles. A first principle is defined as the starting point in the reasoning process. They are numerous and variable depending on the person's manner of reasoning, judging and the power of their assent. First principles are notional because they express what is abstract. Newman distinguishes between the trust we place in the powers of reasoning and memory and the actual faculty themselves. 'We are what we are, and we use, not trust our

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[87] GA 55 p42
[88] GA 58 p44
[89] GA 59 p 45
[90] GA 59 p45

faculties'.[91] We are sure that there was a yesterday, not because we trust our memory but because there was a yesterday. It is experienced as real and concrete. Human experience does not naturally rest in abstract notions, it seeks and searches for what is individual and from direct experience.[92] More importantly: 'Our consciousness of self is prior to all questions of trust and assent. We act according to our nature, by means of ourselves, when we remember or reason. We are as little able to accept or reject our mental constitution, as our being'.[93]

From this consciousness of the self, Newman proceeds to examine the proposition 'that there are things external to ourselves'.[94] This Newman says is a first principle, universally received in each person and is founded on instinct. As it is directed towards individual things the reason with which the human person is endowed (and animals are not) draws from 'ever-recurring experiences' a general proposition.

This is an inductive process that processes the phenomena of the senses and arrives at an *extensive* assent. This refers to the assent being held externally rather than *intensive* or internally. Newman defines instinct as 'a force which spontaneously impels us, not only

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[91] GA 61 p46

[92] GA 60 p45

[93] GA 61 p46: Newman consistently asserts the inherent compulsion of the innateness of design to fulfil its purpose as a moral act. There is no alternative to this design and its capabilities. However his natural law position would be challenged in the contemporary environment of technical medical advancements and their ethical dimensions. Interventions that compromise the innate design raise questions of what are the boundaries for being human, animal or machine. The post-modern era of nano-technology and reproductive technology raise the spectre of being post-human. Dr Hanna-Babera Gerl-Falkovitz, TU Dresden, *Childhood in Post-modern Society*: Conference Paper: Sonntagberg, Austria, April 2006. This goes against the natural law position of Newman and the Orthodox Catholic creedal understanding of the human person as 'begotten not made'.

[94] GA 61 p46: Newman is consistently breaking away from the British empiricist tradition as he gives increasing attention to the cognitive and emotional facets and pathways that impinge on the capacity of 'the human mind to reason rigorously about matters transcending the factual and the empirical' Avery Cardinal Dulles. *John Henry Newman Outstanding Christian Thinkers*. Continuum: London, 2002, p44. Dulles sees this as evidence of Newman's inclination towards nominalism (the medieval philosophical theory that maintains that universal concepts have no essential validity but are names used to put order into reality) and the error of undervaluing universal propositions and deductive argument. Clearly Newman is working from the reactive and romantic ethos of the Oxford Movement to reclaim the balance between reason and faith. See Chapter One p33.

to bodily movements, but to mental acts'.[95] The child that recognises in the smiles or the frowns, which meet his eyes instinctively reaches assent to the fact that there are beings external to him or herself. This is not the only knowledge that is instinctively accrued by the infant.

In addition, he or she accrues the emotional content that elicits fear or trust.[96] The child's relationship with the world in is terms of physical phenomena and also persons. This 'perception of an external being, who reads his mind, to whom he is responsible, who praises and blames, who promises and threatens.'[97] This example is developed as an analogy. This first relationship established from 'initial knowledge of the universe through sense' in the same way provides the first instance of learning about God from conscience.

Newman's argument for the existence of God is made through the analogy: just as the experience of images processed by the retina provide the means of knowing that there is something real beyond these images, the child learns that there is a 'mandate of a Superior', 'the existence of a Sovereign Ruler'.[98] The conscience is the instinctive mechanism that discerns the 'fresh and fresh evidence'. Induction acts to process the particular experiences of the conscience and just as assent is given to the fact that there is a 'multiform and vast world, material and mental' so too is assent given to the existence of God. These assents are made from the information derived in the 'parallel experience of

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[95] GA 62 p47
[96] GA 62 p47
[97] GA 62 p47
[98] GA 63 p47: Newman consistently argues from analogy in order to bridge the gap between the knowing subject and the knowable objects, and between the physical sense and the metaphysical sense. Induction is given more attention than deduction not because Newman arbitrarily uses this as a device to advance his argument but because of his observations of the development of the human person. Induction is more often at work than deduction and is used to economically process the overwhelming array of information upon which judgements, short and long, are to be made. This is Newman's all-encompassing and holistic systems approach.

sense.'[99] This assent is notional because the inductive process is giving form and structure to the experience of the 'Divine Unity and Personality.'[100] The human experience is of God in component parts combined in a way that reason devises in order to use the faculties that are our nature, as well as make intelligible the particular experiences of the religious instinct. This is the point where assent to the mystery of seemingly contradictory component parts clash against the unity of God as experienced in the *intensivè* or internally held information.

Newman says that this internally held information of God is held in the imagination. In his intricate study of the different types of information (*intensivè and extensivè*), Newman does not discount the 'aid which from our earliest years we receive from teachers', or the influence of certain original forms of thinking or formative ideas' that exist 'connatural with our minds'. These he recognises as scaffolding for the power to reason. However it is his stated purpose: 'I am only contemplating the mind as it moves in fact, by whatever hidden mechanism; as a locomotive engine could not move without steam, but still, under whatever number of forces, it certainly does start from Birmingham and does arrive in London.'[101]

Newman's method is to isolate these forces and pinpoint the mechanism to arrive at a way of credibly describing religious experiences. The notion of whiteness is formed from things that are white: sight of snow, milk, a lily or a cloud.[102] This first principle is an

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[99] GA 63 p47
[100] GA 63 p48
[101] GA 64 p48: Newman's systems approach does not arbitrarily rule out other approaches. Newman observes seeds of the constructivist paradigm commonplace in contemporary psychological and educational theories. The role of scaffolding understands the infant from the point of view of the apprentice who learns the craft of social interaction and communication from an expert. The constructivist sees the child as the active constructor of knowledge and understanding. This position is shared by Piaget but also Vygotsky who extends the constructivist paradigm to see the growing child operating within a social context to acquire the tools of thinking and learning from more expert others. His ideas have had a marked influence on educational theories. See Chapter Three pp170-178. Newman however is more attentive to the nature debate rather than the nurture (although clearly he does not discount the nurture debate).
[102] GA 64 p 48

abstraction from a particular experience of whiteness and an assent to the notion of whiteness. This experience of whiteness creates in us a special sensation[103] but still is 'an abstraction from facts, not elementary truths prior to reasoning.' In the same way the special sensations created by colours or absence of colour, can be created by the differences between moral acts. These sensations are *intensive* information. As these experiences recur the inductive process reaches the conclusion that 'There is a right and a wrong'[104]. Following on from this presumption to another is the belief in causation[105].

The first principle that nothing happens without a cause comes from the first experiences of an infant in 'willing and doing'. The development of the infant proceeds through a first and second series of cause and effect. The will is experienced as power. The restraint of parents during the course of the child's development creates this knowledge of will as power. This power has a purpose and an end[106].

Extensively the nature and action of the physical world creates recurring series of observations that focus on the information that witnesses how a thing comes to be.[107] This takes place in the first series of an infant's development. The information that is seen to follow under given circumstances comes later and implies a special mental training. Newman uses the examples: 'how do we learn to call food refreshment, but that day never causes night, though night follows from day more surely than refreshment follows food?'[108]

Newman argues that the former type of causation demonstrates that all things come from an effective will and this presumption is a notional assent. The latter sense of causation (a

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[103] GA 65 p48
[104] GA 65 p49
[105] GA 66 p49
[106] GA 66 p49
[107] GA 68 p50
[108] GA 68 p 51

succession of antecedents and consequents) takes the argument for the existence of God further. The special mental training that is required for this second sense of will and cause is explored by Newman through a number of analogies from science. The natural order of the universe is expressed in laws that suggest that different phenomena can 'be grouped together as modes of operation of one hypothetical law, acting under varied circumstances'.[109]

Going further with the argument for the existence of God through the presumption of cause Newman employs the philosophical teaching of the day that 'everything is the result of some law or laws, and that exceptions are impossible'.[110] He then counters with the witness of experience to remind the reader that science accounts by its analytical processes for apparent variations and aberrations in cosmic movements. This accounting is by hypotheses generated in the absence of experience.[111] From analogy an assumption is made that as a stone falls to the earth, Jupiter also, if not subject to the laws that it must be, would also fall. Newman asserts it is safer to hold that the 'order of nature is not necessary, but general in its manifestations'.[112] To arrive finally at the conclusion that a law is not a cause but a fact and cause through experience, is identified as Will. Newman demonstrates that an accident cannot happen twice (because if it did it would not be an accident, and its cause could be identified as a predictable event). The argument of order therefore takes the inquiring reader back to the question of cause and thus Newman's conclusion.

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[109] GA 69, p51

[110] GA 70 p52

[111] GA 70 p52: It is these types of arguments that invite Newman's critics to conclude that his fall-back position is subjective, hypothetical, psychologism or nominalism. Is in fact Newman guilty of naming categories by grouping together realities which are irreducibly distinct and individual? *The New Dictionary of Theology*, eds J Komonchak,, M. Collins, & D. Lane. Gill & MacMillan,1998: P717. Or is he using his systems approach to penetrate the density of cognition by means of observations that have since lent themselves to verification by subsequent work in perceptual psychology, the philosophy of Wittgenstein and Polanyi, and the personalism that is found in John Paul II's Theology of the Body. Newman's systems approach is seminal in its outreach to the modern and post-modern eras.

[112] GA 71 p53

The nature of this Will is such that it alone has the power to alter the course of nature because it has willed it. That law is invariable depends on the unchangeable nature of that Will that willed it.[113] Cause implies a will just as order implies a purpose. This is proof of an intelligent agency that commands the general laws of nature that are energised across all cosmic locations throughout the dimensions of time and space. The Mind of this intelligent agency is observable in its living action and identified from its traces.[114]

(v) Speculation

Speculation is mental sight, which is the 'contemplation of mental operations and their results as opposed to experience, experiment or sense'.[115] The notional infrastructure is hierarchical and speculation takes its place on Newman's sliding scale to assume a stance of being 'most direct, explicit and perfect of their kind'.[116] Examples include mathematical investigations, legal judgements, constitutional maxims, determinations of science, and the principles, disputations and doctrines of theology. All these are the subject of notional assent.

Newman gives a clearly focused high profile to the theological propositions: 'That there is a God, that He has certain attributes, and in what sense He can be said to have these attributes, that He has done certain works, that He has made certain revelations of Himself and His will, and what they are, and the multiplied bearings of the parts of the teaching,

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[113] GA 72 p53

[114] GA 72 p53: Newman's Natural Law position is consistent with the consequences of Aquinas' Cosmological Argument (things do not have to exist but they do because something has brought them into existence, there is a chain of causes and effects that go back to the beginning of the universe, there must have been a first cause that has necessary existence and that first cause must be God). Newman identifies the experience of will as the access point to the existence of God and the chain of causes and effects. Newman is also consistent with Aquinas' teleological argument (the evidence from sensory experience of the natural order of the world points to a designer, the designer's work, the universe, is constructed to fulfil a specific divine purpose). Newman takes the evidence of the sophisticated human organism in its physical and metaphysical systems and says that their construction is for a specific purpose. It is from this Natural Law position that he reasoned for himself, rather than acquire through the study of Aquinas and the scholasticism of his period, that he proceeds to formulate his own version of the Moral Argument. The design and presence of the conscience is evidence of the designer, God.

[115] GA 73 p54

[116] GA 73 p53

thus formed and developed upon each other.'[117] These propositions are not only the subject of notional assent. Their concrete and experiential nature means they can receive real assent also.

Real Assent

Real assent is *intensivè* and responds to images apprehended from experience. Notional assents and inferences are contemplated by the mind as its own creations but real assent is directed towards the things themselves, which are represented by the impressions, which they have left on the imagination.[118]

The examples employed by Newman show the transition from notional to real assent. The transition is made over time when mature development takes place in 'the action of life'[119] and a 'vividness of apprehension' takes place that leads to a consequent 'strength of belief'.[120] Whether it be a school pupil or seasoned military expert, young and old alike are subject to great truths, (practical or ethical) that float on the surface of society'.[121] The action of life rouses the real assent in a manner that includes 'changed circumstances, accident, or the continual pressure of advocates'[122] that have the power to force a distinct apprehension.

Newman cites the impact of classic authors who have distilled into verse the 'voice of Nature'[123] that can speak to the experience of pain, weariness and hope of an audience across the ages. Newman's style is to move from the secular to the spiritual by means of contemporary affairs reflected upon by the disciplines of learning. He arrives at a place to

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[117] GA 73 p54: Newman is not trying to prove God exists (although his investigation has this consequence) but trying to demonstrate that the human person is capable by design to possess an image of what God is.
[118] GA 75 p55
[119] GA 76 p55
[120] GA 76 p55
[121] GA 77 p56
[122] GA 77 p56
[123] GA 78 p57

speak credibly about religion having laid the foundations with which to continue his investigation. Worldly experience through the religious sense finds its fulfilment and enlightenment in Holy Scripture. But the Divine Word does not speak of notions, but of things – real things. These real things are not notions of pain, suffering and hope but the real existential events and emotions of the disconsolate, the tempted, the perplexed, the suffering. They afford to the reader 'an enlargement of thought' and a 'recognition' of the archetypal argument and its divine origin.[124]

The spiritual tradition of Catholicism that practises meditation brings the original events and emotions to life. This is an act of realizing: 'to make the facts which they relate stand out before our minds as objects, such as may be appropriated by a faith as living as the imagination which apprehends them'.[125] Sentiment and style have no place in Newman's profound spiritual embrace of Catholicism. The authenticity of Scripture speaks to the heart 'ploughed by some keen grief or deep anxiety'.[126] The suffering and subsequent enlightenment of Job is an access point for the believer who discerns the divine origin of its argument: we can be certain that there is a God who commands belief independent of understanding or can proof.

Newman adds three modifications in relation to the nature of real assent. Firstly, the strength of mental impressions derived from distinct images does not provide

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[124] GA 79 p57: Newman is asserting his own understanding of the living idea of Christianity in scripture. His early life was steeped in Bible Christianity. As a child he was catechised within a Bible-reading family. This stayed with him throughout his life. The development of his ideas in the midst of his struggles pre and post conversion led him into combat with a biblical criticism that separated the literal from the non-literal, the historical from the non-historical as he bridged the Protestant Catholic divide. (See Chapter One) The affirmation of tradition that led him into the Catholic Church was accompanied by the deep resonance he had with the events of scripture. His literary perspective with its keen insight into the emotions and sensibilities of persons lent itself well to a phenomenological attitude that was able to emphasise 'the interaction of the reader with biblical text in the reading process, by which the text is being actualised or realised by the reader'. Hermeneutics in *The New Jerome Biblical Commentary* eds. R Brown, J Fitzmeyer & R Murphy. Geoffrey Chapman: London, 69: p1160
[125] GA 79 p57
[126] GA 80 p57

incontrovertible evidence of the apprehension of a truth.[127] There may be no external

reality that corresponds to the impressiveness of the distinct image. Newman is trying to

make the case for the order of nature as not being necessary but general in its

manifestations leading to the position that a law is not a cause but a fact. Therefore the

question of cause raises the critical factor that we have no experience of cause other than

Will. Any alterations to the order of nature are the result of the unwilling of the agency

that willed the natural order: the invariableness of law depends on the unchangeableness

of that Will.[128] The Divine Mind is arrived at notionally through the presumption of first

principles but it is the place of real assent to engage with the possibility that the uniformity

of nature is equivalent to a necessary and inviolable law.[129]

Real assent does not operate in one way alone. The experience of real assent in the

'normal constitution of our minds' carefully modulated by 'the natural and rightful effect

of acts of the imagination upon us' intensifies assent but does not create it.[130] Newman is

aware of the dangers the mind can impose, whether from 'liveliness of conceptions' or

mental health issues that impact on reason and cause transgressions and exceptions[131].

Secondly, Assent does not have a directly practical character. The imagination works to

reinforce positively or stimulate motivation through successive rewards that operate at the

psychological level of hope, fear, likes and dislikes, appetite, passion, affection,

selfishness, self-love. The psychological impinges or overlaps on the moral dimensions of

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[127] GA 81 p58
[128] GA 72 p53 see Note 114 for discussion on Newman's Natural Law position that harmonises with
Aquinas' *a posteriori* arguments for the existence of God. This position is also consistent with the Anselm's
a priori Ontological argument that starts from the definition of God, not sensory experience (of innate
design). Understanding the definition that God is 'that than which nothing greater can be conceived'.
Newman is saying that the Divine Mind must exist because something can be thought in the human mind to
be greater than something only existing in the intellect. So God must exist in reality. God has necessary
existence. See Chapter Five pp-287, 289-291 for the evidence of Newman's principles and the Ontological
Argument in pupils' work.
[129] GA 81 p58
[130] GA 82 p59
[131] GA 82 p59

human behaviour. This design is purposeful and practical leading human behaviour towards practical survival using its faculties for which they are made and also engaging with the imagination in order to develop the affective nature of the human person.

Thirdly, the personal nature of real assents demonstrates its subjective nature. Newman describes the action of real assent as being 'its own witness and its own standard' in the individual.[132] As Newman scrutinises the anthropology of the human person he describes him/her in terms of being 'rational, to have speech, to pass through successive changes of mind and body from infancy to death, as having a particular history, to be married or single, to have children or to be childless, to live a number of years, to have a certain constitution, moral temperament, intellectual outfit, mental formation'. [133] These attributes are 'the co-incidents of many laws, and there are no laws yet discovered of such coincidence'[134]. The variety and diversity of these attributes, which make up the uniqueness of the human person, is of an idiosyncratic nature that is the result of a special formation unconnected with any law[135] and has no single origin. But does this account for the moral experiences, which perpetuate themselves in images and suggest and persuade for the existence of God?

Real assents are identified by Newman as 'beliefs, convictions, certitudes' and when they are assigned to moral objects they are 'rare as they are powerful'.[136] They are 'intellectual moorings' that can withstand the ephemeral nature of impulses, fancies, and wandering

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[132] GA 84 p60
[133] GA 86 p61
[134] GA 84 p60: Newman's account of human development across the life span does not arbitrarily draw a line between infant/child and adult. Development is seen and investigated as a life-long process that does not see the fixed attainment of status as an adult as determined by infant/child development (as does contemporary developmental psychology with its focus on critical periods of growth and learning). Newman does not pursue psychological determinism. His systems approach is refreshingly open-ended and the personalism that is its consequence avoids the trap of idealising human behaviour across discrete stages of development. The 'goodness of fit' Aristotelian model is a teleological one that sees success as a 'good enough' outcome that is necessary for survival both in a physical and metaphysical sense.
[135] GA 87 p62
[136] GA 88 p62

lights' to which the human person is prone.[137] Whether these real assents are true or false

is not the critical issue at this stage of Newman's investigation. For the mind to form and

grow it requires the consistency and coherency provided by these intellectual moorings.

History demonstrates the emergence of role models of various kinds on the public stage

that have imparted a 'homogeneity of thought and fellowship of purpose'.[138]

Newman is preparing the ground for the role model of Christ and the consequent

homogeneity of thought and fellowship of Catholicism with the real personal belief of its

adherents, 'its warm and strong imagination, great sensibility, compunction and horror at

sin, frequenting the Mass and other rites of the Church, meditating on the contents of the

Gospels, familiarity with hymns and religious poems, dwelling on Evidences, parental

example and instruction, religious friends, strange providences, powerful preaching.'[139]

Real assent is an intellectual act.[140] Belief is Real Assent unpacked. This means an object

is presented to the intellectual act that is real assent by the imagination. Pure intellect or

the imagination does not lead to action. The imagination is possessed of something the

intellect does not have: the means of stimulating those powers of the mind from which

assent proceeds. The images of the concrete are endowed with the power of the concrete

and work on the affections and the passions and in this way become indirectly operative.

However, its practical influence is variable and unreliable in every particular individual

instance because of the relationship between a particular person and their susceptibility to

being excited by any given image.[141]

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[137] GA 88 p63

[138] GA 88 p63

[139] GA 87 p62: The phenomenological term 'lifeworld' can be applied here in this description of the Catholic lifestyle. This Catholic lifeworld still stands as a concrete reality today although its patterns are in combat with the post modern era. See Chapter Three.

[140] GA 89 p63

[141] GA 89 p63

Newman asserts that 'on the whole' that acts of notional assent and of inference do not affect our conduct whereas acts of belief do.[142] He takes up the place of inference although only partially, leaving a fuller discussion to later. Inference he says is concerned with surfaces and aspects and requires no apprehension of the things concerned. It begins and ends with itself. It seeks materials for argument or inquiry in a detached impersonal way.

Belief however is concerned with concrete not abstract things. These concrete things excite the mind with their moral and imaginative properties. Belief has for its objects only what is directly true, beautiful, useful, admirable, heroic because these develop devotion, passions, and attach affections. In this way, actions of every kind, the establishment of principles and character formation are created in intimate and personal relationships.[143] Placed within this discussion is the Tamworth Reading Room debate and its argument against the utilitarianism of the age that champions the acquisition of information detached from its religious sources. Literacy is equated with an over-riding utility that makes religion redundant. His investigation asserts that 'First comes knowledge, then a view, then reasoning, and then belief.'[144]

The imagination channels the direct impressions of the concrete testimony of history but it is 'People that influence us, voices melts us, looks subdue us, deeds inflame us.' 'Many a man will live and die upon a dogma: no man will be a martyr for a conclusion....No one will die for his own calculations: he dies for realities.'[145] The full breadth and depth and weight of the truth is not contained in a notional and inferential literary religion as much

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[142] GA 90 p64

[143] GA 91 p64

[144] GA 92 p65: The utilitarian ethos of the Tamworth Reading Room (see Chapter One p47) is the driving force of contemporary secular educational theory and practice (See Chapter Three pp193-198). The contemporary debate between faith or non faith schools reflects these opposing positions.

[145] GA 93 p66

as it lies beyond the confines of the contrary secular vision of the information society propounded by Peel and Brougham.

Anthropologically Newman's vision is of the human person who is more than 'a reasoning animal'[146] has the potential to 'hold fast and firmly a variety of thoughts'[147] by means of seeing, feeling, contemplating and acting.[148] Newman asserts that it is more reasonable to assume that Christianity is true rather than its rival, the contemporary vision of moral governance from the physical world. If proofs for everything are to be insisted upon then this denies that life is for action because to act you must make assumptions. The critical assumption is faith.[149] Libraries and museums have little power to make the human person moral, they provide no principles for action. The vacuum of utilitarianism impels society towards a scepticism and 'intolerable paradox, that the mass of men are created for nothing, and are meant to leave life as they entered it'.[150]

Newman inclusively draws the character of all religions and their propensity for revelation, a message, a history, or a vision into his argument.[151] The ultimate religion (according to Newman), Christianity, assumes its status among the many as Newman stylistically takes his investigation to its critical point of reference: the principle of true and pretended religion is that instances and patterns, not logical reasonings, are the living conclusions which alone have a hold over the affections and form character[152].

The action of apprehension and assent in religion searches and attaches to the objective order of truth and is given expression in the form of the dogmas of faith. A dogma is a

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[146] GA 94 p67
[147] GA 94 p66
[148] GA 94 p67
[149] GA 95 p67
[150] GA 96 p68: See Chapter Three pp 193-198 for discussion of the influence of this ideology in models for Catholic Schooling.
[151] GA 96 p68
[152] GA 96 p68

proposition that represents a notion or a thing. For the mind to assent to a dogma is an act of belief. Assent as an act of religion is its real form whereas a theological act is its notional form. A dogma is discerned, rested in, and appropriated as a reality by the religious imagination. Its truth value is held by the theological intellect[153].

These two modes of assent work in unison in holistic fashion. Newman makes no demarcation between the processing of the information that is derived from the matters of this world and the matters of the Kingdom of God. Sense, sensation, instinct and intuition supply the facts and the intellect uses them[154]. The relations that a human person has with God as the Supreme Being supply facts from the sequence of witnesses: firstly from nature and then from revelation. Abstraction and inference use these witnesses to produce doctrines[155]. Religion and theology complement each other. They use each other as the real and the notional reflect the design of the psychic infrastructure.

Having tracked this infrastructure Newman proposes his test cases dogmas: the Being of a God and the Divine Unity of the Trinity. These dogmas will be tested for their relations with assent both notional and real. But it is real assent that is his prime focus.[156]

Newman is clear in his purpose: to investigate the processes the mind uses to believe and make acts of faith in these dogmas. However, the nature of this investigation will also as a corollary demonstrate why we believe. The interplay of assent and inference necessarily demonstrates how they concur and coincide but this does not mean that it is his intention to prove that there is a God. The question under consideration is what God is.[157]

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[153] GA 97 p69
[154] GA 98 p69
[155] GA 99 p69
[156] GA 99 p69: This study investigates the presence of Newman's principles using these dogmas as the classroom stimulus. See Chapter Four Methodology and Chapter Five Results.
[157] GA 99 p70: Investigating the processes of belief leads Newman to make conclusions about the object of those beliefs. In this way he circumnavigates the innate design human person in order to identify the nature of the designer – God. He also avoids the accusation that his proofs for the existence of God are unsuccessful

The second purpose of his investigation is to find what is meant by belief as distinct from faith. Faith includes belief in the thing believed but also what Newman calls the 'ground of believing' which is the adherence to the authority of God – we believe because God says it even though we may be overwhelmed by the technicalities of attributes, providences, dispensations, determinations and past, present and future acts. It is the material object of faith that is singled out by Newman for scrutiny. This material object is the truths themselves: He is One, He is Three. Belief in One God is the natural truth and foundation of all religion and is the starting point of this investigation.[158]

Newman's precision with language leads him to define clearly how he is to use God as theists and Christians do. Yet he goes further to have a knowledge and experience of God that is not merely a notional mapping of correlated predicates about the nature of God. Can this knowledge, Newman asks, be personal and privy to the circle of truths which make up the expansive thought that the Word God commands from a believer? The high levels of assent are drawn from the rich spiritual heritage of Christianity when he questions: 'Can I rise to what I have called an imaginative apprehension of it?' This is then earthed with the question 'Can I believe as if I saw?'[159] Newman says a real assent is

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by putting his principles and arguments into the sphere of epistemology through the phenomenological attitude he adopts. This attitude by his own definition does not exclude the validity of other approaches. Paradoxically by not asserting proof for the existence of God his method actually produces a lot of information about the human person and God. This information can (and is) be used by others within or across the disciplines of theology, philosophy, psychology and education. See Chapter One Literature Review.

[158] GA 100 p70

[159] GA 102 p71: Norris and other critics (see Chapter One Literature Review p 67-68) says the answer is a no on the basis that God is not an object among other objects. This criticism is an important one as Newman advances his arguments from analogy and the Natural Law position with its deontological, cosmological and teleological dimensions to bridge the gap between the physical and metaphysical sense. Newman 'sees' with an inner eye as the truth emerges from the world of shadows to be an Object that is Supernatural and Divine. The reciprocity between this Object and the human as subject is evidenced by the Christian formation of personhood. The warrant of this evidence is found in the personhood exemplified in Christ and in his followers the saints and martyrs holding pre-eminence as role models. Yet the Christian precepts to preserve life, reproduce, educate children, live in society and worship God and in so doing, do good and avoid evil are evidences of this reciprocity that support the success of the Newman's style of argument.

possible even though this goes against the first inclinations of a human cognition that is strongly rooted in the material world.

The demonstration of this real assent rests in the evidence that provide God's presence in the phenomena that address the senses. The warrant or test of the authenticity of this evidence is an act of instinctive certitude.[160] These phenomena take the form of pictures which operate to give an approximation of the thing represented. These pictures are approximate because 'they give us no exact measure or character of the unknown things beyond them'[161]. To make this point real to us Newman cites the effects of reading the life and works of classic authors and the Church Fathers who leave their traces of intellectual and moral character upon us: 'we see the man in his language'[162].

Argument 3. Conscience

The phenomena that provide evidence of God leave us with a 'sense of moral obligation'. Moving quickly Newman restates the direct aim of his investigation: 'How we gain an image of God and give a real assent to the proposition that He exists'.[163] The first principle of the conscience is Newman's central mechanism for obtaining this image and its consequent assent. The 'multitude of instinctive perceptions, acting in particular instances, of something beyond the senses'[164] are the raw materials from which the generalisation is made of the notion of an external world. From this central act of discernment an extrapolation is made to form a picture of the kind of world that this must be. The conscience, Newman says, perceives in its intimations and reverberations or echoes the existence of a Supreme Ruler and Judge.[165]

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[160] GA 102 p71
[161] GA 103 p71
[162] GA 103 p 72
[163] GA 105 p73
[164] GA 104 p72
[165] GA 104 p72: This is the key to the success or failure of Newman's *Grammar*- either the conscience is, or is not, a critical design feature that ensures reciprocity with the designer. This reciprocity is not a mechanistic relationship (see Chapter One p27, 39, 35-40, 49-51) clearly rejected by Newman. The dynamic

So an assumption is made that the conscience is well placed within our mental acts to be assigned legitimate status in answering the question - does God exist? The conscience for Newman assumes its pivotal status because of the evidences it gives of the emotions that identify the distinctiveness between good and bad feelings. The multitude of feelings excite approbation or blame, pleasure or pain and leads to the identification of good or bad conscience. 'This special feeling' can be experienced as evidence of a divine Sovereign and Judge who clearly demarcates right from wrong.[166] This rightness and wrongness elicits a moral sense and a sense of duty.

Conscience is 'a critical and judicial office'[167] universally experienced. Its most primary and authoritative aspect is identified as its sanction of right conduct.[168] Conscience is concerned with persons and their actions experienced by the self. The subjective nature of the experience of conscience does not downgrade its universality – its experience in every person. This experience is known in the individual person as a voice or the echo of a voice that is imperative, constraining and it is unique within the whole of our experience[169].

The conscience acts to discern the reality 'under the shifting shapes and colours of the visible world'[170]. The uniqueness of this experience to humans as opposed to animals lies is the mechanism of the conscience. Newman says that until we have an account of the knowledge, which 'an infant has of his mother and nurse' there is no reason to reject

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nature of the conscience as described by Newman allows for a psycho-somatic understanding of its workings and especially so today with the advances in biological and neuropsychological information. Newman's systems approach can absorb this contemporary information to harmonise with his powers of observation across the developmental life span of the human person.

[166] GA 105 p73
[167] GA 106 p73
[168] GA 106 p74
[169] GA 107 p74-75
[170] GA 110 p76

the doctrine of the conscience as the primary mechanism by which the human person can come to the knowledge that God exists.[171]

In tracing human development back to its beginnings Newman says we cannot assign a precise date before which we learned nothing and had no mental associations from the environment and our caregivers. He arbitrarily selects the child of five or six years old to make the point that the thoughts and beliefs it possesses are congenial with his/her mind even if not connatural with his/her initial actions.[172]

That children are malleable and receptive to religious truths may reflect their natural spontaneity. That they can, and do know, the difference between right and wrong, implies the existence of moral sense and a Moral Governor outside the confines of parents and caregivers because it is universally experienced. This is a point of contention in the nature-nuture debate but Newman persists in his investigation on behalf of the warrant and testimony of conscience.

The ordinary child who 'is safe from influences destructive of his/her religious instincts'[173] is in a position to be in the presence of God unassisted by the environment and its necessary scaffolds in early life. The child is possessed of impressions on his/her mind of an unseen Being with whom there is a relationship. This relationship is direct, immediate, personal and communicative. This relationship is also loving and beyond the

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[171] GA 112 P77: This study makes explicit links with the work of the twentieth century developmental psychologist Eleanor Gibson and her studies of perception. Her systems approach works from a similar viewpoint. She examines the primary mechanisms by which information is acquired from the invariant and unchanging features of the environment. Like Newman she does not assign precise dates or discrete phases of development from which, or within which, learning takes place. Unlike Newman she is not examining the organism from a religious standpoint. Newman extrapolates by way of analogy from the physical acquisition to the metaphysical acquisition of permanent unchanging features and in Newman's case God the Divine Object is detected by means of the conscience. Both share an open-ended approach that studies how the organism or innate design functions in response to the environment. See Chapter Three pp 184-193 for further detail and discussion.

[172] GA 112 p77:

[173] GA 113 p78

confines of time and space as demonstrated through the communication of prayer. It is beyond the confines of spoken language. This relationship can channel change in states of feeling of self and feelings of others towards he/she. This relationship is strong and intimate and the vision of such a God must have been attained in order for the exercise of these experiences.[174]

Such a child exercises an approval of such a vision and grows in the sight of this Supreme Being attaching its moral sense and judgement leading to a profound and wide reaching discernment of the goodness that outweighs the measure and weight of badness. Goodness is experienced in its many shapes and aspects from truth, purity, justice, kindness to name but a few. The relationship grows in a reciprocal love and as the child's personality forms and flourishes the personality of God is increasingly made known in the child come adult.

The 'paucity' or smallness of the child's ideas [175] could be said to be overwhelmed and controlled by the greater measure and weight of the ideas of such a Supreme Being yet the reflection and recognition is being crystallised in notional form in a world of many and varied experiences good and bad. A choice is being made, the child's will is being educated and trained in a process that is free and discerning to tend towards the design and order perceived to have its own rewards. The child listens to stories and although the world is still perceived to be dim and shadowy he/she has within the conscience that acts to give deep meaning to the lessons of his/her first teachers.[176]

It is not Newman's purpose to quantify this initial religious knowledge in how much is natural, or the result of special divine aid. This he says is not possible to determine: 'I am

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[174] GA 113 p78
[175] GA 115 p79
[176] GA 115 p79

not engaged in tracing the image of God in the mind of a child or a man to its first origins, but showing that he can become possessed of such an image, over and above all mere notions of God, and in what such an image consists.'[177] What is certain is that in 'the actual history of the divine image within us' external informations strengthen and improve this image.[178] It can grow 'brighter and stronger' as well as it can be 'dimmed, distorted or obliterated'. This strengthening or weakening depends on our individual response and the circumstances of our environment.[179]

'Conscience is a connecting principle between the creature and his Creator'[180]. It responsively nurtures the mind as it is subject to education, social intercourse, experience and literature. Such a mind has a 'living hold on truths which are really to be found in the world'. This is the theology of the religious imagination.[181] The mind arrives at the discernment that 'good is the rule and evil the exception'[182]. The consistency and uniformity that is derived from the 'maze of vast complicated disorder' is the result of the inward teaching of the conscience and is possessed of a 'luminous vision of God from the most unpromising materials'.[183]

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[177] GA 115 p79: Newman consistently restates his intentions to avoid building the *Grammar* on proofs for the existence of God. See Note 149. Achten (See Chapter One Literature Review p42) questions the relevance of the argument and experience of conscience as Newman understands it. But Newman is not trying to argue the existence of God from conscience as a proof. Newman is observing and describing and as a result identifies the specific array of emotions and their cognitive correlates as a response to the stimulus of God as the Divine Object.

[178] GA 115 p79

[179] GA 115 p80

[180] GA 117 p81

[181] GA 117 p80: The conscience as a true/false mechanism or filter that generates judgements is what Lonergan and Crowe understand as Newman's true way of learning See Chapter One Literature Review p72 and Chapter Five pp141-147. This process is self-correcting and eliminates error in the way Eleanor Gibson's systems approach eliminates redundant features that have no relevance to the environment. See Chapter Three pp184-193. Crowe the theologian and Gibson the developmental psychologist share the twentieth century understanding of the significance of the biological storage of information in brain cells and the nervous system. Equally Newman is working in the world of facts and observing the multitude of interacting cognitive and emotional pathways as precursors of this twentieth century understanding.

[182] GA 117 p80

[183] GA 117 p80: Newman forcefully critiques the evidentialism of the nineteenth century and restores the authenticity of personal religious experience through the mechanism of the conscience. The subjective and the personal in matters of faith are not detached from the objective and universal function of the conscience. Most importantly he makes the distinction between the two aspects of the conscience – the moral sense and the moral sanction. See Chapter One Literature Review 66-67.

The 'vivid apprehension' of the object of this 'luminous vision' is a Living Person who is present to us with a directness and simplicity that invites, but does not force, an ever-expanding intimacy.[184] This relationship thus far is the product of natural religion. The rightful place of the Scripture and the history and teaching of the Catholic Church is the influence it has on the religious imagination as it has unfolded the fullness and exactness of Christianity[185].

Newman has traced 'the process by which the mind arrives, not only at a notional, but an imaginative or real assent to the doctrine that there is only one God'[186] and now is in a position to demonstrate that this assent is made through an apprehension of the notional theological truth and the real religious facts. To have assent and belief there must be a proposition both formal and factual. The proposition is that there is One Personal and Present God[187]. There is no opposition between a 'dogmatic creed and a vital religion'[188]. To know God we have to experience the living religious facts and also the theological notions that accompany these facts. 'We love our parents, as our parents, when we know them to be our parents'.[189] In the same way when we know God (both in real religious facts and theological notions) we will love Him. 'Devotion must have its objects; those objects as being supernatural, when not represented to our senses by material symbols, must be set before the mind as propositions'.[190] Devotion is the high profile practise of

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[184] GA 118 p81
[185] GA 118 p81: The implications for content and practice of Keystage Three Religious Education in Catholic Schools are that doctrine (as invariant and persisting features of the environment that necessitate survival both physical and metaphysical and the fulfilment of potential) has a rightful place in lessons – if Newman is correct. See Chapter Three p203-214 and Chapter Five pp317-320
[186] GA 119 p 82
[187] GA 119 p82
[188] GA 120 p82
[189] GA 121 p83: This key insight is of great interest to current trends in Religious education and the debate between subject content as understood by doctrine and experience – the *fides quae/fides qua* separation. The trends in Catholic ethics is to re-integrate these two facets in the educational sphere. John Paul II's Theology of the Body that is derived from his foundational work *The Acting Person* (See Chapter Four Conceptual Justification pp215) is evidence of these trends.
[190] GA 121 p83

religion and rightly so but must 'fall back on dogma' because 'in religion the imagination and affections should always be held under the control of reason'.[191]

Argument 4. Certitude

The Catholic doctrine of the Holy Trinity expresses the Nature of God in three personalities – not one as the Theists maintain. This doctrine that asserts that 'Three is One' and affirmed in the Athanasian Creed, so dear to Newman, is drawn out to show its notional character.[192]   How does this doctrine come to be the norm of every Christian faith? How does it penetrate the 'unlearned, the young, the busy, and the afflicted' as a fact? How does this doctrine support and animate the Christian lifestyle and being? It does so by addressing the imagination and the intellect Newman says.[193]

The language used to express this doctrine is of critical importance to Newman. With exactitude he defined the terms Father, Son, Spirit and One as concrete and adapted terms with the power to excite images.[194] A theological treatise does not confine itself to the use of these simple direct words. It uses the words substance, essence, form, subsistence, notion, circumcession addressing the intellect and commanding only a notional assent. These words do not excite images.[195]

The notional mapping of the doctrine demonstrates that the mind can hold within its grasp a number of propositions either in combination as one whole; or one by one. Each proposition and their general direction towards each other can receive an intelligent perception. Newman says it is like knowing London well enough to find one's way street

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[191] GA 121 p83

[192] GA 125 p85

[193] GA 127 p86

[194] GA 128 p87

[195] GA 128 p87: See Chapter Five for evidence from pupils' work. The logical positivist paradigm is at work as it underpins secular educational theories such as accelerated learning practised in classrooms today. Wittgenstein's evolved form of logical positivism would see Newman's theological words as a 'language game'. These words are not meant to excite images but are the conventions of social, rule-bound activity bounded by a context and a set of human purposes. See Chapter One Literature Review pp52

by street but at the same time not being able to draw a map of the whole in all its detail. The mind faced with a maze of information carries out a series of intellectual acts when it compares, calculates, catalogues, arranges and classifies.[196]

A person of ordinary intelligence will note the contradictions and seemingly inconsistencies of the doctrine. The complex whole of the doctrine is notionally apprehended – each proposition assented to whether the meaning is taken in or not. What is not realized is embraced and notionally assented to. Newman says that it is not possible to assent to the complex whole as a mystery because although the propositions can be imaged separately they cannot be imaged as a whole. We do not have the infrastructure of images to 'transmute' into an image of the 'Ineffable Verity'[197]. But the critical issue is that in some kind of experience each of those propositions taken one by one can be presented to the imagination, to the affections, the devotion, the spiritual life of the Christian. In this way they are given real assent because they are lived by a child, a peasant as well as a philosopher.[198]

When Newman goes on to describe God as seen best only in shadows which cannot be brought together 'for they flit to and fro, and are never present to us at once'[199] he must be describing the furthest he himself has gone in his contemplation. This is a deep personal spiritual insight, not the product of an immature and unseasoned spirituality. The 'theological combinations' do not sustain the religious imagination that yearns to gaze on God but yet is broken down into 'numberless partial aspects independent of each other'.

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[196] GA 129 p 87: Mapping in this visual manner harmonises with secular educational theories practised in contemporary classrooms. Accelerated learning uses mapping to manage information. Logical positivist influence on these types of secular theories assert that names are used like co-ordinates on a map. Wittgenstein's evolved philosophy of language games (see Note 187) asserts the power of language to have a grip on reality and for sentences to be exemplars of logical scaffolding. See Chapter One Literature Review p52, Chapter Three pp166-174 and Chapter Five pp268-272. Newman's principles and arguments and consequent epistemology find resonance with developments in neuro and cognitive psychology and the philosophy of the post modern era.
[197] GA 130 p88
[198] GA 131 p89
[199] GA 131 p89

The most complete encounter he can express on behalf of Christian experience is that 'as

we cannot see the whole starry firmament at once, but have to turn ourselves from east to

west, and then round to east again, sighting first one constellation and then another, and

losing these in order to gain those, so it is, and much more, with such real apprehensions

as we can secure of the Divine Nature'.[200] The serial nature of our processing and the

limitations of language are only too apparent as the mind cannot bring each individual

truth 'before us in one act of mind.'[201] The mystic tendencies and drives of the human

person as experienced and expressed by Newman speak to 'the luminousness and vital

force' which rest in the imagination and serve the critical purpose of defending against

doubt.[202]

The poetical imagery that marks Newman's style captures this luminousness and vital

force in ' Break a ray of light into its constituent colours, each is beautiful, each may be

enjoyed; attempt to unite them, and perhaps you produce a dirty white'[203]. The mystery of

the doctrine is to be resolved not in this world but in the next.

Newman could be criticised for this resolution to the problem of an exact explanation of

the doctrine of the Trinity by saying it cannot be grasped other than as a mystery fully

revealed in a realm out of our experience and knowledge. But he moves quickly to

demonstrate that the truths of the doctrine are lived in the liturgy. Liturgical acts glory in

the mystery. The Trinity is not simply stated as a mystery just for the sake of resolving its

contradictory aspects in an unknowable and therefore untestable mysteriousness.[204] The

tradition of Catholicism 'Lex orandi, lex credendi' is to live what it believes, to live the

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[200] GA 131 p89

[201] GA 132 p89: Wittgenstein;s mystic tendencies in *Tractatus* 'what we cannot speak about we must pass over in silence' and Poylani's 'silent foundations of speech' take up Newman's position. See Chapter One Literature Review p71.

[202] GA 132 p89

[203] GA 132 p89

[204] GA 134 p90

mystery of the doctrine. The nine propositions identified by Newman as truths lived, prayed and believed by the faithful, may have been received in catechisms and given notional assent, but each act as dogma upon the imagination to excite the affections and obedience of Christians.[205]

Just as the liturgy glories in the mystery of the complex truth of the dogmas so does scripture. The richness of the images used in scripture ground the nine propositions as objects of worship.[206] For example, 'the Son is God' has power over the affections and emotions of the believer as demonstrated by the first half of John's Gospel.[207] The worship and liturgy, the seasons of the liturgical year, the scriptures, the breviary and Divine Office, the hymns and festivals all speak to the living of religious facts given real assent even though catechised notionally. The acts of contemplation attached to the religious facts of the doctrine of the Trinity motivate devotion and obedience. Theology forms and protects them as a system of truth.[208]

The investigation continues with the question: 'How then are the Catholic credenda easy and within the reach of all men?'[209] The answer lies, according to Newman, in the assent that includes all particular assents, notional and real, given by an equality of believers, to the Catholic Church and all that it proposes to be believed[210]. This act of assent is made through the exercise of faculties, which we have a duty to use to the full.[211] The Catholic intellect as a whole, surveys and catalogues the doctrines contained in revelation. It locates, adjusts, defines, bringing each together into a whole. This includes knowing what

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[205] GA 135,136, 137 pp 91-93: Newman's observations are that the Holy Trinity as a complex whole or mystery is a number of propositions apprehended one by one. They are mapped and navigated producing the by-products of assent and inference. See Chapter Five pp278-287.
[206] GA 138 p93
[207] GA 139 p94
[208] GA 140 p95
[209] GA 140 p98
[210] GA 153 p102
[211] GA 147 p99

is true by what is not true and what is not true by what is true. [212] The countless number of possible propositions, initially are related to truth but then proceed to the divergent antagonists of 'ever-germinating forms of heresy'[213].

For the Catholic mind, theological or not, to believe and give firm interior assent to what it cannot understand[214] means that 'there is one rule of faith for all'[215] and it is to this rule that every Catholic has a duty to assent to. Belief that a dogma or doctrine is true is the result of believing in the Church which one does understand and know to be true. This is the dogma of the Church's infallibility.[216]

Those learned and unlearned believers in the Church need time to assimilate the portions of the whole revealed doctrine. It cannot be 'made our own all at once'[217]. Real authentic belief that the Lord Jesus is God means the believer believes everything that is contained in that primal belief.[218] This act of believing limits the range of private judgement and is superseded by a greater judgement that is the Catholic intellect as a whole. The individual place for the Catholic believer is according to his/her intellectual capacity. The shortcomings of individual intellects are supplemented by the intellect of the whole Catholic community. In doing so, real assent is not 'blunted' to those elementary truths

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[212] The conscience is the central mechanism here. See earlier discussion p110

[213] GA 148 p99: Newman's thesis that all knowledge has a moral origin and the consequent use of this knowledge by believers and non believers is coloured by temperament. When knowledge is detached from its sources it becomes prey to 'egotistical hypersensitivity' as it encounters the 'intricacies of the mind's operations'. *Stephen Thomas Newman and Heresy. The Anglican Years.* Cambridge University Press: Cambridge, 1991, p167 See Chapter One p39. The orthodoxy of the Catholic mind acts as a check and balance to restore the attachments between knowledge and its source.

[214] GA 149 p100

[215] GA 149 p100

[216] GA 150 p101: This a key point in Newman's series of principles and arguments. The human person as a believing person is possessed of the Catholic mind which can find consistency between what is known and what is not, what is explicit knowledge and what is implicit knowledge. Morally it requires humility in the face of the complexities of religious mystery. Newman's phenomenological attitude that is introspective and self conscious is open-ended, ready to receive the realism of sense data and Revelation by means of innate design. The human person is 'hard-wired' to be religious.

[217] GA 151 p101

[218] GA 151 p101: In this way belief is secure in the assent to the primal source- the first act of belief of the community in its original configuration and constellation of personages. This original pattern of Catholicism was given by Jesus, as the Church.

but open to the whole truth of revelation as the opportunities for apprehending each are presented.

The investigation in Part One of the *Grammar* is concluded, Newman having demonstrated, how you can believe something you cannot understand. Now he is in the position in Part Two to investigate how you can believe something you cannot absolutely prove. While Part One investigated the pivotal relationship between assent and apprehension, Part Two investigates the higher order relationship between assent and inference that is forged within the relationship between assent and apprehension. The cognitive processing of the relationship between assent and inference is necessary for certainty to be reached.

His starting point in Part Two is the consideration of assent as unconditional. The central problem is defined as how an act of inference is able to lead to an unconditional acceptance to a proposition? A proposition such as 'I shall die' cannot be demonstrated to be true. The most that can be proved is that it is a truth-like proposition. The assent that is given in this paradox is complete even though it does not appear to fulfil a demonstrated proof. To resolve the difficulties Newman proposes to consider the unconditional assent to a proposition (Simple assent), the antecedent nature of an act of conditional inference (Complex assent) and the solution to the apparent inconsistency of holding that conditional verification can lead to unconditional acceptance of a proposition.[219]

It is Newman's intention to lay to rest or at least straddle the authors of his day, namely Locke[220], and make the case for the facts as he understands them. Firstly, assent does

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[219] GA 157-158 p105

[220] Newman's view on Locke and evidentialism spurs him into combat. The *Grammar* is a response to the evidentialists such as John Locke who focuses his arguments for assent on the warrant of its evidence rather than assent accrued from an intensive or implicit inductive series of presuppositions weighed up and judged true or not true by the conscience. See Chapter One p22.

exist within the internal processes of the human person and has a distinct action from inference. Assent is simple and not dependent on inference, in fact, it is its stimulus. Assent can go beyond the evidence and in doing so does not condemn the human person to being irrational, immoral, illogical and driven by affections divergent from the search for truth.[221]

His method is contrary to Locke's in that he is not consulting his own ideal of how the mind ought to act. Rather he proceeds by 'interrogating human nature, as an existing thing, as it is found in the world'[222]. In this way the psychological facts are the testimony of 'our constitutive faculties and our proper condition, and being content with the mind as God made it'[223].

Newman shows that inference and assent coexist but are distinct acts of the mind[224] and demonstrated from the experiential norms of life[225]. These include the beliefs and opinions that are conscious and implicit and accumulate over time to lose sight of their original warrant but nevertheless are self-sustained in the mind by their original act of assent[226].

Conversely, Newman observes that sometimes assent fails or is withdrawn but the original warrant of reasons are still present. Minds can change quickly as well as slowly and the causes for the change may be known or not known. This suggests that moral causes could

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[221] GA 163 p108

[222] GA 164 p109

[223] GA 164 p109: This is the phenomenological attitude reacting against the excesses of the Enlightenment and seeking the realism that Newman discovered in Catholicism. This attitude led Newman to a seminal personalism that is a vein in the Catholic tradition worked by others - Scheler, Stein, Wojtyla. See Chapter One Literature Review p64-63, Chapter Four pp215-249, Chapter Five pp288-294 The Catholic mind demonstrates its capacity for the convergence of knowledge by being in touch with its own great past and also modern intellectual developments.

[224] GA 168 p111

[225] GA 166 p110

[226] GA 167 p110-111: Newman observes this as the way that knowledge and belief are never detached from their sources.

be at play 'arising out of our condition, age, company, occupation, fortunes'.[227] Even if assent is gone the old arguments remain showing the distinctness between inference and assent.

Assent is also sometimes never given. The power of reason can bring the human person to see the 'ultimate result of a complicated problem in a moment'[228] yet is he/she ready to embrace it as a truth? Furthermore, Newman cites the many good arguments that there are for a given conclusion but what is it that obstructs or resists the assent they tend towards? Is it possible for the human person to give a small measure of assent, to 'assent a little'[229]? The answer is no, Newman says, because although 'proof is capable of growth... assent either exists or it does not'[230]. It is an all or nothing act and is distinct in this manner from inference. Moral motives already under investigation by Newman also imply that that assent is obstructed or resisted by the convictions of an individual will.[231]

Finally, mathematics shows that 'argument is not always able to command assent'[232] even though the reasoning steps are clearly demonstrated. The truth value of a conclusion has the same command as our senses have and show that our intellectual nature is under laws that find their fulfilment in an unreserved act of assent. This is easily demonstrated in short and lucid demonstrations of mathematical propositions. In the case of a long and intricate mathematical investigations, the sustained attention and effort of memory that the mind must make in order to reach the proof with its content of multi-faceted bearings and antecedents, shows that inference can interfere with a prompt assent.[233]

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[227] GA 168 p111: The consequences of this moral interplay are the highways and byways of heresy germinating and taking root according to the completeness of the detachment of knowledge from its sources. See Note 213, 218 &226.
[228] GA 169 p112
[229] GA 169 p112
[230] GA 169 p112
[231] GA 169 p112: See Note 213.
[232] GA 170 p112
[233] GA 170 p112-113

Truth, then, subjects the human person to its laws, even if it takes time and a sustained search and investigation to reach the fulfilment of our personalised unreserved assent. Here the resolution of this problem or difficulty is found in the 'corroboration of other judgements besides his own'.[234] The judgement of our peers verifies and affirms the new ground of an investigation. The conclusions of individual private judgements are subjected to the scrutiny of others for the purpose of a collective verification or assent.

To iron out the difficulties there might be regarding the question of whether there are degrees of assent Newman rejects the concurrent presence of doubt with assent by his investigation into the facts as they are in the experiential norms of the everyday life of action. The opportunities of each day bring a flow of information through the media to human life that is assimilated in surface fashion without 'a degree of assent'.[235] If there are degrees of assent then Newman says that there must be degrees of truth. We do have opinions that include acts of assent in the form of 'I may be certain of an uncertainty'[236] but this is a degree of assent and its does not invalidate the notion of certainty. Because of the active and dynamic nature of the act of assent it is possible to be drawn towards assent or to give assent 'one moment and not the next'[237] the propositions under consideration being possessed of attractiveness and probability.

Newman cites examples of assents, which have universal subscription even though they fall short of demonstration. Yet these assents are unconditional as though they had the highest evidence.[238] As is his style of argument he moves from the existential to the

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[234] GA 171 p113
[235] GA 174 p115
[236] GA 175 p116
[237] GA 176 p116
[238] GA 176 p116-117: Husserl and the phenomenological tradition would identify these examples within 'the already now'. Levinas would use the concept of the alterity of objects, Derrida the 'there and then' and Wittgenstein 'always ready'. See Chapter One Literature Review p76. As Myers observes the Church Fathers have shown Newman how to use 'anticipation, analogy and appresentation' as indications of how human beings are mentally constituted in the first place. Again Newman shows the Catholic mind working within the convergence of knowledge. See Note223.

metaphysical in his investigation. Some of these examples are assents to the facts we exist, we have an individuality all our own, we think, feel, act, in the home of our own minds, we have a present sense of good and evil, of a true and a false…an absolute vision'[239] of the past whose accuracy can be tested in a court of law as eyewitness testimony.

Beyond the existential facts of self-consciousness the examples include our assent to the existence of the external world and all that it entails. Equally assent is given to the metaphysical and religious examples of 'the presence of a Supreme Being ' and the 'precepts and truths of Christianity'[240]. These are concrete acts of assent to which history gives its testimony.

Complex Assent

Assent is not only simple but also complex. In investigating complex assent Newman demonstrates that 'certitude is a natural and normal state of mind'.[241] To reach this conclusion complex assent is shown to be conscious and deliberate unlike simple assent, which is exercised unconsciously.[242] A complex assent is the assent made before a formal demonstration of the reasons for assenting. Its reflexive character is shown in its combination of the act of assent and the grounds for this assent[243]. There is no incompatibility in this reflexive character of assenting and proving. Conclusions and propositions are not dependent on each other for their truth value. A conclusion may not be true just as a proposition may be true yet have no conclusion.[244]

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[239] GA 177 p117
[240] GA 178 p118
[241] GA 209 p137: Wittgenstein, like Newman, takes the position that belief is prior to doubt. Poylani also takes the view that doubt has a positive role to play in the verification of belief. See Chapter One Literature Review p71-72.
[242] GA 189 p124
[243] GA 190 p125
[244] GA 190 p125

To arrive at certitude the mind has to contend and do combat with doubt. Inquiry implies

doubt whereas investigation does not. A believer does not inquire but investigates. The

question under consideration is whether acts of assent and of inference are compatible.[245]

The growth and development of assent starts with what are little more than prejudices

because their reasonings do not match the energy of the assents themselves. With the

process of time a development takes place that correlates reflection and experience with

the energy of assent. Doubt is present as a review takes place within assent's internal

workings and it serves to correct and confirm, to weigh up objections. These acts are

reflexive and repeated in a series[246].

Once the proposition is given as absolutely true, it's truth-value stands objectively and

subjectively. Newman classifies this assent as 'a perception, the conviction a certitude,

the proposition or truth, a certainty, or thing known, or a matter of knowledge, and to

assent to it is to know'.[247] This is the reflexive character of complex assent, which leads

to the questions 'what is truth, and what is apparent truth? What is genuine knowledge and

what is its counterfeit? What are the tests for discriminating certitude from mere

persuasion or delusion?'[248] It is the norm Newman observes for the human person to be

certain than to doubt. Although 'men are often doubtful about propositions which are

really true; they are not commonly certain of such as are simply false'.[249]

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[245] GA 193 p127

[246] GA 195 p128

[247] GA 196 p128: This is the key to Newman's arguments and principles and how they cohere together in the *Grammar* to create the position that the subjective as objective truth rests on the attachment (not detachment) of knowledge with its sources. The Catholic mind communally assents on the basis of the original assent given by the original community of believers configured according to the historical and spiritual encounter with Jesus. The original authority of these events and encounters sanctions the ongoing subjective experience of this milieu as long as the design of the human person to receive and experience this milieu is not detached from its original warrant. How the subjective can be objectively true is the task of phenomenology and also the philosophical work of Karol Wojtyla in *The Acting Person* and *The Theology of the Body*. See Chapter Four pp215-248.

[248] GA 1198 p129

[249] GA 196 p128

Certitude is a metacognitive act in that it is an act of knowing about knowing 'for one

reflex assertion of the mind about self sums up the series of self-consciousnesses without

the need of any actual evolution of them.'[250] Certitude is permanently and consistently

certain. It remains objectively true even if subjectively the mind lets it drop.[251] Certitude

means that the mind cannot embrace the truth alongside its contradictions. Contradictions

'with its apparatus of argument, fades out of the mind as fast as it enters it'.

Furthermore, Newman observes that even if the contradictions are brought before us by an

opponent 'their arguments are mere phantoms and dreams, in the light of our certitude,

and their very entering the mind is the first step of their going out of it.'[252] This acute

description speaks from the intense personal experience that identifies a stable psychic

infrastructure that is designed for the norm of truth and not for the unstabilising effects of

doubt and psychic disorder. Laws by definition are general, not invariable and

changeable.[253] The phenomena of the mind that represent incertitude does not come from

laws but from emotional anxieties and the imagination. They are not of intellectual

character.

The actual experience of certitude Newman observes and classifies as 'a state of mind, a

specific feeling'.[254] It is a conscious feeling of satisfaction, of intellectual security and

arises out of a sense of success and finality. Its positive and achievement-oriented

character brings out its authenticity as a norm for which we are designed. Newman goes

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[250] GA 197 p129
[251] GA 197 p130
[252] GA 198 p130
[253] GA 202 p133: Feirreira criticises Newman's 'continual qualifications of indefectibility'. See Chapter One Literature Review p61. She questions the role of doubt in all its different kinds both active and passive. But Newman's qualifications reflect the robustness of his anthropology with its multitude of interacting pathways. It is from this systems approach that he draws the evidence for a design governed by the persisting and unchanging features he identifies as general laws. This approach is also that of Eleanor Gibson probing perception through the organism to identify the persisting and unchanging features of the organism and behaviours. See Chapter Three pp184-192.
[254] GA 203-204 p133-134

so far as to include its character of religious peace and accompanying test of intellectual security.[255]

That certitude is instrumental in the accumulation of knowledge focuses the investigation into complex assent on the pleasure and positive rewards the human person experiences as a result. The process of acquiring knowledge includes the simple and direct perception of things, which are recognized as realities and recognized as known.[256] The imagination is employed in its capacity to receive new images that are 'striking, great, various, unexpected, beautiful, with mutual relations and bearings, as beings parts of a whole, with continuity, succession, evolution, with recurring complications and corresponding solutions, with a crisis and catastrophe'.[257] These are the cognitive challenges of the learning process and belong in the domain of education as much as the life of action.

This pleasure is also derived from the search that is undertaken in seeking knowledge. Newman describes this search in the following terms: the successive steps of discovery, continual and ever-extending informations and the different phases of the pleasure derived. Pleasure is complex in these phases of wonder, expectation, sudden surprises, suspense, hope, and the progress that is made into the unknown.[258]

The intellectual pleasures of the logical satisfaction that is involved in processing information from facts to principles, generalizing, discriminating, reducing to order and meaning. These are the special pleasures of inference. But what about the pleasures that doubt can elicit? Are there any? No, says Newman, unless you include the pleasure of

[255] GA 204 p134
[256] GA 205 p134
[257] GA 206 p135
[258] The implications here for educational theories and practise are explored in Chapter Three pp203-214, Chapter Five pp 315-320 and Results pp340-349.

reaching after much searching a place of humility in the face of the unknown: 'at length I

know I can know nothing about any thing'.[259]

If certitude as a form of assent is a moral state of mind as Newman says and has argued,

then it cannot be denied its legitimate place among 'our mental constituents'. As inquiry,

knowledge and doubt are accorded their correctness in the ethos of the nineteenth century

then so too must certitude stand securely with them as an existential principle.[260]

Newman paints a negative picture of the mind contending with questions, which become a

habit of the mind when encouraged. This leads to the mind substituting exercises of

inference for simple and complex assent. Reasons for assenting suggest reasons for not

assenting and the realities of the imagination can become reduced to notions having

attained certitude. The free reign of objections and difficulties interfere with the natural

elasticity of the mind and make it prone to involuntary questioning which dim the natural

clarity for which the mind is designed.[261]

The mind struggles internally to achieve a balance amongst the questions that 'arise in

every thoughtful mind'[262] and that cluster around the notion of a God and His attributes:

Whence comes evil? Why are we created without our consent? How can the Supreme

Being have no beginning? How can He need skill, if He is omnipotent? If he is

omnipotent, why does He permit suffering? If He permits suffering, how is He all-loving?

If He is all-loving, how can He just? If He is infinite, what has He to do with the finite?

How can the temporary be decisive of the eternal?'[263] But should these questions interfere

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[259] GA 209 p137

[260] GA 209 p137: Wittgenstein's experience with children confirms the position that the child learns by trusting his parents and teachers. See Chapter One Literature Review p71-72. The classroom experience is one where pupils are made to listen to the teacher (as expert and facilitator). Pupils are not left to the confusion of their own questions and objections. These will have no context without the scaffolding of parents and teachers. Listening skills are acquired to maximise the learning potential of pupils.

[261] GA 217 p142

[262] GA 218 p142-143

[263] GA 218 p143: These are not only the fundamental questions of philosophy of religion but also occur in pupils' Religious Education lessons. See Chapter Three pp 203-214, Chapter Five pp 314-320. Also see

with the direct course of religious inquiry? The doctrines derived from events

(Incarnation, Trinity etc) engenders a new set of questions: 'why the earth has so special a

theological history, or why we are Christians and others not...'[264]

Newman's point is to demonstrate how certitude can withstand serenely what is in fact not

doubt but temptation. The scriptures speak vividly of the struggles of faith and temptation

to doubt. The Old Testament Psalms and the Gospels are well matched in their study of

the Jewish exiles returning to Sion in a dream-like state that does not diminish the reality

of their new status. Equally the state of mind of the Apostles after the Lord' Resurrection

can be seen to hold the existential transition from old events to new events within a

dream-like state that is common to the human mind. The mature Newman is speaking

here from the experiences of one who has struggled but still maintained the gravity, the

depth and calm of a steady faith that has learned the great lesson of 'It is so strange to me

that a lifelong belief should be changed into sight, and things should be so near to me,

which hither to been visions.'[265] The child of the Bible religion that Newman was, is

speaking here of those original and primal images having become something else more

real than he ever dreamed of.

Maturity is marked by another characteristic of certitude: its persistence. Individual

assents can be in youth impetuous, generous or unreflecting but religion 'demands more

than an assent to its truth; it requires certitude, or at least an assent which is convertible

into certitude on demand.'[266] Private and subjective assents of individuals are made

objective in the external reality of being part of the greater whole of the Catholic Church.

Good and decent lives of profession and observance are not enough in themselves because

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Note 260 for Wittgenstein's idea of the overriding necessity for children/pupils to listen in order for their questions to be addressed by the teacher. Crowe calls this the self-correcting way of learning. See Chapter One Literature Review p73

[264] GA 219 p143

[265] GA 219 p144

[266] GA 220 p144

the unity of the whole generates the authentic witness of prayer, direct devotion, intercourse with the unseen and generosity of self-sacrifice. These are the marks of certitude and persistence is their principle of action.[267]

The indefectibility of incertitude is important to Newman's argument that you can believe what you cannot absolutely prove because he needs to demonstrate that truth cannot change and that the human mind is made for truth and 'so rests in truth, as it cannot rest in falsehood'.[268] Certitude is an unconscious and unconditional adherence to truth endowed with a strong internal assurance even though it is implicit and it shall never fail. This is the idea of indefectibility.[269] What then is the true mark and test of the unchangeableness of certitude?

The actual facts of life tell us that everywhere we are surrounded by 'human infallibility, with the constant exhibitions of antagonist certitudes'.[270] The language and controversy that surrounds the word of fallibility and infallibility takes Newman on a path to debate the criticisms of the time against the Catholic Church's doctrine of infallibility. The elegant stylistic distance of the *Grammar* from the controversies in the nineteenth century media[271] allows Newman to focus on the internal workings of certitude being directed towards a particular proposition. This is the exercise of a disposition of the mind and not a faculty or a gift as is an infallible act.

Persons are fallible but a rule is infallible. An infallible authority is certain in every particular case that may arise. A person, though not infallible, can be certain that the

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[267] GA 220 p144

[268] GA 221 p145: This innate design has its laws of operation, the conscience being the true/false mechanism.

[269] GA 221 p145: Ferreira questions this idea of indefectibility but Newman's anthropology is observing thought to be logarithmic in its dimensions and processes. See Chapter One Literature Review p63 and Note 253.

[270] GA 223 p146: Newman sees the Church as 'the divine messenger' acting to discipline the human rebellion to which we are prone 'Man has rebelled against his Maker' *Apologia Pro Vita Sua* Penguin:London, 1994, p221

[271]

Church is infallible and in this way the person can be certain that God is infallible because the rule of the Church's infallibility embraces the disposition of certitude towards the full range of the successive propositions that there are about a given subject matter. It is only necessary that the person assents to the one proposition of the infallible Church while remaining uncertain about many other things.[272]

Certitude through its principle of persistence is at the heart of the processes by which individual and worldly knowledge has accumulated and is stored up: 'the conclusions of one generation are the truths of the next'.[273] Certitude is achieved in spite of the mistakes that are an inherent part of these processes: 'Errors in reasonings are lessons and warnings, not to give up reasoning, but to reason with greater caution'.[274] One mistake is not reason enough for 'the break up of the whole structure of our knowledge'.[275] The cognitive shock of a mistake[276] is a sign of the indefectibility of certitude – it is a learning curve on the way to truth.

Mistakes have no force to act against the act of assent. They are a natural part of the growth of knowledge and the growth in the use of our faculties in the acquisition of this knowledge. Newman's anthropology is of the human person who has an end to which the facts will take him through the trial and error of learning.[277]

The action of certitude and conscience are the norms by which the mind is set.[278] They undergo the discipline of a mental formation that sifts out 'the prejudices, credulities, infatuation, superstitions, fanaticisms whims and fancies, the sudden irrevocable plunges

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[272] GA 225-226 p147-148
[273] GA 229 p150
[274] GA 230 p150: Crowe call this self-correcting process 'the true way of learning'. See Chapter One Literature Review pp73 and Note 268.
[275] GA 230 p150
[276] GA 231 p151
[277] GA 233 p152 See Note 268.
[278] GA 234 p153

into the unknown, the obstinate determinations' that Newman classifies as 'the offspring of ignorance, wilfulness, cupidity and pride.'[279] This formation is made in the midst of secular knowledge composed of the certitudes that have a bearing on our immediate environment of needs, habits, homes and families, friends and neighbourhood, country and civil state. These are the elementary points of knowledge that have their place within the infrastructure of public affairs, social and professional life, business, duty, literature and science. This is the fabric of our lives that constitutes secular knowledge. Within this fabric probability is the guide of life.[280] Learning weighs up the safest and securest route within what is the most real. Probability operates successfully because it presupposes that truths are certain.[281]

In Newman's day religion is assumed to be without certitude because it is said that truth cannot be discovered. All conclusions are equivalent and no one conclusion is better or truer than another. However, Newman marks out the ground for spiritual knowledge as he has done for the secular.[282] Nominal Christianity may settle for this, indeed advocate it to the point of being 'content with such measure of probability for the truths of religion, as serves their secular transactions'.[283] Vital Christianity on the other hand persuades a more challenging and expansive viewpoint.

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[279] GA 236 p154

[280] GA 237 p155

[281] GA 237 p155: Owen and Hick questions Newman's theory of probability. Both take the view that belief from faith is not tangible enough to assume the status of evidence for an accumulating scale of data. Belief about islands is not the same as belief about God. Newman says the act of belief does not discriminate between the contingent and non contingent. This objection is also made by Gaunilo to Anselm's ontological argument. Gaunilo argues from the eleventh century that you cannot define things into existence (*On Behalf of the Fool*). Anselm replied that there may be a greater thing than the perfect island but God is a special case because God alone has all the perfections which a perfect island (although it satisfies all the criteria to be a perfect island) cannot. Kant (*Critique of Pure Reason*) also objected on the basis that we can only know the world through our experience of it, and we cannot know any aspects of existence beyond our experience. But Newman is not arguing for the verification of ontological theory. He is arguing here in the *Grammar* that religious experience verifies that God exists. See Chapter Five p244, 315-320.

[282] GA 237 p155

[283] GA 238 p156

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If the purpose of this life is found in the next then surely it is reasonable to adhere and live by the truths of the original events upon which this relation is founded? This is the preliminary condition from which come the reasonings and inferences that are governed by the transcendent logic that animates these original events. Both secular and spiritual knowledge is possessed of primary and fundamental principles that are immutable. Probabilities are founded on certainties. It is no probability that we are 'constantly receiving the informations and dictates of sense and memory, of our intellectual instincts, of the moral sense, and of the logical faculty'.[284]

Just as in the accumulation of secular knowledge of the visible world probability navigates our path by means of the certain truths, so too with spiritual knowledge and the invisible world. There is available to us 'a direct and conscious knowledge of our Maker, His attributes, His providences, acts, works and will, from nature, and revelation'.[285] In addition, there exists the knowledge of theology, metaphysics and ethics within which their discipline does not advance beyond probability or opinion.[286]

Newman completes his investigation into the indefectibility of certitude by demonstrating that the truths, human and divine, have kept their permanent status because of their primary nature. The processing of those primary truths by the human mind is shown to be 'a collection of all the various kinds of assents, at once and together.'[287] Religion being a system made up of a rite, a creed, a philosophy, a rule of duty, is not experienced as component parts but as a whole and at once and together.[288] Of all these various assents it is certitude, which is indefectible.

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[284] GA 239 p156
[285] GA 239 p156
[286] GA 240 p156
[287] GA 243 p159
[288] GA 243 p159: These facts form the raw data that Crowe and Lonergan have since observed to be patterns that are stored in brain cells and the nervous system. See Chapter One Literature Review pp70. A personalised world view is formed within the human person whose existence is attached to truth like gravity attached us to our *habitat* (Newman uses this word GA 242 p158).

The various religious teachings within Christianity and across the world religions, false though they may be, are not without an 'intermixture of truth'[289] and it is those correlative elements of truth that are cumulatively and gradually able to pick out the way to what Newman says is the 'one Religion God has given'.[290] Certitudes accompany the pilgrim search, not to be lost but to find the security of the love they surely seek.

Certitude then for Newman means the ability to 'withstand all trials'.[291] If it does not or cannot, it is not certitude. There are three fulfilling conditions. Firstly, certitude follows on investigation and proof. Secondly, it is accompanied by a specific sense of intellectual satisfaction and repose and lastly that it is irreversible. The progressive nature of assent is classified by Newman to show that assent with no rationale is a rash judgement, a fancy or prejudice. Assent without a sense of finality is no more than an inference and if it is not permanent is only a conviction.[292]

So in matters of religion is there a 'golden mean'[293] by which one can be measured as believing too little or too much? Does this golden mean work to embrace not only the refractions of the Reformation within Christianity but also within the major world religions where sparks of correlating truth carry with them the certitudes and their bearings to the primary truths?

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[289] GA 249, p163
[290] GA 249 p163
[291] GA 256 p167
[292] GA 258 p168: The implications for doctrine are that it is inseparable from the study of religion. It is the subject content of Catholicism which his binding on adherents. See implications of this idea in Chapter Three p156, Chapter Five pp288-295, 315-320 and Conclusions.
[293] GA 253 p165: Newman's timeless cast of mind rooted in the Church Fathers (see GA 249 p163 for the citing of Augustine) anticipates the content of the Church's position in relation to other faiths. *CCC: 819, LG 8:2* 'Furthermore, many elements of sanctification and of the truth are found outside the visible confines of the Catholic Church.' However, Newman's Patristic view is more controversial, as Dulles observes, towards clearly identifying what he sees as the errors of Judaism and Islam. *John Henry Newman. Outstanding Christian Thinkers.* Continuum: London, 2002, p160.

Formal Inference

Newman moves the investigation to a recapitulation of the study of inference. Alongside the unconditional action of simple and complex assent that withstand doubt the conditional nature of inference leads it to mimic the unconditional nature of assent. The object of assent is truth but the object of inference is what is truth-like or a verisimilitude. The problem as Newman sees it, is how does a conditional act lead to an unconditional?[294]

Formal inference is that act of reasoning which is a direct association between the apprehended antecedent and its consequent. It is conducted without an explicit recognition of this association because of an instinctive perception that acts by spontaneous impulse. Consciousness is not a requirement. Knowledge is acquired indirectly from previous knowledge.[295]

Reasoning's repetitive and recurring action is well understood and the knowledge it indirectly accumulates is fashioned as parts of a whole. The mind brings all the various parts into a coherent unity with real intrinsic connections between the parts. Reasoning inductively discerns principles and laws, which motivate its reasoning processes towards knowledge in the form of a large scale and a system.[296] These processes have an inherent capacity to correct error through a common measure that is established as recognized intellectual standards which have been jointly arrived at by a comparison between minds of others external to ourselves.[297]

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[294] GA 259 p167
[295] GA 260 p167: The constructivist paradigm would also take this position however Newman's system's approach is accumulating this knowledge from the persisting features of the habitat – physical and metaphysical. The constructivist paradigm is limited to the physical sense data. See Chapter Three pp170-179, 203-214, Chapter Five pp 315-320 & Conclusions.
[296] GA 261 p170
[297] GA 262 p170

The index of our reasoning faculty is language. Words act as symbols to arrest thought in a disciplined equivalent wording in the disciplined form that is logic.[298] Logical inference is the office by which words successfully represent the countless varieties and subtleties of human thought. However, it is only partial in its success to find a word on every occasion of human thought because experience demonstrates that there are thoughts that cannot find equivalent wording.[299]

Logic restricts its field of action to those mental abstractions far removed from concrete reality and objective things. While mathematics uses the numbers to communicate notions, language can only circumscribe and limit as much as possible.[300] Words stand for things and these things have many implications. Inference 'drains them of their depth and breadth of associations, starving each term down until it has become a ghost of itself …so that it may stand for just one unreal aspect of the concrete thing to which it properly belongs'.[301]

The lack of equivalency Newman says leads back to the subtle assumptions of first principles.[302] Primary conditions are subjected to the historical conditions of their discoverers across the course of time that reflect the undetected 'sentiments of the age, country, religion, social habits and ideas'.[303] The domain of hermeneutics clearly demonstrates that logic 'does not really prove'[304] but it does have many positive and

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[298] GA 263 p171
[299] GA 264 p172: Newman precedes Wittgenstein and the logical positivist perspective as well as Poylani (See Chapter One Literature Review p71-72) with his focus on the function of language in human development.
[300] GA 266 p173
[301] GA 267 p174
[302] GA 270 P175-176
[303] GA 270 p176: Wittgenstein (JJ Haldane in *Images of the Human. The Philosophy of the Human Person in a Religious Context*. Eds. H Brown, D Hudecki, L Kennedy & J Snyder. Loyola Press: Chicago, 1995, , pp460-465)introduced the term 'language-game' to interpret the way in which language use is a form of social, rule-governed activity bounded by a context and a set of human purposes. He understands the human person as a linguistic animal and the Church as a sociological phenomenon. The 'already there' of his writings stop at this point whereas Newman goes to the primal origins of words not as sensations but as patterns of truth that come from God.
[304] GA 271 p176

indispensable attributes, which take their rightful place in the intellectual life of the human person.

Newman gives two illustrations to show that the conclusions of inference fall short of proof. These illustrations also lay the ground for the arguments he will make in the next chapter as to the existence and action of the illative sense. Firstly, he takes from the world of literary criticism the 'pre-existing beliefs and views'[305] that are the subject of the agreement and disagreement of the critics before they even begin dispute and debate as to the authenticity and truth of a text.

Secondly, our experience of the world of sense tells us we have more to do with things than notions. We do not live within ourselves as solitary beings whose only requirement are our own thoughts and its developments. In fact we know our dependency on the external beings and concrete things that surround us. There is a whole world of external matter that does not depend on us for its existence and we reason to enlarge our knowledge of these. Inference and argument cannot provide us with more than probabilities, they do not have the power and force to reach the particular.[306]

Science, which is dependent on inference working by itself 'reaches truth in the abstract, and probability in the concrete; but what we aim at is truth in the concrete.'[307] To reach the truth in a particular individual thing means an encounter with its own nature and history. When we are in a position to have encountered the nature and history of many things, which are similar, although we can say they have the same nature we still have to be able to know each thing in itself.[308] Induction and analogy as forms of inference try to

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[305] GA 277 p180
[306] GA 277-278 p181
[307] GA 279 p181
[308] GA 280 p182

prove a particular case by appealing to a general principle or law but at best all they can establish is a probable conclusion.[309]

Formal inference as a representation of reason and its acts is too simple and exact to 'be a measure of fact'. Its perfect method fails to 'settle particulars and details' and these are important because 'thought is too keen and manifold, its sources are too remote and hidden, its path too personal, delicate, and circuitous, its subject-matter too various and intricate'.[310] Language restricts the free movement of such thought. The nuances of the different types of language may attempt to penetrate these sources but fail because such equivalency is not the ultimate purpose of language expressed as verbal argumentation.

Logical inference has its place as the 'great principle of order in our thinking; it reduces chaos to harmony; it catalogues the accumulation of knowledge; it maps out the relations with its separate departments; it puts us in the way of its own mistakes. It enables the independent intellects of many, acting and re-acting on each other, to bring their collective force to bear upon one and the same subject-matter, or the same question.'[311] The utility of language is not however all that can be observed about its purpose. Although we fall back on the objective shape of words they also have the power to take us to a place of 'luminousness and force'.[312] It becomes a symbol of the assent that it cannot reach by itself. The verbal argumentation that is formal inference is not the creator of principles, or a test of what is true, or an adequate basis for assent.[313]

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[309] GA 283-284 p184
[310] GA 284 p185: Wittgenstein writes in Investigations 580 'An inner process stands in need of outward criteria' (cited in J Haldane in *Images of the Human. The Philosophy of the Human Person in a Religious Context*. Eds. H Brown, D Hudecki, L Kennedy & J Snyder. Loyola Press: Chicago, 1995, pp459). But Newman's 'grammatical reminders' (p457) are the patterns of assents not as they are for Wittgenstein patterns of words. For Newman, outward criteria stand in need of an inner process. Consequently Newman observes and interprets these inner processes as acts of assent to objective realities that have a moral origin.
[311] GA 285 p185-186
[312] GA 287 p186
[313] GA 287 p187

The method, by which we can be certain of what is concrete, is given by Newman, as the act of informal inference. By this he means the 'cumulation of probabilities, which are independent of each other, arising out of the nature and circumstances of the particular case'.[314] This is an informal method because these probabilities are on such a minute scale and are so subtle, circuitous and numerous to be converted into the syllogisms of formal inference.[315] A mental comprehension of the whole case under review is made in the manner of 'an unwritten summing up' or 'the *plus* and *minus* of an algebraic series'.[316] It acts in the same way as formal inference but is 'no longer an abstraction, but carried out into the realities of life'.[317]

Proofs are informal and personal and do not submit to analysis and logical rule. The strongest proof for the proposition, 'that I shall die', is given by Newman as, it is absurd to conclude otherwise because it accords with the facts of life. This proof is not the product of a formal inference but of the informal personal reasoning and common sense,[318] which is the norm of human experience. Thus Newman attributes to 'this recognition of a correlation between certitude and implicit proof' the status of 'a law of our minds'.

Natural Inference

The personal nature of this implicit process is seen in its power to judge, by the lights and principles which are our own and not another's. This personal criterion of truth is manipulated by our intellectual and moral character, which works stealthily to influence our arguments and conclusions.[319] This personal nature of informal inference endows its unwritten materials with a sense beyond and above the conclusions derived. This leads to

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[314] GA 288 p 187
[315] GA 288 p187
[316] GA 291 p189
[317] GA 292 p190-191
[318] GA 301 p195
[319] GA 302 p196

an assessment that from the finite limitations of the mind the notion is derived of what has no limits and is infinite.[320]

Newman has worked his way from formal to informal to natural inference. The transition has been from the explicit reasoning to implicit reasoning. Natural inference is the culmination of this instinctive transition. As a phenomenon of the mind it moves successively and in sequence from concrete thing to concrete thing, whole to whole. In ordinary minds bias, prejudice, passion and self-interest diminish its powers. Women are observed as having more natural inference than men because of a stronger emotional development.[321] The example of the weather-wise peasant stands alongside a range of experts in their respective fields in exercise of this illative faculty. It acts as an intuition of the entire prospect of the matter at hand.

Argument 5. The Illative Sense

The investigation throughout the *Grammar* proceeds from the basic data of the world of facts for which there is no alternative. These facts are taken 'as they are' and studied for 'what they can do for us'[322]. The 'counterpart and witness' to these facts as a verifiable external reality is 'ourselves'. The human person is conscious of, reflects and acts upon the 'objects of external nature'. This consciousness of ourselves as a 'being, with faculties, mind and body' is an unquestionable fact. There is no alternative to the referencing of these things to the fact of being.[323] Being is not referenced to other things.

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[320] GA 305 p198: This is a religious experience that verifies ontological theory. Infinity is either possible or impossible. If God is infinity it appears to be logically possible to explore this realisation that there is existence beyond the finite borders of the human limitations. See Chapter Five pp 288-294, 310-315 & Conclusions for the discovery pupils make of the finite/infinite in their work.

[321] GA 331 p214: This gender distinction testifies to the validity of Newman's phenomenological attitude that is inclusive across and within the span of human development. His observations are based on infant, gender and the impact of time.

[322] GA 346 p223

[323] GA 346 p224: As Norris observes, the vigour and energy of Newman's illative sense does not 'evaporate into a cloud of theological unknowing'. Newman's Approach to the Act of Faith' in the *Irish Theological Quarterly* 69 (2004), p259. Newman's emphasis is on the concrete, the practical and real certitude in matters of faith. The human person is a believing person. See Conclusions.

This is Newman's 'essential standpoint'[324] from which he conducts his investigation. This method is in harmony with the phenomenological aspirations and theories, which are beginning to emerge within the reactive romanticism that is setting itself against the legacy of the enlightenment and bringing with it the new conception of psychology.[325]

Being is entailed in the experience 'I am what I am, or I am nothing'. There is no alternative to the intense consciousness of personal being and from this consciousness we depart and arrive in the action of a spiral that has a circular movement empowered by the assumptions it makes in its practical and purposeful search for the 'laws under which I live'.[326] This 'resignation to the laws of my nature' is the human person's first experience of duty. To go against or disobey these laws would be to show a lack of patience, trust and the desire to change these primal and original laws discerned from the reality of the 'essential standpoint'.[327]

The sufficiency of a thing in itself is illustrated throughout nature where things fulfil their particular needs. In fact, Newman observes that any thing or being, which goes against its constituent parts would not be that thing or being[328] and furthermore the principle of vitality in every being is observed to not only bring all its constitutive parts together to work as clearly defined whole, but also has a corrective mechanism to protect and defend from any foreign substance. The human person undergoes the progress of development through individual effort. This development is a law of his/her being and is not only

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[324] GA 347 P224
[325] see Chapter One pp32-35, Chapter Three pp 155-163 & Chapter Four pp 215-249.
[326] GA 347 p224: Newman's Natural Law position consistently underpins the principles and arguments throughout the *Grammar*. This position with its search for the persisting and unchanging features of the organism in his/her habitat is also the position taken by Eleanor Gibson See Chapter Three pp 184-192 and Notes 20, 29, 38, 67, 114 & 171 earlier in this Chapter.
[327] GA 347 p224: In fact the secular ethos of post modem society is changing the laws of human nature (as Newman defines them) through advances in a technology that drives ethics rather than ethics driving technology. See Note 93 earlier in this Chapter.
[328] GA 348 p224-225

knowledge-based but knowledge-driven. Inference and assent are the means by which this knowledge actively engages with the human infrastructure.[329]

The conscious self identifies the law of the mind and its relation to assent and inference. Inference has a tendency towards obscurity while assent is increasingly distinct and definite. The absoluteness of an objective order may be detected inwardly but its outward manifestation is complex, indirect and recondite. This leaves the human person with no ultimate test of truth except for the 'testimony born to truth by the mind itself'.[330] The perplexity that ensues is in itself not a contradiction or negation of the credibility of the truth's absolute quality. Because development is a living growth and not a mechanism this perplexity is its by-product, which cannot be arbitrarily frozen into 'formulas or contrivances of language'.[331] Cognitive perplexity is the impetus to the mental acts that are the materials and sources of the living growth of development.

From this articulation of human development, knowledge is defined as the power that resided in the microcosm of the mind but yet has a larger scale of operation in the macrocosm of the universe. As the structure of the universe speaks of its Creator, so the laws of the mind speak to us of the Creator's will. Since one of the functions of the laws of the mind tells Newman about God the Creator (and this is witnessed in the minds of others external to Newman) a reflex light is given off which teaches us all knowledge and the way we are to acquire knowledge about God. This way embraces all those various

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[329] GA 349 p225: there is evidence that the human infrastructure is being increasingly subjected to 'foreign substance' in reproductive technology, techniques in genetic therapy (eg. cloning), Nano-technology which raise ethical issues that seek the complexities of legal status.

[330] GA 350 p226

[331] GA 350 p226: Myers sees Newman as recognising the 'dangers of becoming, fixed, congealed in verbal formulae' (which the twentieth century logical positivists would). Autobiography and the Illative Sense in W. Myers. *The Presence of Persons. Essays on Literature, Science and Philosophy in the Nineteenth Century.* Ashgate: Aldershot, 1998, p93. Newman's systems approach exposes the dynamic interplay of the multitude of intersecting pathways he observes across the span of human development. His principles and arguments are never fixed categories that advance in a serial manner.

ways to the truth of individual subject-matters but this does not diminish or detract from the proof and assent that we can inwardly find God as the absolute and external truth.[332]

To reach God the mind has to undergo a training and discipline. Newman uses the word 'inflict' to describe how the mind encounters this discipline indicating the struggle and suffering to acquire knowledge of God. This knowledge of God is wisdom and its biblical character is described as the process of election, fear, dread, trial, torture and tribulation from which come the enlightenment of God's laws that is founded on a deep personal trust by the soul.

The illative sense acts in the mind in control of its own reasonings and is not dependent on 'the technical apparatus of words and propositions'. The perfection of judging and concluding is the illative sense.[333] The comparison to the Aristotelian faculty of phronesis identifies the mind directing and controlling judgement in all personal and social matters.[334] Although it originates in nature it is formed and matured by practice and experience. It works in the present within the personal immediate circumstances of the matter at hand. As a mental rule it works minutely with an elastic character, which can apply itself to individual cases without the constraint of appearing to be always consistent.

Phronesis then, is one and the same in all concrete matters though adapted in each according to the inherent nature of the task. It attaches itself to different subject matters but coming to its conclusions is always conducted in the same way. The illative sense is

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[332] GA 351-352 p227
[333] GA 353 p227-228
[334] GA 354 p228: Newman takes Aristotle's *phronesis* and adds to its dimensions in the *Grammar*. According to Aristotle, *phronesis* is practical wisdom or prudence. It is a calculative faculty that is 'a true and reasoned state of capacity to act with regard to the things that are good or bad in man'. *Nicomachean Ethics, Book VI, Chapter Five*. The ancient concept of virtue is not about possessing discrete virtues but to be virtuous. *Phronesis* is the practical wisdom of being virtuous on the basis of a unified understanding which grounds all localised virtues. J. Annas. *Ancient Philosophy*. Oxford University Press: Oxford, 2000, p49. The advent of this idea in the ethos of the Oxford Movement comes not only from Aristotle, but also Butler, Keble, Froude and then Newman. See Chapter One pp 18.

the only ultimate test of truth and error in our inferences and it is the duty of each individual to progress their development to strengthen and fulfil the function of the illative sense through its use.

The energy of the illative sense demonstrates that 'the mind is more versatile and vigorous than any of its works'. One of its works is language and it is in this domain that the gap between verbal argumentation and conclusions about the concrete is penetrated by the illative sense as 'it determines the limits of the converging probabilities and the reasons sufficient for a proof.'[335] The illative sense is present at work at every step of the thinking processes acting as a rule to itself appealing to no judgement but its own. It does not extend from mind to mind by supplying a common measure because as experience demonstrates two people faced with the same question produce opposing judgements.[336] The cause of their differing[337] is of the greatest significance to Newman and it is to the first principles that we must turn to find the basis for these differences.

Newman gives an intriguing example of an experiment he has carried out. 'Children, learning to read, are sometimes presented with the letters of the alphabet turned into figures of men in various attitudes. It is curious to observe from such representations, how differently the shape of the letters strikes different minds'.[338] On subsequent occasions Newman has tested these same letters out on adults to find that the experimental subject is convinced of his/her own rightness of their perceptions. Generally, Newman says, that his

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[335] GA 360 p232: Butler argued against the deists that 'God would not have left revelation to rest upon doubtful evidence' by asserting that the 'order of nature vastly exceeds in its complexity our powers of intellectual perception'. J. Pereiro. *Keble and the Concept of the Oxford Movement.* 2004 unpublished manuscript. Butler also maintains that the capacity or gift to receive revelation varies from individual to individual just as natural gifts are diversely distributed. Newman adds to Butler's dimensions by using Aristotle, Keble and Froude as starting points so taking his theory of probability to encompass the achievement of certitude.
[336] GA 262 p233
[337] GA 367 p236
[338] GA 374 p241: Anthropomorphic alphabets were much in vogue in the nineteenth century for educational and artistic purposes.

subjects are evenly divided as a group, one half perceiving the letters to be looking to the left and the other half perceiving them to look to the right.

Having surveyed these differences that relate to original perceptions it is not unnatural for people to differ so widely from each other in religious and moral perceptions but this does not prove that there is no objective truth just because an individual person is not in possession of it. It also does not prove that we are not responsible for the association and relations we make between objects of the intellect.

The illative sense works efficiently to deal implicitly and arbitrarily, excluding irrelevant and absurd propositions.[339] In an argument we do not have the right to make any assumption we please and this includes the assumption that an argument should proceed from universal doubt. Even doubt can be observed to be a 'positive state of mind that implies a 'definite habit of mind' and involves a 'system of principles and doctrines' of its own. So to start from universal doubt is impossible.[340] Newman takes the stance of beginning by believing everything that is offered considering this to be the true and natural way of learning. This way of learning through believing works to identify by trial and error. It is a self-correcting process[341]. He cites as a case in point how Catholicism is reached by inquirers from 'all points of the compass', their starting points irrelevant to the outcome.[342]

Newman concludes his investigation into the range of the illative sense by drawing the reader's attention to the style of argument he practises as well as advocates: 'Antecedent reasoning, when negative, is safe'.[343] In the circumstances where antecedent arguments are in the form of objections that can be brought against, for example, Christianity in general

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[339] GA 375-376 p242
[340] GA 377 p243
[341] See Note 171 & 288 See also Conclusions for discussion of the human person as a believing being. 'I believe but I do not have to' is hard-wired and has a moral origin according to Newman's systems approach.
[342] GA 377-378 p243
[343] GA 381 p245

or miracles in particular, Newman says it is unreasonable to take a decision in a debate based solely on antecedent reasonings. It is the illative sense that resolves the margin that lies between the positive and direct proofs attempted by analogy or presumption and the assent that the issue in question demands. The situation of feeling that we are right in spite of negative antecedents is the margin where the illative sense finds exercise and we oblige ourselves to believe and assent.[344]

It would appear that Newman has made a strong case for the identification of the mechanisms by which we assent. Perception is prior to apprehension from which assent proceeds through a living dynamic process that ebbs and flows dualistically storing its by-products of the real and the notional in memory. The real seeks an equivalency in images and symbols and the notional in the logic of language. It is not a linear and serial operation: in fact the dualistic categories by which Newman expresses himself is marked by a series of reciprocal opposites: assent and inference, unconditionality and conditionality, real things and notions, internally held information and externally held information. The first principle of self-consciousness, being a person, emerges from a hierarchical notional infrastructure to actively direct, and passively be directed by, the conscience. Concrete existential facts (consciousness of self, then consciousness of external things, then consciousness of will as cause) are identified as the evidence of an objective order that is our beginning and our end. Assent is a design feature that searches for a potentiality beyond the limitations of the physicality of the human organism. This search is an active process of discovery and belief, which does not depend on not

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[344] GA 381-383 p245-247: J Pereiro (in *The Ethos of the Oxford Movement* 2004) traced the origins of the ethos of the Oxford Movement from Aristotle, to Butler to Keble then Froude. He identifies the 'rich seam of thought opened up' by Keble. The illative sense is Newman's working of that 'vein' to resolve the margin of feeling that we are right in spite of negative antecedents. First the energetic vigour of Aristotle, then the argument from analogy by Butler, then Keble's inclusion of the moral dimension that sharpens the 'inner eye' to comprehend truth. Froude captures the impact of opinionated character on being able to embrace orthodox doctrine. Newman's systems approach, criticised by many, has come to hold its ground alongside classical Catholic thought. Norris cites Etienne Gilson's view (writing in 1955) that Newman 'has preserved intact its power of suggestion, its actuality and its fecundity as a method of investigation whose potentialities are far from exhausted'. *Irish Theological Quarterly* 69 (2004), p259

understanding as a prerequisite. Understanding is retrospective and resides implicitly in memory. Its explicit character is increasingly given expression with the acquisition of language over the developmental life span of the human person.

The case for understanding not being a prerequisite of belief continues to be made by Newman as he constantly weaves back and forth from the secular to the religious spheres of action. The constitutional and cognitive mechanisms that underpin the processing of secular information are the same that cumulatively process religious information. Biblical literary distillations live on in the traditions and disciplines of learning. Real assent acts to realize or bring to life primal events and beliefs. The strength of this realization gives no other experience of their cause but Will. Real assent is motivating, rewarding and personal. Its subjective nature has a moral character. Secular existential data has no single origin but it appears that moral experience does have a single origin. The coherency and consistency of real assent although an intellectual act is generated through personal relationships. Despite being strongly rooted in the material world with all its secular existential points of reference real assents are reasonable acts of religion that are generated from faith or the ground of believing. Living these beliefs also means making notional acts of assent to their approximations in the form of doctrines and dogmas. On the basis of the reasonable character of assent and its processes Newman makes the challenge that it is more reasonable than not that Christianity is true.

Conscience holds a pre-eminence in the *Grammar*. It is Newman' connecting principle between the objective order that is God and the human person. It channels the moral character from its single source unlike its detached counterpart of secular existential data. It is necessary for personal relationships that in reciprocal actions, attach a moral sense of judgement in the developing child and adult. Its detection and discernment of the patterns and rules of life that impose moral order require an active disciplined nurture. All

Newman's principles and arguments are filtered through the conscience. The design inherent in the human organism reaches its potential through the action of the conscience, which activates Assent in its real and notional formation. Its inclusive character guides Assent in the midst of its reciprocal relationship with inference to an implicit or intensivè knowledge that has explicit or extensivè ethical consequences. Its disciplined nurture is within the exactness of the ultimate religion of Christianity. Being a person by means of the conscience leads to the implicit verification of all the evidence of the objective order that is God.

As Newman moves towards concluding his investigation the key issues are, how can the human organism and person hold all the religious facts and experiences in one coherent view? Newman has described and defined the psycho-somatic and cognitive processes and routes that Assent takes. The prior action of perception passes its raw materials onto the real and notional formation of apprehension. Inference is distinct but never in isolation from the broad and deep momentum of Assent because of the connecting principle of the Conscience. Images and words jostle in amongst the contradictions and discordancies of everything that is the thought that is the consequence of a problem-solving search that seeks resolution outside its organic and cognitive limitations. The driving challenge for certitude has a horizon in view that keeps forging a sense of meaning the closer one gets to it. This meaning is from what appears to be unpromising materials.

The ascent of Assent is marked by an openness to primal events and beliefs that have become formulated in the doctrines of Catholicism. The doctrines and dogmas of Incarnation and the Trinity approximate an objective order over and above all other scientific and spiritual explanations. This objective order has laws which are correlated by Conscience with the traces and shadows of their evidence in the existential data both secular and religious.

Assent is subject to a certain amount of interference from inference and moral motives. Certitude as a moral state of mind is reached by means of a balanced thoughtful mind that is open to the truth. What lies beyond the scope of the fallibility of persons is the infallible rule of the intellectual security of Catholicism as a whole Church. The truths that are not understood and proved to an individual Catholic can be believed by the submission to the Church, which is understood and proved as a reality.

The transcendent logic of Catholicism has a permanent status and primal derivation. Newman knows this because the illative sense works by weaving backwards and forwards, with depth and breadth in order to bridge the gaps between the objective order that is God and limitations we have in receiving and verifying that knowledge. Inference pieces together the evidence formally and informally but it is natural inference that implicitly and personally endows a form of judgement exercised from the microcosmic detail of an individual mind in response to the macrocosmic laws and rhythms of everything that Creation is. The classical Aristotelian credentials of the Illative Sense give a status to the *Grammar* that place it within the mainstream of philosophy and its capacity to connect to all aspects of learning and thought. The Illative Sense is marked by energy, is a test of truth and error, exposes differences yet can go further to demonstrate that believing is a higher form of learning. Belief is the natural state and norm for which the human person is designed. Understanding and proof are not pre-requisites of belief because the Illative Sense is something more critical to the learning process.

CHAPTER THREE

RELIGIOUS EDUCATION: THE CATHOLIC

TRADITION

The parameters of Newman's philosophy of religion are those principles enunciated in the previous chapter: perception, apprehension, assent and inference, first principles, conscience and the illative sense. The purpose of this chapter is to investigate Religious Education, taught now and in the past, from the point of view of its substance or subject content within these parameters of the Philosophy of Religion laid out in Newman's *Grammar*.

This chapter begins with a definition of Religious Education and from this definition the debate within which this study is situated is explored from the point of view of the historical review of catechetical movements, Church teaching, educational theory, philosophical and anthropological developments, models of Catholic schooling and contemporary Religious Education programmes.

Definitions and Disagreements

Religious Education is understood by contemporary English Catholic Schools as being rooted in the Catholic vision of education that promotes the dignity and freedom of every person created in the image and likeness of God. Within the school curriculum Religious Education is seen as a subject in its own right to be taught, developed and resourced with the same commitment as any other subject. Its relationship with catechesis is one of nurturing the faith already present. Its relationship with evangelisation is one of providing opportunities to hear the good news of the gospel.

Religious Education's aims are cognitive as it seeks to promote knowledge and understanding of Catholic faith and life as well as the response of faith to the ultimate

questions about human life, its origins and purpose. In addition, there is a requirement to promote the skills required to examine and reflect upon religious belief and practice. It is to these ends that the *Curriculum Directory for Catholic Schools* sets out teaching objectives and learning outcomes that span the Key Stages 1-4 of primary and secondary Catholic education. Religious Education thus defined and documented, offers a contemporary blueprint for the making of 'religiously literate young people who have the knowledge, understanding and skills – appropriate to their age and capacity – to think spiritually, ethically and theologically'.[1]

This definition could be said to be a tentative one that lacks confidence in the unique value of Catholicism. Its aims and objectives are expressed in terms such as 'to promote, to develop, to encourage, to foster'[2]. Great care is taken to avoid the explicit rigour of apologetics, which a popular stereotype has perceived to be a narrow and uncritical indoctrination. However does this tentative definition do justice to the coherency of Catholicism with its organic system of doctrinal teaching and lifestyle?

Contemporary Religious Education in the Catholic Tradition would appear not to be explicit about its philosophical credentials or parameters but its origins and developments across the generations of the catechised cannot be separated from them. This study proposes that Newman's definition of religious education is one that adds a new dimension in the careful articulation of his principles in the *Grammar*. Catholicism as a major world faith cannot deny its antiquity or doctrinal development any more than it can deny to truth its real character. Newman is a reference point in the search for the real character of truth, of an objective order that Catholicism defines as God. Catholicism has

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[1] Bishops' Conference of England and Wales. *Curriculum Directory for Catholic Schools*. CES: London ,1996. p10
[2] Ibid p10

an economy of deeds and words and this is the subject content of Religious Education from its earliest origins.

For Newman the parameters of the philosophy of religion meant education 'to faith, for faith, by the processes of faith' within which commitment was made to a personal God who can be approached to a considerable degree by reason. This was implicit in his concept of 'assent'. By carefully examining the evidence for this reasonable and personal God, formal and informal inference are used in order to accommodate the gaps between rules and matters of fact. Reasoning must become 'concrete' and in this way each person takes full responsibility for his or her own individual decisions and acts. Reaching a conclusion involves the recognition or 'realizing' of certitude in relation to the truth of a proposition. This is an act of giving 'assent' to the truth of the proposition. The illative sense is the perfection of this power of judging and concluding. Certainty on the other hand means something different from certitude. Certainty is a term that applies to the personal response or commitment of the mind to a proposition. Assent is distinguishable within itself as notional and real.

When applied to the problems of the Philosophy of Religion such as the existence and nature of God, notional assent involves the assent to the truth of a proposition, but real assent is a commitment to God as a person with whom one can have a relationship. Newman's approach to faith is important because he insists that both notional and real assent are necessary processes that negotiate, not always serenely, a balance between propositional inference and the concrete realities to which the propositions point us. The moral conscience provocatively oversees the development towards any kind of internalised proof for the existence of God.

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The problem stated here in this study is well featured in Newman and a succession of contemporary Church documents. The restoration of faith to reason is the subject of the encyclical *Faith and Reason*. What Newman foresaw and withstood in his life's work – the legacy of liberalism – found its niche in the twentieth century: 'men and women in our time have been subject to an increasing distrust and lack of confidence in the existence of the great cognitive capacities of the human mind'.[3] The encyclical takes the position of defining the contemporary conditions within which religion subsists as 'of an immanentist mind-set and the narrow straits of a technocratic-logical approach'.[4] Clearly, Catholicism takes a negative view of the displacement of the profound unity of knowledge bequeathed by the Church Fathers and the Medieval Church, by the crisis of a rationalism that has led to the nihilistic philosophy of nothing.[5]

The literature for religious education lacks a sustained coherency and is marked by an approach that spotlights trends and developments. Within this context these trends and developments are represented by the orthodox and counter-orthodox viewpoints of Kelly and Gallagher. They have been selected for the purposes of this study in order to give prominence to the polarisation of viewpoints that characterise an insubstantive literature. The nihilism bequeathed by the separation of faith and reason has been seen by some Catholic educators such as Gallagher as having led to disappointments and dashed hopes in the Religious Education of today's adults and young people[6]. However, others such as Kelly see it as the offering of a *'kairos* – a privileged moment – for renewed evangelisation and catechetics'[7].

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[3] Pope John Paul II. *Faith and Reason. In Restoring Faith in Reason.* Ed LP Hemming & SF Parsons. SCM Press: London, 2002. p13
[4] ibid p29
[5] ibid p77
[6] Gallagher, Jim. *Soil for the Seed.* McCrimmons: Great Wakering, Essex, 2001, p321
[7] Francis D Kelly. *The Mystery We Proclaim.* Catechesis at the Third Millennium. Our Sunday Visitor: Huntington, Indiana. 1993, p10.

This is the debate within which this study is situated. Newman in the *Grammar* does not shrink from the necessity of knowing the subject content of Catholicism as given by its doctrines and dogmas. This position has been interpreted in the past as one of a 'narrow intellectualism'[8] and is cited in the *General Catechetical Directory* 'Those who are unable to appreciate how profound is the proposed renewal, as if it were a matter of eliminating ignorance of doctrine…and…those who tend to reduce the gospel message to its effects on people's temporal lives'[9]. Farey describes this position as the 'two extremes ..towards which present-day practice may be tempted to tend'[10]. How then has Catholicism become contoured by the ambiguities of 'the mistaken approaches to catechesis, which are common nowadays'[11]?

Historical Review of Catechetical Movements

The handing on of the Catholic faith across the generations has been marked by patterns and trends that in hindsight can be seen to form models responsive to the historical and cultural circumstances of their age. The education of people 'to faith, for faith, by the processes of faith'[12] takes for its paradigm the interconnected strands of catechesis, religious education and evangelisation. From the inception of Christianity and the simple stories orally delivered by Jesus to the narratives of the gospels, the needs of adults and children have been met by a doctrinal teaching founded on a deep unity of knowledge. This unity of knowledge generated an absolutism and confessional perspective that re-presented the objective order that God revealed through the Incarnation and Trinity. Jesus, Son of God, the Christ, has summoned forth spiritual teachings that from the oral tradition of its beginnings has gone on to reflectively develop upon 'what appears to be a

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[8] Gallagher, Jim. *Soil for the Seed.* McCrimmons: Great Wakering, Essex, 2001, p62
[9] Flannery, Austin. *Vatican II Documents* Vol. 2. General Catechetical Directory 9, 1971. GCD
[10] Farey, Caroline. Can we agree on catechesis? *Priests & People*, October 2004, p381
[11] GCD Introduction.
[12] See Chapter One p57

few casual words of the fishermen of Galilee'[13] to become the universal categories that lend themselves to doctrinal and educational development'[14].

Catholicism as a major world religion has as its primal foundation the ecclesial act of Christ handing over the Truth that He is as a Person to the Apostles. They in turn proceeded to proclaim it orally and through written documents. The public institution of the Church formally continues this proclamation of the confession and rule of faith through generations of successors. This proclamation cannot be separated from the ancient faith received by the Church and continually renewed by the Spirit of God as a deposit of great value: 'We guard with care the faith which we have received from the church. Coming by the Spirit of God, this is like some noble treasure in a precious vessel, continually reviving its youth and causing the vessel that holds it to revive in the same way.'[15] Public and private assent to the teaching of Catholicism is immersed in this primal agreement, sharing and participation of Christ as Person. There is an inherent obligation to communicate this primal authority. This communication is expansive and defensive as its metaphysical discourse impacts on different contexts. The original integrity of this metaphysical discourse is therefore instilled from within an ecclesial constellation that is dynamically fortified by the concept of guardianship. How this guardianship is perceived in subsequent centuries varies depends on the conflicts and tensions of the age.

The literature on the history of catechesis and Christian formation is characterised by models and periods, stages and phases, each subject to the cultural and philosophical shifts of their period. The New Testament Church of the first two centuries is followed by the structured initiation of the Patristic Sacramental Catechumenate from the second century

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[13] Chapter 1 p55
[14] ibid
[15] Irenaeus. *Against All the Heresies, III.24.* cited in Hamman A. *How to Read the Church Fathers.* SCM Press: London, 1993, pviii.

to the seventh century. Both eras contended with and responded to the polytheism of the times and the necessity of being formed in one's life by the moral law of Christianity.[16] The acquisition of religious knowledge took place publicly in the liturgy and privately in the home. This was further complemented by the discipline of probationary periods marked by fasting and prayer. Christian identity and the self-image of the Church were just as important then as they are today and the struggle to define doctrine was worked out within societies that moved Church authority to centre stage.

The decline of the catechumenate was accompanied by a shift to the development of education in the Middle Ages. From the tenth century to the sixteenth there appears to be a time marked by the completeness of an incarnated Catholicism. Newman saw this as a time when the Catholic populations of medieval Europe gave real, not notional, assent to the religious objects of their devotions[17]. The norms of Christianity are the practice of the sacraments and an absorption of Church teaching through a mixed media catechesis of liturgical music, drama and visual imagery and symbol. Devotions reflected not only local patrimony but also were marked by popular trends in mainstream Europe. If there is a temptation to romanticise the achievements of those centuries as Gallagher suggests[18], then this must be weighted against its counterbalance: Duffy contends that 'late medieval Catholicism exerted an enormously strong, diverse, and vigorous hold over the imagination and loyalty of the people up to the moment of the Reformation. Traditional religion had about it no particular marks of exhaustion and decay, and indeed in a host of ways, from the multiplication of vernacular religious books to adaptations within the national and regional cult of saints, was showing itself well able to meet new needs and new conditions.'[19]

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[16] Jungmann JA. *Handing on the Faith*. Burns & Oates: London, 1965, p2
[17] GA 55 p42
[18] Gallagher, Jim. *Soil for the Seed*. McCrimmons: Great Wakering, Essex, 2001, p35
[19] Duffy, Eamon. *The Stripping of the Altars*. Yale University Press: London, 1992, p4

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The Reformation period that followed was marked by the missionary projects of the new

religious orders and the development of catechisms. In order to correct the errors and

heresies of the reformers the question and answer format was devised to provide a clear

and unambiguous focus on God as the source of Truth. This was the formation of a

notional development that had been absent in the catechesis of the Middle Ages and pre

Reformation Catholicism. Kelly notes the strengths of this approach as forming a strong

sense of Catholic identity in a time of instability and social change.[20] This strong internal

identity has been perceived externally as a defensive consequence of the Council of Trent

and the Roman Catechism, which imposed a sense of separation from history and human

experience. However, the notional development of errors and corrections was a practical

device to meet the needs of the times rather than the conscious imposition of an artificial

construct between life and doctrine.[21]

Gallagher sums up the catechetical activity of the Reformation period when he cites

Bryce's study: 'catechesis became identified with a printed manual, catechesis was

directed principally to children and youth and formal catechesis came to be associated

with schooling – to the point that it was almost synonymous with textbooks and

classrooms'.[22] He goes on to question 'whether the theology of the catechisms was an

adequate summary of the Good News of Jesus Christ and the Kingdom'[23].

The catechetical movements and forerunners of this situation summarised by Gallagher

was marked by what Kelly identifies as an educative stage influenced by German

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Equally across the Reformation period pre Reformation Catholicism would surface in subsequent centuries in areas of suppression demonstrating its vigour, adaptability and popularity. See *Circle of Light The History of the Catholic Church In Orkney Since 1560.* John Donald: Edinburgh. 2000. p13-14 and Chapter 1 p30 and the great sense of loss that underpinned the Oxford Movement.

[20] Kelly. FD. *The Mystery We Proclaim.* Our Sunday Visitor: Huntingdon, Indiana, 1993p130

[21] ibid

[22] Bryce. MC. *Evaluation of Catechesis from the Catholic Reformation to the Present Day.* Westerhoff & Edwards, p204 cited in Gallagher , J. *Soil For the Seed.* McCrimmons: Great Wakering. Essex, 2001, p55

[23] Gallagher , J. *Soil For the Seed.* McCrimmons: Great Wakering, Essex, 2001, p55

educational psychology.[24] While God is still seen as the source of Truth and the Church as the Deposit of the Faith, because of the introduction of universal compulsory schooling towards the end of the eighteenth century there was a shift towards the children and young people as learners. Students were helped by a teacher to understand and assimilate truths. A three step methodology was used: presentation, explanation and application[25]. This model had the strengths of involving learners' faculties, senses, imagination and intellect and introduced the idea of a systematic and organised lesson plan.[26] However, the improved presentation was weakened by the dominance of neo-Scholastic theology. The separation of the real and the notional in religious objects is what Gallagher and others have identified as a 'narrow intellectualism'.[27]

The secular educationalists of the enlightenment had considerable influence on catechetical methods. Their Socratic Method was applied in a catechesis linked to the child's world of experience and by a progression of questions the child shifted from being a passive listener with concepts imposed on his/her memory that they could not understand[28] to being a more active participant in the learning process. The narratives of the Bible with their Augustinian credentials[29] found a special place within a school programme as the subject content of catechesis. Augustine's advice given in *De Catechizandis Rudibus* is adopted and adapted in a post enlightenment age to once again emphasise that the narrative of scripture is the organising principle of the religious instruction of the unlearned.

The growth of psychology and urban development saw a certain displacement of catechesis from its family and communal base to the educational setting of the schools.

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[24] Kelly, FD. *The Mystery We Proclaim*. Our Sunday Visitor: Huntingdon, Indiana, 1993, p131
[25] ibid
[26] ibid
[27] Gallagher , J. *Soil For the Seed*. McCrimmons: Great Wakering, Essex, 2001, p 62
[28] Jungmann, JA. *Handing on the Faith*. Burns & Oates: London p28
[29] ibid p30

The processes of de-Christianisation of the Catholic populations in Europe evoked the ecclesial responses of the Catechetical Movement at the beginning of the twentieth century. Methodological considerations saw a proper religious training as an increased use of scripture. This was the means by which the most important doctrines were explained. This involved extensive revisions of the catechisms in use and an avoidance of abstract and scholastic language.[30]

Kelly identifies this as the Kerygmatic stage. The accompanying scriptural and liturgical research saw a shift from God as the source of truth to God as Saviour-lover. The Church came to be seen as the herald of the Good News rather than the guard of the Deposit of the Faith. Salvation History delivered by the catechist as a witness and disciple to Christ's Lordship and Mission called students to personal conversion. The image of the Church as Herald gives prominence to the joyous message of the Good News. It sees itself as Christ-centred but in the context of the past of Salvation History rather than in the ongoing action and incarnation of the present. The links between the experience of daily life became obscured by the focus on past history.[31] The guardianship concept of the Church slipped from the forefront of private and public ecclesial consciousness.

Throughout the twentieth century there has been a marked movement towards the human as subject. Psychological research, developmental and psycho-dynamic, has strayed into the areas of faith and morals causing misunderstandings and limitations in understanding human potentiality. Kelly identifies this as the Human Development Stage. God is mystery and the Church the faith community of responsible persons. An inductive methodology derives an opening to the faith message from life and experience   Subject content is tailored to life stages and development.[32] The catechist has become the

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[30] ibid p34
[31] Kelly FD. *The Mystery We Proclaim*. Our Sunday Visitor: Indiana, 1993, p132.
[32] Ibid p133

facilitator. While there is an inherent respect for human growth and development with explicit efforts being made to create links between faith and daily life, respect for human values has led to a too anthropocentric approach to catechesis. The individualistic and selfish preoccupation with the subjective facets of the self, have resulted in the denial of the sinful aspects of human nature. There has been a conscious separation from Catholicism's credentials of ancient and orthodox doctrines and dogmas in order to accommodate the dominant subjectivities of the age[33].

Gallagher sees things from a different perspective: 'Legitimate adaptation is necessary if the tradition is to continue and develop rather than turn itself into a museum piece'[34]. What Gallagher refers to as 'legitimate adaptation', is what orthodoxy would identify as the opinions of those who are in the process of breaking away from the original pattern of apostolic tradition. While acknowledging the risks of stressing the experiential dimension of 'people, their situations and cultures'[35], Gallagher gives them a pre-eminent status in 'sound catechesis and religious education'[36]. This point of view appears to have completely detached itself from the original integrity of the metaphysical discourse that informs the ecclesial constellation dynamically fortified by the concept of guardianship.

Kelly meanwhile identifies the Prophetic Stage as a post Vatican II model. God is the Source of Justice, Peace and freedom. The Church is the Servant in the World. Ways to change society are derived from a consciousness of one's social context reflected upon in the light of the Gospel. The catechist is a partner in the transformation of society. The strengths of this model are the recognition of the Gospel as the leaven of society and the Church is the 'light to the nations'. There is no conscious separation between faith and life. Participation and commitment call every Catholic to fight for justice. This model has

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[33] ibid p119
[34] Gallagher , J. *Soil For the Seed*. McCrimmons: Great Wakering, Essex, 2001, p 86
[35] ibid p87
[36] ibid

led to the neglect of prayer and contemplation and God as 'mystery'. Political movements inevitably have encroached on the Gospels to the extent of an over-fixation on this life and earth at the expense of the insights into the next world.[37]

This brief historical survey has seen Religious Education from the point of view of stages of catechetical movements. A polarisation has evolved as Catholicism has negotiated its place and ecclesial identity in the market place of ideas – mostly secular. From these models many strengths and weaknesses are clearly identified which have a special fascination as the third millennium demands a set of renewing and reforming responses. The rationalism that has led to the nihilistic philosophy of nothing invites the universal categories of the ancient faith that is Catholicism. Newman's *Grammar* creatively expounds the subjectivity of the interior life in a way that can be spoken about objectively. The arguments and principles of the *Grammar* provide the contours of an ecclesial catechetical model that Karol Wojtyla has heralded in his expansive articulation of how objective reality enters the subjective consciousness without compromising its truth value.[38] With a phenomenological style of investigation Newman and Wojtyla reclaim the rich, metaphysical sense of the person that does not deny the validity of the interior life in any of its facets. In fact Newman articulates the constitution of the human person by the analogical and figurative language they use for the questions of faith and belief. While the history of catechetical movements shows the cultural and philosophical shifts of specific periods, how the Church is perceived, and perceives itself in different times and places, sharpens and obscures the original apostolic pattern. Church teaching therefore needs to be examined as a record of the inherent obligation to communicate this primal authority.

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[37] Kelly FD. *The Mystery We Proclaim.* Our Sunday Visitor: Indiana, 1993, p133
[38] See Chapter 4 Methodology p215-249 and fuller discussion of Wojtyla's *The Acting Person*

Church Teaching

The Enlightenment legacy of nihilism has marked education with philosophical shifts and this chapter continues with its investigation into the Church Documents that have responded to these shifts and thus shaped the content and methodology of Religious Education. The original integrity of Catholicism's metaphysical discourse, fortified by the concept of guardianship, finds its expression in a proliferation of Church documents concerned with catechesis since the Second Vatican Council. The most important of these have been the *Catechism of the Catholic Church* (1994) and *General Directory for Catechesis* (GDC) (1997).

These two documents demonstrate the response of the universal Church to the deficits of the past and provide a blueprint or map[39] into the future. While successive catechetical revolutions had taken place within countries sensitive to their people, situations and culture, one can clearly identify the ecclesial model of the Church as guard of the Deposit of the Faith of Kelly's Classical and Educative Stages. Some Catholic educators dismiss the primal ecclesial constellation that is informed by the absolutism confessed in the one rule of faith on the grounds that it is a return to a past. This is the position of the modernist who would see the ancient catecheumenate as out of tune with the modern world. The clear lack of an epistemology leads the modernist to oppose the printed manuals of the catechisms. They are perceived to be the legacy of a bygone era when the fortress Church resisted the realities of secular world by means of artificial constructs between faith and life.[40] But is this a fair assessment; in fact is it true at all? Newman's epistemology in the *Grammar* is founded on the primal resurgence of the ancient catecheumenate: the Trinitarian doctrines reveal how the human person is mentally and emotionally constituted then, now and in the future. So the image of the Church as an

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[39] The metaphor of the map is taken from W. Kreiger, *Und er bewegt uns doch* (Benno-Verlag, 1994) 96 cited in Schönborn C. *Living the Catechism of the Catholic Church, Vol 1. The Creed.* Ignatius Press: San Francisco, 1995, p11.
[40] Gallagher , J. *Soil For the Seed.* McCrimmons: Great Wakering, Essex, 2001, p88

inflexible fortress using its authority to configure its believers by means of doctrinal catechisms, denies the creativity of the primal agreement that evokes a dynamic synthesis between faith and reason.

One can see that certain features of Kelly's models are prominent and applicable to the modern world. The sense of certainty and stability that fostered a strong Catholic identity after the Council of Trent contrasts sharply with the less robust Catholic identity of modern society described by Schönborn as a 'time of fragmentation and breaking up of knowledge and experience'.[41] It is in this transitional climate that the new Catechism (1994) is situated. Deliberately assertive, the Catechism opens with a papal address: 'Guarding the Deposit of the faith is the mission which the Lord entrusted to His Church, and which she fulfils in every age'.[42]

The *Catechism* has yet to find its way into the hearts and minds of many Catholic schools, teachers and students. Gallagher describes his own reactions as ones of hope, fear and indifference.[43] Schönborn encapsulates this viewpoint when he points out that 'to discredit a catechetical approach in our German-speaking countries, it is enough to give it the epithet "it is a return to the Catechism" to dismiss it completely'[44]. The success and the phenomenon of the Catechism however continues to confirm the *sensus fidei* of the People of God. Ratzinger asserts that 'Those who view the catechism negatively will find themselves increasingly shut out of this worldwide development of the *sensus fidei'*.[45]

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[41] Schönborn, Cardinal. The theological concept of the Catechism of the Catholic Church. *The Sower* January, 2003, p9
[42] *Catechism of the Catholic Church*. Geoffery Chapman: London, 1995, P2
[43] Gallagher , J. *Soil For the Seed*. McCrimmons: Great Wakering, Essex, 2001, p162
[44] Schönborn, Cardinal. The theological concept of the Catechism of the Catholic Church. *The Sower* January, 2003, p8
[45] Ratzinger, Joseph Cardinal. *Gospel Catechesis Catechism. Sidelights on the Catechism of the Catholic Church*. Ignatius Press: San Francisco, 1997, p7.

However, as an accompaniment of the *Catechism of the Catholic Church*, the *General Directory for Catechesis* provides the process for the content of catechetical activities. The GDC is clearly seen as a document that one can work with because of its latitude and range of sensitivities to peoples, cultures and situations. The authority of the Catechism is made digestible by its companion, which is received as a working document.

The GDC takes account of the many features which mark the modern world: diverse social and economic situations, scientific and experimental method, linguistic theory and symbolic thought, the separation of faith and reason, imported life-styles, and the ever-increasing encroachment of secularisation of religious and moral factors, the revival of fundamentalism are all seen as signs of the times to which an ecclesial response is long overdue.

The genre of the catechism is not as well understood and received as the genre of the directory with its insights into the human praxis of the modern world. Evangelisation within this human praxis is a 'rich, complex and dynamic reality which comprises essential but different moments. Catechesis is one of these moments.'[46] There are activities that prepare for catechesis and activities that derive from it. The moment of catechesis is pinpointed as the precise time of formal conversion to Jesus Christ from which the apprenticeship of Christian life then proceeds to unfold and be adhered to[47]. This profound moment is the product of a real apprehension and a real assent yet its character is also notional.

While the genre of the catechism speaks authoritatively of universal categories, the GDC confirms that the presentations of its doctrinal content and catechetical methods can be adapted to meet 'the differences of culture, age, spiritual maturity and social and ecclesial

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[46] *General Directory for Catechesis*. CTS: London, 1997. No. 63
[47] ibid

condition'.[48] There is space here for interpretation within localised conditions and local

instructors. The organic explanation of the faith of the *Catechism* is still at risk of being

presented as isolated fragments, 'bits and pieces, spotlights, topical points, impressions

and provisional approaches'[49] as has been the recent experience of Austrian bishops in a

'difficult process of revision of the secondary school religious education'[50].

What then does the GDC say about the specific area of the school context? Religious

instruction is an area of catechetical activity where students have 'the right to learn with

truth and certainty the religion to which they belong'[51]. In addition religious instruction

is to have a confessional character as an indispensable guarantee to families and students

who choose such education.[52] Some accommodation is made in a discussion of those

schools which because of local conditions have certain impositions placed upon them by

the state and civil authorities. Scope is made for ecumenical character and inter-religious

awareness. Some allowance is made for latitude to teach about other religions in special

circumstances (although these are not precisely prescribed)[53].

Catechesis according to age is also given a special prominence. Explicit reference is made

to the attention that must be paid to the anthropological-evolutionary or theological-

pastoral factors, up to date scientific data and pedagogical methods prepared for different

age groups.[54] There is a stage by stage understanding of the whole catechetical process.

The catechesis of young people is recognised as an area of grave concern. The language

that is used reflects this: a negated age-group, disenchantment, boredom, angst and

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[48] ibid No 124
[49] Schönborn, Cardinal. The theological concept of the Catechism of the Catholic Church. *The Sower* January, 2003, p8
[50] ibid
[51] GDC No.74
[52] ibid
[53] ibid
[54] ibid No. 171

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marginalization, alienation, diffidence[55]. This perspective is counterbalanced to some extent by: meaning, solidarity, social commitment and religious experience[56]. Catechesis of the young in the GDC refers specifically to the stages of infants, children, pre-adolescence, adolescence and young adulthood.[57] In terms of the *Curriculum Directory for Catholic Schools* this translates to the spectrum of the Key Stages 1-5, nursery to sixth form. The whole area of youth is problematic and one of the 'difficulties to be addressed is the question of language (mentality, sensibility, tastes, style, vocabulary) between young people and the Church'.[58]

The GCD describes the Catholic School as having moved from institution to community.[59] In practice this move could be said to obscure or even deny the institutional character of the universal Church with its primal hierarchical and juridical elements. In an anti-institutional age the ambiguities of local conditions have been recognised and different models of Catholic schooling are identified: the school chosen by families and students who prioritise the links to its Catholic character and the school that is chosen because of the quality of education offered. These two types of schools shape the type of catechetical activity – on the one hand, an expansive programme of primary proclamation and scholastic religious instruction, even catechesis and homily are offered but on the other limitations are imposed by the choices of those who opted for the cultural rather than religious character.[60]

The co-ordination of catechetical activities is not as always systematic and clearly articulated in an educational setting where students have not always been exposed 'to a

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[55] ibid No 181-182
[56] ibid
[57] ibid No 180-181
[58] ibid No 185
[59] ibid No 259
[60] ibid No 260

period of prior proclamation and awakening in their adherence to Christ'[61]. The elements that prepare for catechesis as well as those that are derived from it are drawn back into the territory of evangelisation. Is this a 'new' evangelisation[62] that has not been undertaken before or is it a renewed return to the primary sources of Christianity with its ancient and orthodox credentials that is Catholicism?

The Catechism has been suspect in some quarters because of its clear intentions to resolve the ambiguities of Catholic beliefs. It is not 'the fruit of a particular theological concept'[63]. It is prior to theology: 'The *Catechism* is not situated at the level of theologies, which are necessarily plural, but at the level of the rule of faith which is necessarily one'[64]. Its principles and axioms are the universal categories that make up its doctrines and dogmas. Unashamedly, it is explicit about its intention to guard the deposit of the faith with care, conscious that this deposit is not 'sterile and lifeless' having the 'strength to renew itself'[65]. The ancient credentials of Catholicism crystallised by Irenaeus still stand today. The organic character and vision of unity of this faith is a map into the future which seeks to situate God's plan, the moral life and globalisation[66] as concrete realities that echo Kelly's Classical Stage and its strengths: respect for objective truth and the human intellect, a sense of certainty and stability, a fostering of Catholic unity and faith as an answer for the ultimate questions.[67]

Kelly's analysis is confirmed by Avery Dulles: 'While the pedagogy of Counter Reformation catechesis may have been deficient, it did achieve some successes in

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[61] ibid No 276
[62] ibid
[63] Schönborn, Cardinal. The Theological Concept of the Catechism of the Catholic Church. *The Sower* January, 2003, p5
[64] ibid.
[65] CCC175, also Schönborn, Cardinal. The theological concept of the Catechism of the Catholic Church. *The Sower* January, 2003, p8
[66] ibid p9
[67] Kelly, FD. *The Mystery We Proclaim*. Our Sunday Visitor: Indiana, 1993, p130

communicating religious education'[68]. Dulles sees the GDC as remedial in its address of

the tendencies of successive catechetical approaches. His special interest is 'the special

character of religious knowledge and its transmissions'.[69] Drawing from the GDC he

acknowledges the many school settings where it is necessary 'to present materials that are

assimilable to non believers as well as believers.' [70] Examinations and other academic

criteria result in grades that demonstrate knowledge rather than the conviction of belief.[71]

He sees the GDC's focus on linguistic theory and symbolic thought as the means by which

the pedagogy of the faith can proceed in overcoming the constraints of the aberrations of

the past: rationalism[72], positivism[73] and subjectivism[74].[75] Dulles proposes a hermeneutical

approach, which he identifies as 'the triadic structure of religious knowledge'.[76] Reason,

the objective order and the subjective interior life combine to engage the subjectivity of

the inquiring believer by means of primary signs, which form constellations of the persons

and facts of salvation. Their centre is the Paschal event of the death and resurrection of

Jesus. These signs disclose their meaning with the help of grace giving rise to faith[77].

This is where the *Catechism* and the GDC have led the debate – to the parameters of the

philosophy of religion and a concern for the philosophical and anthropological

underpinnings of the human person. While the *Catechism* is seen in some quarters to

represent the stereotype of a fortress Church, the GDC holds within its range an

appreciation of education, kergyma, human development and prophetic catechetical

models. However, there remains a level of debate, which has never got beyond the

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[68] Dulles, Cardinal Avery. The Catechetical Process in the Light of the General Directory For Catechesis. *The Sower*, April, 2003, p5
[69] ibid
[70] ibid p6
[71] ibid
[72] the content of the faith can be clearly and exhaustively spelled out in doctrinal propositions, the truth of which can be demonstrated by syllogistic logic.
[73] The content of the faith is reducible to historical facts.
[74] The inner feelings of the believer. Faith is a mystical encounter with an ineffable Transcendence, which his often left unnamed.
[75] ibid
[76] ibid
[77] ibid

periphery of these parameters. The tendencies of this debate are often in combat with the depth structures of orthodox Catholicism. The absorption of secular educational theories and practice has had a dominant and lasting hold on Religious Education in the Catholic School. They have enriched human praxis with insights but at the same time could be said to have accelerated the dominance of a false epistemology in Catholic Religious Education.

Educational Theories and Catholic Religious Education

The GDC points out that 'The Church, in transmitting the faith, does not have a particular method nor any single method'[78]. The influence of the different catechetical stages or models has explored diverse approaches and methods in the delivery of Religious Education in the Catholic School. Catholic schools in England and Wales have experienced this diversity not only because of the successive movements within the Church but also because of the philosophical shifts within education as a whole. New theories of child development and a plethora of teaching styles have had a lasting hold on the teaching of Religious Education. The twentieth century has been marked not only by profound world events but the responses by men and women to them. The following survey identifies some of the key theorists and practitioners relevant to this study. This survey attempts to capture not only key persons but key patterns within the theory and practice of education that represent periods of accelerated change, stability and decline in Catholic religious education. These persons and patterns span the twentieth century to the present day and are ordered from the point of view of their convergence on the central theme of this study: the challenge of Newman's epistemology as articulated in the *Grammar*.

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[78] GDC No.148

As a starting point Canon Drinkwater represents an innovative but stabilising pattern that effectively drew many strands of Catholic tradition and educational theory and practice together in the early twentieth century. After the haunting experiences of World War I Canon Drinkwater was among the returning generation who brought new kinds of thinking and initiatives to their spheres in life. The psychological realities of life, whether of the gassed soldiers he tended as a chaplain or the children in his care as a parish priest in Birmingham, called for a renewal in catechetics. One of his first initiatives in 1919 was to publish the catechetical journal *The Sower* through which he came to have considerable influence. It was his experience that the catechesis or the religious education imparted by the parishes and schools of the day, when put to the test by suffering and death, was found vague and lacking in sustenance.[79] Drinkwater severely criticised the learning of the catechism[80] in 'parrot-fashion'[81]. Already his mind was thinking and planning for the use of a multi media approach with the resources such as catechetical film-strips[82], that were starting to make their presence felt on the educational scene.

Drinkwater positioned himself within the debate in the post World War I period between the uses and abuses of the catechism in its full and abbreviated forms. While he abhorred the 'parrot system', he recognised the necessity of 'exact and definite formulations' to counteract 'an emotional misty vagueness in the Protestant teaching of religion'.[83] Furthermore, he saw 'the question-and-answer-form, which some have wished to change' as 'a very convenient literary device and a great help to exact statement'[84]. He concedes that 'exact statement is not everything in religion' but at the same time explicitly

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[79] Farey, Caroline. Can we agree on catechesis? *Priests & People,* October 2004, p380
[80] The Penny Catechism was derived from Bishop Challoner's *Abridgement of Christian Doctrine* 1772. The Penny Catechism or *A Catechism of Christian Doctrine* was used in schools for many years and is still published today with some minor variations. Gallagher, J. *Soil For the Seed.* McCrimmons: Great Wakering, Essex, 2001, p51.
[81] Drinkwater, Canon. *Educational Essays,* Burns & Oates: London, 1951, p96
[82] ibid p108
[83] ibid p92
[84] ibid

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recognises that it meets the 'permanent need of the human mind'[85] as it contends with the prevailing pressures in society at that time.

A catechism is misused, he says, if it is the 'material of a purely verbal memorizing'.[86] This situation had come about in a pragmatic drive to complete a child's education as soon as possible without appreciating the child's need and capacity to understand. The drilling of large masses of small children in verbal repetitions has become firmly rooted within religion as it had in other subjects and had assumed 'a supposed sanctity which it does not really deserve'.[87]

However, Drinkwater contends that verbal memorising does have a rightful place in education if words, not technical or abstract, have passed through the understanding first at a time when the mind is ready to receive them.[88] In order to reply to his critics he suggests that they are not thinking from the child's point of view and development because of the subjective dominance of their own specialised and vocational preoccupations. The clever Catechism learner who has successfully gone on to higher studies does not equate with those 'ordinary lay-folk who leave school early and plunge into industrial employment'[89]. Here the rote learning had failed to come to life. Drinkwater is sensitive to the mixed ability of students and the lack of differentiation provided for learners.

His knowledge and interest in how children learn is prompted by the ideas of the Catholic educator, Maria Montessori[90]. Concrete teaching and the right teaching methods need the

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[85] ibid
[86] ibid
[87] ibid p93
[88] ibid
[89] ibid
[90] Montessori saw the value of self-initiated activity in young children, under adult guidance. She put more emphasis on the importance of learning about real life. She did not value pretend or socio- dramatic play, seeing pretence as primitive and an escape from reality. She preferred to encourage children actually to serve

right sort of language that equates with the mental levels of the students. The complexities of the catechism are seen as belonging to the upper school years after the natural growth of learners is fitted for its abstract ideas, generalisations, logical divisions and sub-divisions, exact scientific definitions and terminology.[91]

This approach is in keeping not only with the new educational theories of the time but also with the decree of Pius X admitting seven year olds to Holy Communion. This was seen to force Catholic educators to take account of the psychological realities of childhood and 'gradually, step by step, in the measure and capacity of the learners'[92] develop religious education in a systematic organised manner that was sensitive to one stage leading to another. The impact of stage theory on religious education was acknowledged as a necessity from within the Church as well as from secular theories of education. A syllabus was developed and initiated within the Birmingham diocese and served as a forerunner of subsequent education developments. Drinkwater does not overstate the achievements of a catechism or a syllabus: 'We are still learning and experimenting' and he sees the professional development of teachers rather than the production of textbooks as critical to any significant improvements.[93] The catechetical terrain is problematic but the aims are clear: junior children are to learn religion [94] in natural ways that will lead to a knowledge that is real and not mere verbal, a knowledge that informs the mind and the heart as well as the memory.' For the older students, the secondary school is seen as the pace for the systematic study of the catechism. Their capacity is ready for a 'logical framework and an intellectual awareness to a knowledge that is already vital and growing and loved'.[95]

meals and to clear up around the house for themselves rather than play at mealtimes in a playhouse. This aspect of her philosophy did not find favour in Britain in the 1920s and 1930s. Smith P, Cowie H & Blades M. *Understanding Children's Development*. Blackwell Publishers: Oxford, 1998 p193
[91] Drinkwater, Canon. *Educational Essays*, Burns & Oates: London, 1951, p94-95
[92] ibid p96
[93] ibid p97
[94] ibid p98
[95] ibid p98

Drinkwater stands as a pioneer figure in catechesis bringing within its terrain a multi-media approach of film, drama, story-telling, poetry, home-made catechisms, music and prayer. But this approach is not to be detached from its primary sources. The Deposit of Faith symbolised by the Catechism is central to his innovations and initiatives. Gallagher takes a modern perspective on these developments and interprets them as the products of an 'unease' that reacted against the over-defensive, authoritarian spirit of the Catholic counter-reformation and the rather narrow intellectualism that was a direct influence of the enlightenment and rationalism'.[96] This viewpoint appears to see Drinkwater, somewhat exaggeratedly, as a forerunner of the radical questioning detaching theology and education from the catechism that would come later in the 1960s and 1970s. Clearly Drinkwater, like Newman, draws his innovations from the creativity of a primal orthodoxy and epistemology. The subject content of faith and belief has not lost its integrity in the methods he experimented with and adopted in the face of the accelerating fragmentation of subject knowledge in the twentieth century.

Stage Theory & Theorists

The influence of stage theory accelerated in the twentieth century and continues to dominate religious education today. Stage theory is the product of research in biology and psychology. But does this fit the epistemology of Newman's *Grammar of Assent*? James Arthur has critiqued the educational theories that have, and continue to underpin, teaching and learning in England. He observes in the way schooling and education is organised that 'stage theories are part of our understanding of education in general'.[97] As it stands at present there are four key stages that encompass the years five to sixteen. Each stage enables an identification of attainment in terms of understanding, skills and knowledge for

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[96] Gallagher , J. *Soil For the Seed.* McCrimmons: Great Wakering, Essex, 2001, p62
[97] Arthur, James. *Education With Character. The moral economy of learning.* RoutledgeFalmer: London, p59.

each subject area in the subject curriculum. An assessment of a student's achievement is made in each subject with some degree of correlation between them and this includes the core subject of Religious Education. This understanding is derived from developmental psychology where stages of maturation have been identified and assigned 'implied norms of what it means to be fully human'.[98]

Arthur makes the point that in the history of education there has been a widespread and uncritical acceptance of many developmental theories in teacher education programmes.[99] These theories have been assimilated into the catechetical stages and models adopted by the Church as well as the school curriculum. As Kelly assessed these stages and models to have strengths and weaknesses, so a similar assessment can be made of these theories and their innovations.

Piaget

The most prominent stage theorist, the biologist Piaget, saw in psychology an opportunity to forge links with epistemology and he went on to provide the most comprehensive account of cognitive growth, which has had considerable implications for education. The child-centred approach has found a pre-eminent status in the classroom from nursery to secondary school. This approach sees the child as an active learner who constructs knowledge from experience and social interaction with one's peers. This approach is also based on identifying development in terms of genetically determined stages that must be negotiated in a specific order.[100] Knowledge is acquired by a learner through an educational process that includes a teacher who creates situations which challenge the

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[98] Ibid
[99] ibid
[100] Smith P, Cowie H & Blades M. *Understanding Children's Development.* Blackwell Publishers: Oxford, 1998, p359

learner to ask questions, form hypotheses and to discover new concepts. The role of the teacher is not to impart information as some sort of expert to an inexpert learner.[101]

Subsequent research has found that learners can perform tasks and acquire knowledge outside the specific stages. The stages have been stretched beyond their original periods. However, the comprehensive account provided by Piaget, is considered by some as a useful framework from which points of departure into other theories such has information processing can be accommodated.[102]

Arthur points out the implications for teacher training: 'didactic teaching methods were not appropriate in education for successful learning to take place and that the sequence of teaching should exactly match the competencies of the pupil's stage of development'.[103] The implications of Piaget's theory for RE teachers is that while they are free to 'create situations which challenge the learner to ask questions, form hypotheses and to discover new concepts',[104] they are not free to impart information whether it be from the Bible or the Catechism didactically as some sort of expert. The constructive paradigm has entered the classroom imposing a contrary philosophy of education to the mission of the Church to guard and communicate the Deposit of the Faith whether by scripture or catechism. The experience of the learner is prioritised over the teacher as expert or witness or disciple. In addition Piaget excluded metaphysical knowledge – it is unknowable because God does not exist. Moral development is the result of the growth of the utilitarian literacy that was debated by Newman in the nineteenth century Tamworth Reading Room controversy.[105]

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[101] ibid
[102] ibid
[103] Arthur, James. *Education With Character. The moral economy of learning.* RoutledgeFalmer: London, p62
[104] Smith P, Cowie H & Blades M. *Understanding Children's Development.* Blackwell Publishers: Oxford, 1998, p359
[105] see Chapter One p48-49

Goldman

Ronald Goldman has employed Piaget's theory and research methods to explore religious

thinking from childhood to adolescence. He took Piaget's view that thinking proceeds in a

sequence. He concluded from his investigation into children's understanding Bible stories

that the forms of thought of children are childish and immature and that this continues

long into adolescence. He took the view that children are severely limited in

understanding religion[106].

However, this view is severely criticised by Nicola Slee who questions the Piagetian

paradigm and its application to religious thinking. The vacuum created by the lack of a

'theoretical paradigm which possesses both theological and psychological sophistication

and rigour and which is capable of generating adequate developmental hypotheses'[107]

invited a response from Goldman. He used the Piagetian model of cognitive development

instilled with a liberal Protestant model of biblical interpretation to the analysis of

religious thinking.[108] But Slee questions whether the Piagetian model can be transferred

in this way with little attention and concern paid to the relationship between theology and

cognitive psychology. Furthermore, Slee confirms criticisms of Piagetian stage theory as

have Smith, Cowee and Blades.[109] Slee concludes that the attempt to utilise 'large-scale

stage structures on data will obscure the more complex, detailed and significant features of

subjects religious thinking'[110]. Goldman's research clearly had its day as did that of

Piaget but their influence is now seen to be out of proportion to the merits of their research

which is deemed now to have serious shortcomings and limitations.

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[106] Goldman, Ronald. *Religious Thinking From Childhood to Adolescence*, Routledge, 1966, Chapter 4
[107] Slee, Nicola. Goldman Yet Again. An Overview and Critique of His Contribution to Research. *The British Journal of Religious Education*, Vol 8, (2), Spring, 1986, pp 84-91.
[108] ibid
[109] Smith P, Cowie H & Blades M. *Understanding Children's Development*. Blackwell Publishers: Oxford, 1998, p359
[110] Slee, Nicola. Goldman Yet Again. An Overview and Critique of His Contribution to Research. *The British Journal of Religious Education*, Vol 8, (2), Spring, 1986, pp 84-91.

Kohlberg

Piaget is not the only dominant researcher in the field of child development to leave his mark on teaching and learning. The liberalism that was the heir to the Enlightenment, and against which Newman did combat, was taken up by Kohlberg in his theory of moral stages. Christian, and in particular Catholic educators, were attracted by his research on moral development in spite of its empirical, rational and ideological weaknesses that became apparent when put under scrutiny by a range of researchers in the field. Kohlberg himself recognised the incompatibility of his moral theory with Catholic teaching.[111]

Although Kohlberg denied any hint of relativism by asserting the universality of moral patterns with an identifiable form and process, the consensus among his main critics is that there is no evidence to support his claims.[112] While accepting the Platonic idea of the ultimate unchanging good, the knowledge of the good is obtained from logical-cognitive progress through six invariant stages.[113] However, his theories have not been able to dissociate themselves from the contextual influences of unstandardised measurement, liberal ideology, culture and gender. Gilligan, a one-time colleague of Kohlborg, has coherently challenged his methodology and findings from a feminist perspective which has proved of great interest to Christian and secular researchers.[114] Kohlberg's investigations have proved too narrow for the researcher whose interests expand into interpersonal and emotional issues as well as religious principles.[115] Arthur more recently, makes the observation that the rejection of metaphysics and its subordination to method by researchers such as Piaget and Kohlberg, is a fixation with process at the expense of

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[111] Vitz, P. *Catechetical Instruction and the Catholic Faithful*. pp89-139.
[112] ibid
[113] Arthur, James. *Education With Character. The moral economy of learning*. RoutledgeFalmer: London, p64
[114] Vitz, P. *Catechetical Instruction and the Catholic Faithful*. pp89-139.
[115] ibid

content[116]. The teacher who is dominated by the process of teaching avoids any hint of indoctrination.[117] Clearly this is problematic for Catholic educators who have a concern for the subject content of faith that is made explicit in a Catechism.

The wide acceptance and application of stage theories created a one-sided approach in the RE classroom after the 1950s. Relativism found its niche in the post war period with a separation of the individual's existential and historical experience from any shreds of an objective order. The stage theories of Piaget and Kohlborg accelerated this process in educational settings creating opposition to the larger patrimony of the Church in terms of resources and subject content in the RE classroom.

The debate, which continues today, was embedded between the two extremes of content and method. The tensions and controversies were played out not only in the academic literature and Catholic educational authorities but also in the Catholic media. Stereotypes quickly formed and dominated the debate. As Farey points, out the content of Church teaching was assumed to be delivered in a didactic approach that was perceived as out-moded, pre-conciliar, and consisted of boring, static and dead propositions that required a notional rather than a real assent[118]. This was the narrow intellectualism Gallagher asserts is resonant of the fortress Church[119].

At the other extreme the experiential method formulated by stage theories and subsequent secular educational researchers working with the constructivist paradigm brought the subjectivity of the learner to the fore in RE where there is an exploration of feelings and opinions and personal history as opposed to the content of Church teaching. This is also

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[116] Arthur, James. *Education With Character. The moral economy of learning.* RoutledgeFalmer: London, p69
[117] ibid
[118] Farey, Caroline. Can we agree on catechesis? *Priests & People,* October 2004. p381
[119] Gallagher , J. *Soil For the Seed.* McCrimmons: Great Wakering, Essex, 2001. p162

perceived to be out-moded and a characteristic of the 1970s.[120] The contemporary debate is reforming itself to shift beyond these extremes and take account of the philosophical and anthropological considerations that underpin the human person. Newman's epistemology corresponds with this renewed interest in the depth structures of Catholicism. The parameters of Newman's philosophy of religion argue for an epistemology founded on the principles: perception, apprehension, assent and inference, first principles, conscience and the illative sense. By these principles subjectivity finds its correct context within the objectivity of the universal categories by which we know and believe in God. The sources and resources of Religious Education have a requirement to be true to the integrity of the depth structures of Catholicism.

Philosophical and Anthropological Developments

Recently, an observation was made in the Catholic media by a Catholic editor, Joseph Kelly, that 'for all our complaints about moral decay and the decline in educational standards, the Catholic community has done a phenomenal amount of whinging, but has singularly failed to engage with the great educational debate in any meaningful and influential way – which is quite astonishing given the high standards of Catholic Schools, and the respect which RC educational methods are regarded'[121]. The word 'whinging' captures the flavour of the extreme stereotypes that have been the surface features of a much deeper and subtle debate concerned with the question of faith. That engagement is not only the purpose of the principles and arguments of Newman's *Grammar* but also the purpose of the encyclical *Faith and Reason*.

Farey argues, 'too often today people are using a simplistic and inadequate model of experience which does not take into account the complexity of human knowing'[122]. Some

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[120] Farey, Caroline. Can we agree on catechesis? *Priests & People*, October 2004, p381
[121] Kelly, Joseph. Voices: The pursuit of Ruth Kelly. *The Universe*. Sunday, January 30th, 2005, p15.
[122] Farey, Caroline. Can we agree on catechesis? *Priests & People*, October 2004, p382

Catholic educators have felt more comfortable with a partial approach by focusing on the full adherence of man to God or *fides qua* and interpreted this as a licence to experience the gift of faith already within. Farey says this is a false split when clearly the GCD is differentiating, but not separating, *fides qua* from its organic companion of *fides quae*, which is the content of the Christian message.[123] Farey cites as an example the influence of Gabriel Moran as detaching a continuing revelation of the risen Christ through human experience from the Church's understanding that revelation is continued through her living sacramental tradition[124]. The encounter of the human person with revelation in this way holds human experience within the disciplined formation of the Christian life.

Another Catholic educator influenced by Moran is Thomas Groome who interprets faith and reason as 'an old Catholic alliance'[125]. While acknowledging that 'our schools should 'teach religion' in a way that helps them to forge a symbiosis between what they know and who they become'[126] and contextualising his argument with the credentials of Tertullian, St Augustine, Aquinas, Newman and Lonergan he reaches the conclusion that the experience of the divine milieu is not only the sacramental consciousness of Catholicism but also the mindfulness encouraged by Buddhism and the body prayer of yoga.[127] Pedagogy is process and not indoctrination and exemplified by a shared praxis approach that correlates life with religious tradition.[128]

A shared praxis approach is said to begin with a focusing act that establishes the curriculum in an engaging way by raising up a theme that is generative to the interests of the participants. This is then to be followed by inviting students to express the 'data' from their own lives and contexts as they experience this generative theme. This critical

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[123] ibid
[124] ibid
[125] Groome, Thomas. Religious Education and Catechesis. *The Furrow*. November 2002, p590
[126] ibid
[127] ibid p595
[128] ibid

reflection is personal and social and engages reason, memory and the imagination. The teacher at this point then responds with the story and Vision of a faith tradition, for example, Catholic Christianity. Regardless of age level being taught this instruction should reflect the best of scholarship and what its wisdom might be for the present. Then the teacher poses questions and the kind of activities that encourage students to reflect on and probe the tradition, to remember and imagine its possibilities. By this process students will come to see for themselves what this aspect of the Christian faith might mean for their lives, to appropriate and make its wisdom their own, according to their own thinking. Finally, the pedagogy should invite some kind of decision – cognitive, affective or behavioural –encouraging students to take this spiritual wisdom into their own lives, allowing it to affect their very 'being'.[129]

Groome's shared praxis is an accommodation. It speaks of reason and the capacity to know but only within the limitations of human thinking. It resists the accusation of indoctrination by placing world religions alongside each other rather than understanding them within the context of their relationship with Catholicism. Students are free to pick and choose syncretically what they feel comfortable with – what works for them cognitively, affectively or behaviourally. Groome understands 'being' to be a cumulative product of this process but is this what 'being' is?

While Moran, Groome and others have been influencing Catholic Education and specifically Religious Education, within Catholic Schools, the roots of what appears to be a current renewal of primacy of Catholicism's ancient credentials and sources has staked its centre position through the philosophy of Newman and in particular Karol Wojytla. Both have appropriated phenomenology to describe the interior life in response to objective truth. They have avoided the distortions that have brought Catholic researchers

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[129] ibid p596

and educators to a temporary and fashionable prominence by a return to the objective things themselves and described the being of the interior life detecting an emergence of the shapes and patterns of learning that is true to the complexity of human knowing in its engagement with the senses, memory, emotions, mind, will and conscience[130].

Farey argues her rationale for catechesis from the point of view of the Wojtyla philosophy resonant in the encyclical *Faith and Reason*. The Word of God requires three things from philosophy: a sapiential dimension or overarching meaning to all forms of life including creation, a confidence in the human being's capacity to know objective truth (not just experiential) and the upholding of a genuine metaphysical range which enables a movement from phenomenon to foundation, transcending empirical data in order to attain something absolute, ultimate and foundational.[131]

Just as for Newman, Wojtyla grounds his philosophy in the doctrine of the Trinity for it is from this foundational position that all reality takes its purpose and formation. The Trinity is understood by Catholicism to be the 'source of all the phenomena of human experience'.[132]

Farey demonstrates that an opposition or false split has been artificially set up between what philosophy understands to be existentialism and essentialism leading to different styles of catechesis.[133] An essentialist catechesis is identified as that described by Drinkwater and perceived to be that of a narrow intellectualism by its critics. Catechisms provided universal truths expressed in propositional forms without any connection to the

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[130] see Chapter 4 Methodology pp215-249 for a full discussion of the harmony between Newman's *Essay in Aid of a Grammar of Assent* and Wojtyla's *The Acting Person*.
[131] Farey, Caroline. Can we agree on catechesis? *Priests & People*, October 2004, p383
[132] ibid
[133] ibid p384

actuality of people's lives. Reactively the existentialist style stressed the importance of the actuality of faith in a person's own everyday life.[134]

This was an artificial contrived opposition based on human reactivity. The words 'essence' and 'existence' Farey says are philosophical terms that distinguish between two primary principles of Being. Essence refers to *what* something is whereas existence refers to *that* something is. Without both there is no being. New insights can be made by focusing on one at the expense of the other, but it is in reality, an illusive distortion. Catechesis and its Religious Education component according to this way of thinking is subject to both primary principles of essence and existence. It is also subject to the objective order of its primary sources. Objective things or properties of being have been of interest to perceptual psychology.

Eleanor Gibson

Psychologists make an important distinction between sensation and perception. Information from the environment is picked up by sensory receptors and transmitted to the brain. Newman uses this distinction in the *Grammar* when he analyses the abilities of an infant to response to light, sound, smell, touch and taste. Newman identifies perception interpreting as it apprehends and passes on information to the processes of assent and inference. It is through perception that knowledge about events, objects and people are derived.

The perceptual psychologist Eleanor Gibson (1969) researching in a different century to Newman writes: 'perception is the beginning of knowing, and so is an essential part of cognition'.[135] Newman, sensitive to the insights offered by psychology in the nineteenth

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[134] ibid

[135] Gibson E & Spelke E. The development of perception. In P Mussen (ed) *Handbook of Child Psychology*, Vol III, Wiley: New York, 1983, p2. Eleanor Gibson worked alongside her husband James Gibson at

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century, like Gibson recognises that an infant undertakes exploratory activity and here lies the origin of learning. However, he is not working from the empirical tradition as is Gibson.

The ecological approach to perception specifies that information is rich and structured arrays of energy before reaching the sense of the human person. Subjects 'pick up' this information without effort. They do not construct it through information processing. Perceptual development is interpreted as a process of differentiation and perceptual learning is an active process of information pick-up or selection. The perceptual world is not constructed by processes of association and inference, which was the old view of perception[136] that had its roots in the seventeenth century and continued to dominate philosophy and psychology up into the 1950s. This theory of perception specified that the input from stimuli falls upon the retina, creating a meaningless image composed of unrelated elements. This image is static and momentary and is added to and interpreted in the light of past experiences associated with other images. However, Gibson argues that the infant explores an array of stimulation searching for invariants. These are the things that do not change and reflect the permanent properties of the world with its persisting

Cornell University. Their ecological approach to perception was further developed by Eleanor in the field of developmental psychology. Her ideas of perceptual development are focused on the process of differentiation and perceptual learning as an active process of information pickup. These ideas are expressed in *Principles of Perceptual Learning and development* (1969) and *An Odyssey in Learning and Perception* (1979).

[136] This old view has its roots in the nativist thinking of Descartes(1638) and Kant (1781)who held that perceptual abilities were present at birth. The empiricism of Locke (1690) created the idea that the infant was a 'tabula rasa' or blank slate upon which experiences were imprinted. While Locke denied the validity of metaphysical knowledge Berkeley (1685-1753) turned Locke's empiricism into idealism which did not deny metaphysical knowledge. Being is the act of being perceived and entails existence. The dominant theory or old view of perception focused on the addition and construction of images or responses by the processes of association and inference. William James (1890) argued that the infant's sensory inputs become fused into 'one blooming, buzzing confusion' but later in its development an improvement in discrimination takes place and distinctive associations are made as the result of a long learning process. James' perceptual learning model was a source of further research for American psychologists including Eleanor Gibson who understood perception to be an active searching process.

features of layout and objects.[137] Affordances[138] for action are made available by places, things, and events in the world.

Gibson holds that exploratory activity is perceiving and acting rolled into one.[139] There are many features of Gibson's work that point to an objective and invariant order with which an infant and child engages with in order to maximise survival. Gibson's insights are used here in this study to confirm the necessity of an exploratory search for what is objective and unchanging. Gibson's empirical findings from her experimental work support to a degree certain features of the *Grammar* and Wojytla's *The Acting Person* and provide useful evidence for identifying the metaphysical as well as environmental invariants.

Just as Newman' *Grammar* is situated in the nineteenth century nature-nuture debate generated by the advent of psychology[140] so too is Wojtyla's *The Acting Person* situated within the post war continental psychological debates of will.[141] This study also is taking account of the insights brought from psychology to consider the knowing, being and acting of the human person across their development.

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[137] Bechtel W & Graham G. (eds) *A Companion to Cognitive Science*. Blackwell Publishers: Oxford, 1999, P86-87

[138] The term *affordance* refers to higher order properties of the environment that enable the perceiver to perform a certain action eg a mailbox afford mailing letters. An example form Newman's thought would be the food that afford refreshment to an infant who as a result experiences this *affordance* as a cause derived from experience.

[139] Gibson. E. *An Odyssey in Learning and Perception*. MIT Press: Cambridge, Massachusetts, 1991. Chapter 27.

[140] The influence of heredity and environment in perception has a long history. Empiricists following the tradition of John Locke argued that the infant was a 'tabula rasa' upon which experiences were imprinted. William James asserted that sensory inputs to the infant became a fusion of 'one blooming, buzzing confusion' which is then the subject of a long learning process that progressively discriminates. On the other hand nativists asserted that many perceptual abilities were present at birth. Descartes and Kant argued that the infant's capacity to perceive was innate. In the early twentieth century Gestalt psychologists influenced the study of perception with their insights into the structural characteristics of the nervous system and argued that an infant actively tries to create order and organisation within its perceptual world.

[141] Wojtyla, Karol. *The Problem of Will in the Analysis of the Ethical Act*. 'Zagadnienie woll w anallizie aftu etycznego'. Roccznki Filozooficzne 5.1 Lublin Lectures: (1955-57): 111-135. Trans. From the Polish by Theresa Sandok. http://www.personalism.net. Also see Chapter Four Methodology.

Gibson works within the empirical tradition of perceptual psychology that understands the infant to possess some capacity for exploring events and objects discovering invariant aspects of their surroundings. This exploration is directed from the start but across time becomes more systematic and focused.[142] Gibson makes a number of relevant points for this investigation into Newman's principles and arguments as a means by which assent is given to evidence of an objective order in a series on interesting experiments.

Gibson challenges the old view of perception as input from stimuli falling upon the retina, creating a meaningless image composed of unrelated elements. This image is static and momentary and is added to and interpreted in the light of past experiences associated with other images.[143] Gibson takes the view that this view of perception is incorrect. Rather perceiving is an active process of obtaining information about the world: 'We don't simply see, we look'.[144] Newman describes perception – the old view – and challenges it by firstly ascribing to animals the instinct, which discerns the presence of unseen individual beings in the shifting shapes and colours of the visible world.[145] Lambs, horses and dogs are cited as within an hour of birth going to their mother for milk, recognising that they are one unit among others and the personality of their master.[146] This is not a physical action but an instinct. Newman poses the question: what explanation is there for this apprehension of things either for animals or children?[147] He answers it with another question: until we account for the knowledge an infant has of its mother or nurse, what reason have we to exclude the possibility that the conscience without previous experiences or analogical reasoning is able to perceive within it the voice of a personal God?[148]

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[142] Smith PK, Cowie H & Blades M. *Understanding Children's Development.* Blackwell Publishers: Oxford, 1999, p270
[143] Gibson. E. *An Odyssey in Learning and Perception.* MIT Press: Cambridge, Massachusetts, 1991. Chapter 27.
[144] ibid
[145] GA 111 P76 see Chapter Two pp81-82
[146] GA 111 p77
[147] GA 111-112 P77
[148] GA 112 p77

Newman recognises that there is no date assigned 'before which we learn nothing at all'[149]. Gibson does not either. Because a child of five or six possesses a level of mastery in terms of thoughts and beliefs Newman says this is evidence that their presence indicates they are connatural with his or her mind and action.[150] Gibson is not ascribing this mastery to the action of the conscience as Newman is but she observes: 'if a stable world is to be discovered, there must be some temporal invariants of some kind that make constancy of perception possible....Perceiving and acting go on in a cycle, each leading to the other'.[151]

Gibson's most well known experiment upon which such observations are based is the 'visual cliff' experiment.[152] The experiment found that children (6-14 months) were happy to crawl on the shallow side of the table but would not crawl over the 'cliff' even when encouraged to do so by their mothers.[153] This experiment is situated within the research by a number of other researchers who have a similar interest in showing the active exploratory search for invariant properties of the environment. Face recognition studies of infants 48 hours after birth demonstrate that infants prefer to look at the faces of their own mothers. Faces are not just visual patterns but are experienced as part of an event that includes the sense of touch and smell.[154] Other studies in face[155] and pattern recognition[156] demonstrate an innate preference for detecting socially useful information. Other studies in auditory perception suggest that infants are born with the underpinnings

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[149] GA 112 P77
[150] GA 112 P77
[151] Gibson. E. *An Odyssey in Learning and Perception.* MIT Press: Cambridge. Massachusetts, 1991. Chapter 27.
[152] Gibson EJ & Walk RD. The 'visual cliff' *Scientific American*, 202, April 1960, pp 64-71. A glass table with a checker-board pattern underneath the glass was used to test for depth perception. There was a central platform and on the shallow side of this the pattern was immediately below the glass. At the other deep side the pattern was several feet below the glass.
[153] ibid
[154] Bushnell et al 1989 cited in Gibson. E. *An Odyssey in Learning and Perception.* MIT Press: Cambridge, Massachusetts, 1991. Chapter 27.
[155] Fantz RL. The origin of form perception. *Scientific American* 204, May, 1961, pp 66-72.
[156] Fantz RL & Miranda SB. Newborn infant attention to form of contour. *Child Development*, 46, 1975, pp224-228.

of language which await reinforcement and modification in the environment.[157]

Intersensory perception studies suggest that infants can demonstrate an innate level of integrated cross-modal[158] perception from a very early age.[159]

Like Newman these perceptual researchers conclude that an infant must detect information specifying required environmental supports and its own capabilities. Furthermore the infant detects the relations between them as a kind of abstract relational invariant.[160] The learning that takes place is a point of concurrence between Gibson and Newman (and Wojtyla). Babies observe the consequences of their own actions and learn a causal relationship in a sequence of events. A discovery is made that this action, in this context, does this. This concept is called an affordance by Gibson. The emotional accompaniments of this learning suggest that there is a great satisfaction in discovering predictability and being in control of an event by one's own action.[161]

Infants devise action systems through exploratory searches in the causal texture of the events and things of their environment. They build up a repertoire of predictable relations. These action systems are directed, adaptive and functional and demonstrate 'we perceive to learn, as well as learn to perceive'.[162] Gibson rejects the concept of Piagetian stages in favour of trends in development. As new action systems increase new affordances arise in an ever-increasing flow of information from the environment. The mechanisms for detecting it increase and again this suggests Newman's understanding of the conscience as

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[157] Smith PK, Cowie H & Blades M. *Understanding Children's Development*. Blackwell Publishers: Oxford, 1999, p286.
[158] Cross–modal refers to the co-ordination of information from a number of senses – vision, audition, touch, taste, smell. We see a train approaching and hear it as the engine gets louder. There is substantial mixing and matching between the different modes of the senses.
[159] Smith PK, Cowie H & Blades M. *Understanding Children's Development*. Blackwell Publishers: Oxford, 1999, p289.
[160] Gibson. E. *An Odyssey in Learning and Perception*. MIT Press: Cambridge, Massachusetts, 1991. Chapter 27. also GA 111-112 p76-77
[161] ibid
[162] ibid

such a mechanism.[163] Gibson takes an ecological approach to perception which is not

Newman's approach yet he does not exclude insights from psychology where they are

relevant to trying to understand the origins of knowledge, being and action. Gibson's

model of development is marked by a number of responses to information that appear to

be in a certain harmony with Newman's principles and arguments in the *Grammar*:

recognition, discovery, selection, collation and identification, record in memory, the

elimination of the excessive and redundant, selection of critical and basic features,

transformations of separate features into structural wholes, a reduction of uncertainty, self-

regulation.[164]

Finding order in change is a cognitive economy driven by the discovery of invariance.

The pick-up of information is not limitless. Where there is too much information

strategies of selection, adaptation and inhibition are developed. Newman uses the doctrine

of the Trinity as a stimulus that has too much information for the limitations of the human

person but strategies are developed to cognitively select, adapt and inhibit in accordance

with the limitations of human reasoning.[165] As Gibson notes there is substantial emotional

satisfaction that accompanies this learning. The discovery of predictability and being in

control of an event by one's own action has its own rewards.[166]

Gibson states that there is little talk of stage theory nowadays[167]. The role of inference is

understood to be a sophisticated form of logic in neonates rather than a product of a raw

perception. Learning is understood to be the product of children attending to distinctive,

invariant features of things, that lead to perceptual constancy and permanence and to

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[163] ibid
[164] Gibson. E. *An Odyssey in Learning and Perception.* MIT Press: Cambridge, Massachusetts, 1991. Chapter 27.
[165] GA 122-141, pp 83-95
[166] ibid
[167] Gibson. E. *An Odyssey in Learning and Perception.* MIT Press: Cambridge, Massachusetts, 1991. Chapter 20, p366

higher order structures and rules. Three trends in development are identified: firstly, an increasing specificity of discrimination which includes a decrease in stimulus generalisation, a reduction of variability and a reduction of discrimination time; secondly, an optimisation of attention which includes an increase of exploratory activity which becomes more systematic and less random, more selective and more exclusive. Irrelevant information is ignored as the search for the invariants remains constant under transformations. Gibson concludes that a child has built-in propensities for teaching him/herself about the permanent aspects of the world. The ability to find the structure, the embedded relations that make up units or clusters is an innate not a maturational issue.

This ecological perspective is relevant to Newman's principles and arguments in the *Grammar*. Education 'to faith, for faith, by the processes of faith' means the human person, uniquely made in God's image, is from the first an active participant engaged in a directed exploratory search for the invariants and permanent properties of the external environment and the interior life. Newman's world goes beyond the environment inhabited by the biological organism. It encompasses the full metaphysical range of knowing, being and acting. Survival in an information rich environment is also a world rich in revelation.

Gibson's model of trends suggests the action of Newman's concept of 'assent'. Inference instinctively is used to accommodate the gaps between rules and matters of fact. Reasoning must become 'concrete' in the casual texture of events and things that undergo transformations. Reaching a conclusion involves the recognition or 'realizing' of certitude. This is an act of giving 'assent' to the objective order of being. Newman's illative sense is a process of what Gibson describes as discovery, selection of critical and basic features, collation, identification, recording in memory, the elimination of excessive

and redundant information, and the transformation of parts into wholes. This process reduces uncertainty and is self-regulating.

Newman makes it clear that the human person possesses the faculties necessary for survival but also for a progression towards the potential of a high destiny. We complete our inchoate and rudimental nature developing his or her own perfection out of the living elements with which his or her mind began to be. This mind has its own sufficiency and is self-made, it is the law of being to which we are bound to fulfil[168].

Newman's approach finds a certain harmony with features of Gibson's ecological approach yet goes beyond to the full metaphysical range of Catholic doctrine to identify it as the invariants, the permanent properties and persisting features of a world saturated with revelation. His arguments and principles in the parameters of the *Grammar* articulate how the developing human person from infancy to adult regardless of the social context of their lives, picks up this information that revelation sets before it as certain supernatural facts and actions that imprint themselves upon the mind and the emotions taking implicit and explicit forms. Newman takes an organic approach to the articulation of this selection through perception. It is a process that prioritises the naturalness of thought before all other types and is the heart and focus of assent. This naturalness refers to thought before being reconstructed through inference. It remains at the first level of assent in response to concrete experience of what is real. Perception is its stimulus. Newman's quest for the objective order of knowing, being and acting would appear to be supported by the Gibson data as to the relationship between human development and invariants.

Questions of epistemology and their requirements on the sources and resources of Religious Education focus much needed attention on necessary subject content and

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[168] GA 349 P225

teaching methodologies. However there are also questions about models of Catholic Schooling. Has the ethos of the Catholic School accelerated, stabilised or led to decline in Religious Education?

Models of Catholic Schooling

Catholic Religious Education has been shaped by the history of its schools. The historical survey of catechetical models earlier in this chapter reveals the trends and tendencies that have also shaped Catholic Religious Education but models of Catholic schooling also need to be considered in order to identify the influence of the relationship between the substance and shape of Religious Education.

Research into Catholic education is marked by its deficits. This is a feature not only of Catholic Religious Education research as outlined earlier in this chapter but also in the study of Catholic schools. Two researchers stand out as having made a substantive contribution towards correcting this deficit – James Arthur (1995) and Gerald Grace (2002). These two researchers provide a systematic investigation into models of Catholic schooling that has quantitative elements but also uses a qualitative approach. The data from their research provides useful patterns and trends that represent the ideas Catholics have about the ethos of the schools they either embraced or questioned, now and in the past. In the tradition of qualitative research these patterns and trends are socially constructed snapshots of historical moments[169] and are examined for their epistemological impact on Religious Education. Their data represents crosscurrents of terminology, concepts and assumptions, both secular and metaphysical.

Grace describes the origins of the Catholic school in England as 'a cultural and faith bastion against the potentially polluting effects of hegemonic Protestantism and secular

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[169] Denzin NK, Lincoln YS. (eds) *Collecting and Interpreting Qualitative Materials.* 2nd ed. Sage Publications: London ,2003, p2

rationalism'[170]. It was another 'form of church and its duty was to transmit the sacred truths of the Catholic faith and an understanding of its discourse, symbols, and ritual practices among its largely poor and working class adherents'.[171] The Religious Education of this period had the resonance of a defensive, cultural retreat that separated itself from a profane world.[172] The nineteenth and early twentieth centuries was a time of an internal mission to the urban, industrial working class for Catholic schools. These Catholic populations were predominantly Irish and poor. While it is true that the origins of Catholic schools can be clearly defined as institutional and missionary, one would not want to lose sight of the Church as community living out the shared existence of the sacred truths of the Catholic faith through its discourse, symbols, and ritual practices. Religious Education reinforced existence through the then Catholic norms of apologetics by a clear separation from the public orientation of a declining Protestant culture. Defending sacred truths is not a negative form of Religious Education. It is integral to the primal impetus of Catholicism with its power to provoke through contradiction and 'stand in opposition to the decline into the banal and the bourgeois and into false promises'.[173]

Grace examines images of Catholic Schooling by the natural division provided by the Vatican II Council. He explores a number of themes through the pre-Vatican II era to provide a textured feel for what was then considered to be a comprehensive form of Religious Education. Already from the historical survey of catechetical stages earlier in the chapter the prominence of the catechism has been identified along with Drinkwater's innovations and criticisms of a 'narrow intellectualism' that were made in the post war period of the 1950s. A summary of Grace's thematic approach follows.[174]

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[170] Grace, Gerald. *Catholic Schools Mission, Markets and Morality*. RoutledgeFalmer: London, 2002, p8
[171] ibid
[172] ibid,
[173] Ratzinger, Joseph Cardinal. *Salt of the Earth. The Church at the End of the Millennium*. Ignatuis Press: San Francisco, 1997, p123-124.
[174] Grace, Gerald. *Catholic Schools Mission, Markets and Morality*. RoutledgeFalmer: London, 2002, Chapter Three pp 56-79

The catechism was the central focus of Religious Education and as already discussed earlier in this chapter the methods by which it was taught were the subject of criticism. It was delivered and accompanied by strong discipline, which was the nature of teaching generally in Catholic and non-Catholic schools. There is evidence that this strong discipline was perceived as a contradiction to Christ's teaching of love, compassion and forgiveness. Images of physical and psychological violence are prominent and familiar in the autobiographical and literary accounts of Antonia White, James Joyce and Frank McCourt.

Looking back to these schools it is widely held that learning the catechism was a form of indoctrination. The idea of indoctrination comes from an increasing liberal approach to education in the wider society. Indoctrination is a strong word with pejorative overtones and takes its definition from a certain method, content and aim in teaching[175]. The criticisms are about method according to Drinkwater[176]. However, the catechism was not isolated from a strong coherent accompaniment of liturgy, which engendered a sense of transcendence through the sacraments, rituals and devotions. Liturgy reinforced the content and aims of sacred truths which ran counter to the increasing self-made ideologies of the wider society. If these schools were selected openly by the Catholic community as their chosen form of education, then indoctrination as some form of hidden agenda seems a false argument.

Religious Education also gave a centrality to the teaching of death, judgement, hell and heaven. This is perceived negatively in the same manner as the catechism is seen as a form

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[175] Mitchell, Basil. How to Play Theological Ping-Pong and Other Essays on Faith and Reason. Hodder & Stoughton. Chapter 8. *in Curriculum Studies Reader, Vol 4.* Maryvale Institute, 1999. p4.
[176] See pp171-174

of indoctrination. The teaching method, not the content and aims, is seen to be defective, failing to strike a balance between the message and the method. This balance aims to deliver the subject content of the catechism 'educating for settled convictions, deep-seated virtues or profound loyalties as opposed to closed minds and restricted sympathies[177].

Grace acknowledges that there is a common misperception about the model of schooling of before Vatican II. The negative images from this period are 'outdated but still tenacious' and depict traditional Catholic schooling as 'a process of authoritarian indoctrination rather than a process of education'[178]. Grace also concedes that these images are counterbalanced by a sense of security and a strong sense of Catholic identity. Even so those who proceeded to higher education were said to lack a spiritual and moral maturity and were unprepared for the rationality of these institutions. But is this a characteristic of the wider society and the transition that is necessary to higher education especially if such students are coming from working class backgrounds? Intellectual benefits have been acknowledged by a number of conformists and non-conformist alike. The range of Catholic schooling included the privileged and elite forms of fee-paying independent schools run by religious orders as well as Diocesan secondary schools in its forms of grammar and secondary modern schools. Depending on which school pupils attended they had the opportunity to engage with the philosophy of Plato, Aristotle and Thomas Aquinas. Debate and argument was an important part of teaching and learning for both girls and boys. There was also a strong commitment to works of charity and mercy fostered and achieved in these schools.

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[177] Mitchell, Basil. How to Play Theological Ping-Pong and Other Essays on Faith and Reason. Hodder & Stoughton, Chapter 8, in Curriculum Studies Reader, Vol 4, Maryvale Institute, 1999, p8.
[178] Grace, Gerald. Catholic Schools Mission, Markets and Morality. RoutledgeFalmer: London, 2002, pxii

The strong sense of Catholic identity in pupils was achieved 'by immersing them in a richness of history, narrative and language'[179] that is the tradition of the Church. However, to counterbalance the narratives of the past which included the lives of the saints and martyrs there was also the cultivation of an awareness of the dangers of Protestant culture. Catholicism with the Church as the Deposit of Faith was the absolute truth from which all other religions and faith traditions deviated. Although Communism was also seen to be in direct opposition to the mission of the Church the system of capitalism was also criticised[180].

Although many faithful Church members emerged from these methods there is also a high profile given to non-conformists who went outside the forces Grace describes as 'ideological determinism, cultural conditioning and guaranteed intellectual and personal outcomes'[181]. It is interesting to note that Grace acknowledges that this one dominant image is an oversimplification because of the evidence that suggests that an unintended consequence of Catholic schooling was the formation of political radicals[182] on a scale that has a notable impact on the wider society. Grace argues that 'despite the dominance of images of conformity, there exists a rich imagery of rebellion, resistance and of unpredictable personal and intellectual outcomes'.[183] This suggests that the historical and cultural processes of the time, not inappropriate Catholic schooling, are correlating with, if not causing, the decline in religious faith and belief. Grace's textured account of Catholic Schooling in this period includes positive and negative images. Religious Education within pre-Vatican II schools had its strengths and weaknesses and reflected the influences in the wider society as well as the successes and failures of the Universal Church. The

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[179] ibid p68
[180] ibid p76-77
[181] ibid p65
[182] ibid p66
[183] ibid p65

Church acknowledges its 'mistakes, defects and over institutionalisations'[184] but the pre-Vatican schools were successful in instilling simple religious information and a religious and ethical consciousness. This formation was clearly focused on the conscience and closely shaped by the liturgy. The historical and cultural forces of the wider society exposed shortcomings in the area of teaching methods and charges of indoctrination dominated public and private perceptions.

Post Vatican II Schools

The GDC gives guidelines for religious instruction in Catholic schools. It recognises that this instruction is part of and completed by other forms of the ministry of the word.[185] It also recognises the different types of Catholic schools or at least speaks about them in a way that understands the relationship between Church and State in educational matters. Religious instruction should have a confessional character but in the context of state schools and non-confessional schools where the civil authorities impose the teaching of religion common to Catholics and non-Catholics it allows for an ecumenical character and inter-religious awareness.[186] It also allows for the context where religious instruction will have an extensively cultural character and teach knowledge of religions including the Catholic religion. If teachers give witness to a sincere respect for the Christian religion 'religious instruction maintains a true dimension of evangelic preparation'.[187]

The reforms of the Vatican Council (1962-65) reconfigured Catholic life and education. Traditional practices and observances were subject to processes of renewal, which had a mixed response and reception. As Grace points out there is a 'general consensus among writers that the Second Vatican council of the 1960s marked a cultural and religious

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[184] Ratzinger, Joseph Cardinal. *Salt of the Earth. The Church at the End of the Millennium.* Ignatuis Press San Francisco, 1997, p124.
[185] GDC No. 74
[186] ibid
[187] ibid

transformation within Catholicism'[188]. The impact of these transformations on Catholic schools is represented by a shift to a vision of education that included an increased dialogue with modern educational thought. This is confirmed in the study of catechetical stages and educational theories earlier in this Chapter.

Because research into Catholic schools lacks systematic enquiry and investigation one is left identifying the trends spurred on my interpretations of Church documents in localised contexts. These trends are marked by various polemics in the wider education debate that is taking place in English schools generally under successive governments. An incisive point of departure is the research of Arthur who gives a concrete focus on Catholic education policy and its outcomes in his formulation of models of Catholic schooling.[189]

Arthur extrapolates from the data of historical and the contemporary ecclesial documentation of the period and some complementary small-scale field work to pose the existence of the holistic, dualistic and pluralistic schools. These models of schools are the result of what the sociological perspective of Hornsby-Smith analyses to be: 'With general social and religious mobility and the dissolution of the distinctive Catholic subculture of the embattled fortress church there has emerged a general pluralism of belief and practice within the church. With this has come a radical transformation of accepted notions of religious authority'[190]. The ecclesial perspective analyses the post Vatican II society to be the product of 'an enormous loss of meaning, and the form in which the Church is present is also changing. The Christian society that has existed until now is very obviously crumbling. In this respect, the relationship between society and the Church will also continue to change, and it will presumably continue in the direction of a dechristianised

[188] Grace, Gerald. *Catholic Schools Mission, Markets and Morality.* RoutledgeFalmer: London, 2002, p55
[189] Arthur, James. *The Ebbing tide: Policy and Principles of Catholic Education.* Gracewing: Leominster, 1995. Chapter 7, pp 225-243
[190] Hornsby-Smith, M. The Changing Social and Religious Content of Catholic Schooling in England and Wales. In M Eaton, J Longmore & A Naylor (eds) *Commitment to Diversity: Catholics and Education in a Changing World.* Cassell: London, 2000, pp204-205.

form of society.'[191] The ambivalence towards religious authority as a form of rule by authoritarian methods and totalitarian structures persists in the stereotype of the 'embattled fortress church' of Hornsby-Smith. The idea that democratic models could be possible for the Church runs counter to the primal nature of Catholicism being founded on a hierarchy which means power from 'sacred origin'.[192] Arthur's types of Catholic schools are products of the forces for dechristianisation in society and are accompanied by ambivalent attitudes towards religious authority.

The holistic type is a continuation of the pre-Vatican II school. It is confessional and the Catholic faith perspective is integral to all aspects of school life from pastoral care to all aspects of the curriculum. Holistic ethos and character is the product of post-Vatican II principles and the product of 'A critical synthesis should occur between culture and the Catholic religious vision'.[193] The partnership between family, parish and school is vital to this synthesis. Other holistic markers include explicit policies to control admissions and teacher recruitment to support an explicit Catholic identity.[194]

Arthur's contention is that the holistic school has lost ground to the dualistic and pluralistic schools. A dualistic type is marked by a separation of secular and religious aims.[195] The pluralistic type is a complete accommodation to the inclusivity of other faiths and no faith at all[196]. Religious Education (RE) in these types of schools appears to be on a continuum from the holistic confessional curriculum with all its extra curricula activities that harmonise with an epistemology grounded in the tradition of Catholicism. The dualistic school occupies the mid ground on the continuum where RE is confined to a

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[191] Ratzinger, Joseph Cardinal. *Salt of the Earth. The Church at the End of the Millennium.* Ignatuis Press: San Francisco, 1997, p126
[192] ibid p190
[193] Arthur, James. *The Ebbing tide: Policy and Principles of Catholic Education.* Gracewing: Leominster, 1995. Chapter 7, pp 231
[194] ibid p231-235
[195] ibid pp227-228
[196] ibid pp229-230

detached department that competes alongside the full range of subject areas. The pluralistic school has shifted to a far extreme where RE is competing within its own subject area with other world religions and atheism. This continuum has seen the 'complete collapse of simple religious information'.[197] The ecclesial view of this continuum appreciates that religious educators 'rightly repudiated the idea that religious instruction is only information, and they rightly said that it is something else, that it is more, that the point is to learn life itself, that more has to be conveyed.'[198] The neglect of subject information and content for the sake of an attempt by educators to get pupils to like a particular style of life through the experiential has been unsuccessful in helping pupils to find out what Christianity is. This continuum of holistic, dualistic and pluralistic schooling is embedded in the historical and cultural forces that are dechristianising the wider society.

These types of schools find transparent echoes within the GDC and its guidelines for religious instruction in different types of schools. Allowance is made across a similar continuum from the confessional to the ecumenical to the world religions approaches.[199] The GDC goes further to state that students existentially are subjected to 'continuous change' and religious instruction is to be 'cognizant of that fact'[200]. In addition the 'particular Church and Episcopal Conference' are to discern the localised conditions to establish the proper guidelines for schools.[201]

The key question is whether this continuum has led, and is hastening the dissolution of Catholic Schools and their mission to pass on the Catholic faith? Arthur takes the view that this is the case. As Grace points out a vigorous debate is being conducted in the

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[197] Ratzinger, Joseph Cardinal. *Salt of the Earth. The Church at the End of the Millennium.* Ignatius Press: San Francisco, 1997, p125
[198] ibid p126
[199] GDC 74
[200] GDC 75
[201] GDC 76

Catholic communities of the UK and Ireland about what forms of catechetical knowledge and religious education are appropriate in the twenty-first century.[202] The consensus seems to be that on the one hand there appears to be a serious loss of Catholic identity through syllabi that have abandoned any serious engagement with the knowledge of Catholic teaching. On the other hand, there is the viewpoint that new forms of catechetical understanding and religious education must be found to meet the contemporary challenges of a global society, which is driven by fast-changing technical and market forces. The ecclesial view is that 'the central area of life today is that of economic and technical innovations....There –and in a very special way in the entertainment world of the media as well - language and behaviour are shaped.'[203] This central zone of human existence has a global audience where faith has been marginalized to a 'subjective form of religion ...or as a cultural factor.'[204]

This debate appears to give off a strong resonance of the Tamworth Reading Debate with which Newman engaged in the nineteenth century. The liberal and utilitarian tendencies have found an ascendancy in the twentieth century educational market place that has shaped the types of schools Arthur describes. In addition the dominance of these liberal and utilitarian trends have allowed 'the contours of class and of intellectual advantage' within Catholic schooling to develop in the form of Catholic Independent schools and Catholic Grammar schools. Successive educational reforms have brought state education and Catholic schooling to be comprehensive in nature although elements of a Catholic elitism still hold their ground.[205]

[202] Grace, Gerald. *Catholic Schools Mission, Markets and Morality*. RoutledgeFalmer: London, 2002, p62
[203] Ratzinger, Joseph Cardinal. *Salt of the Earth. The Church at the End of the Millennium*. Ignatuis Press: San Francisco, 1997, p126
[204] ibid
[205] Grace, Gerald. *Catholic Schools Mission, Markets and Morality*. RoutledgeFalmer: London, 2002, p70

The currency of the ideologies of market forces has continued to shape and contour Catholic schooling through the 1980s and 1990s. The future of Catholic schooling in its various forms is on the one hand said to be 'bright' because of its competitive placing in the public league tables of academic and test results.[206] However, others would disagree and interpret such criteria negatively because of orthodox ecclesial criteria that appear to be muted, weakened or the subject of indifference within Catholic schooling. The ecclesial view acknowledges that 'we have to assume that we will not be able to convert many in schools to the faith. But the students should find out what Christianity is; they should receive good information in a sympathetic way so that they are stimulated to ask: Is this perhaps something for me?'[207]

The images both positive and negative of post Vatican II schools now need to be examined from the perspective of RE syllabi. Having examined the tendencies, trends and dominant forces across different types of schools the investigation continues with a focus on programmes of learning in RE that have been developed, used and abandoned in the midst of the polemics of this debate.

Religious Education Programmes of Learning

Recently it has been observed that 'following the publication of the new Catechism of the Catholic Church there have been some rather better, but still patchy, RE programmes on offer now for the secondary sector. And we have, at last, some much clearer guidelines about what is to be taught as the minimum content of classroom RE, although in many places there is still a marked reluctance to test whether this is actually being carried out!

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[206] ibid p3
[207] Ratzinger, Joseph Cardinal. *Salt of the Earth. The Church at the End of the Millennium.* Ignatuis Press: San Francisco, 1997, p126

But tragically there remains a desperate shortfall of well trained Catholic teachers who can discuss and explain the Faith in a lively, balanced and orthodox way.'[208]

The RE programmes of learning that have been used in Post Vatican II Catholic schools for Keystage III are best represented by *Weaving the Web, ICONS and The Way, The Truth and The Life*. These programmes are symbolic of the forces that created them. These forces are Church Documents, Catholic Educational authorities at national and diocesan level, and last but not least RE teachers. Within the partnership of family, school and parish the Catholic school has fought for survival and development in the educational market place and clearly achieved a level of success in terms of academic attainment. However, the success of its RE programmes is not so clear.

Church documents acknowledge and make allowances for the range of conditions within which the Catholic school is situated. Local conditions are subject to diocesan adaptation. So how coherently has RE been taught and with what resources? As already noted in this Chapter many have questioned the provisional and partial approach of the post-Vatican II period.

Weaving the Web[209] is symbolic of the provisional and partial approach and caused a polarised debate that seriously divided the Catholic community. Redford points out that it was written 'to meet a situation in Catholic schools parallel to that in the state sector from 1944 to 1980'.[210] This situation was one marked by an increase in non-Catholic admissions, a decline in mass attendance and what appeared to be a more questioning approach to orthodox belief.[211] Arthur would perceive this to be the advent of the

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[208] Editorial. Catholic Schools: The Time To Decide. *Faith.* May/Apr Vol 37, No. 2, 2005, p5
[209] Lohan R & McClure M. *Weaving the Web.* Collins: London, 1988.
[210] Redford, John. Where do we go from here? *The Tablet.* 22 February 1992, p234-236.
[211] ibid

pluralistic school.[212] *Weaving the Web* was seen as suited to the diverse range of pupils who could be given a neutralised RE that was not driven by the confessional approach of the past. As a programme it shifted from being knowledge-based to process-oriented in keeping with the shifts in surrounding society. The abandonment of doctrine led to a human construct RE programme that 'became purely aspirational, appealing only to the feelings and the will, with little or no intellectual content'[213]. The neutrality it sought masked 'uncertainty about the nature of religious truth, and scepticism about the conflicting truth claims of various religions'[214] and led students to feeling more in harmony with the rejection of faith and belief that dominated the relativistic world around them.

The debate sharpened and refocused attention on the appropriateness of the relationship between Evangelisation, Catechesis, Religious Education. The distinctiveness and complementary nature of this relationship in the RE classroom is seen by the exponents of *Weaving the Web* as an opportunity for experiential learning that is in keeping with ecclesial guidelines, particularly the document *The Religious Dimension of Education in a Catholic School*[215]. The religious dimension is the critical factor in such a programme of learning that seeks to put RE teachers into a position to selectively use varied activities with pupils who are living in a pluralistic, multi cultural and multi faith community. By this style of programme heavily biased towards educational method, pupils will have a higher awareness of the religious features of life as a dimension.[216] This is the criteria of success or failure. The complexity of a genuine religious discourse was beyond the level of generalisation proposed in *Weaving the Web*. It failed to understand religious literacy as a progression and development from the simple to the complex as witnessed in other

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[212] see p200
[213] Editorial. Catholic Schools: The Time To Decide. *Faith.* May/Apr Vol 37, No. 2, 2005, p4
[214] Hulmes, Edward. *Commitment and Neutrality in Religious Education*, Chapman, 1979, p51-84
[215] Sacred Congregation for Catholic Education. *Religious Dimension of Education in a Catholic School.* 1988.
[216] Gallagher , J. *Soil For the Seed.* McCrimmons: Great Wakering, Essex, 2001, p296

curriculum subjects. Moving from a simple reader to more demanding areas of reading represents an initiation into the complexity of language.[217] Like other subjects Religious Education is not purely a sequential process as stage theorists proposed but a process that affirms the advantages of attempting to understand something demanding and complex.[218] Doctrine was replaced with an underpinning syncretism that brought new levels of confusion in subject content. This syncretism subsequently led to the abandonment of *Weaving the Web*.

This approach was vigorously resisted by those who supported a more orthodox approach that was confessional and knowledge based. Pluralistic conditions in society were seen as creating an even greater need for Religious Education to be intimately complemented by evangelisation and catechesis. RE had become a barometer of the tensions of the wider society and its intellectual and cognitive character decreased in proportion to the ascendancy of pluralistic experiential methodologies. The demands of pluralism in a democratic society led to partial concessions in education.[219] The cultural exchange of information in the forum of education is visualised as a form of cultural enrichment that includes world religions. 'The introduction of teaching about world religions in courses of religious education may be taken as an index of the will to recognise the fact of religious pluralism. The study of world religions, now well established, undoubtedly provides some of the most imaginative innovations in curriculum development.[220] But the reality is in programmes such as *Weaving the Web* that methodological priorities ignore the 'epistemological differences of cultural diversity'[221] have led to a confused indifference to the stream of human religious consciousness. Epistemological relativism interprets world religions as subjective human constructs rather than responses to the objective order of

[217] Hulmes, Edward. *Commitment and Neutrality in Religious Education*, Chapman, 1979, p51-84
[218] ibid
[219] McClelland, VA. (ed) *Christian Education in a Pluralist Society*, Routledge, 1988, pp86-100.
[220] ibid
[221] ibid

divine initiative that is absolute. Catholicism's primal origins re-present this objective

order in the teachings of the Church. Its sacramental design for life is individual and

communal and founded on an epistemology that is absolute.[222] Newman's epistemology

in the *Grammar* argued through the principles of perception, assent and inference, first

principles, conscience, certitude and illative sense demonstrate the necessity of the human

person to engage with this objective order through this design for life.

The relativistic epistemology of *Weaving the Web* would appear to be confirmed by the

insights of contemporary Catholic educators and parents educated in Catholic schools in

the seventies. 'From that education they have no common, or authoritative, vocabulary to

describe what they believe (or not) about the Eucharist, or about the sacrament of

reconciliation. And having no formal language with which to understand the sacraments,

their experience of them is shaky and undermined.'[223] Some Catholic parents have

responded through the development of Homeschooling: 'we want our children to have a

world view formed by their faith...their peers absorb uncritically this monochrome media

culture, and we're trying to provide a breakwater'[224]. An experiential RE curriculum has

not inspired the confidence of its consumers – pupils or parents. Hulmes captures the

widespread recognition that 'The truth is that a massive remedial course in the Christian

religion is now required to present young people with basic information about what

Christianity is'[225].

A level of balance was brought to the extremes of the debate by the publishing of

Curriculum Directory for Catholic Schools (RECD) by the Bishop's Conference of

England and Wales in 1996. It was produced to assist RE teachers to develop

appropriate Schemes of Work that reflected a commitment to the traditional partnership of

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[222] Ratzinger, Joseph Cardinal. *God and the World*. Ignatuis Press: San Francisco, 2002, p397-998.
[223] Watkins, Claire. That empty RE book. *The Tablet*, 05.10.2002.http://www.the tablet.co.uk
[224] Bertodano, Isabel de. Lessons in the Kitchen. *The Tablet*. 2 October 2004. p18-19
[225] Hulmes, Edward. *Commitment and Neutrality in Religious Education*. Chapman. 1979. p82-103

the home, school and parish and also to reaffirm the relationship between Evangelisation, Catechesis and Religious Education. The RECD draws its inspiration from the Second Vatican Council and subsequent documentation both local and universal. The Catechism is a source of renewal in the Universal Church and this is expressed locally by a description of the content of curriculum RE for Catholic Schools. It builds on earlier documents *What Are We To Teach?* and recognises the pioneering work done by RE Inspectors and Advisors in *Broad Areas of Attainment in Religious Education.*[226] A harmony between Church documents with their return to primary sources and the demands of state education and curriculum development has been attempted. This is represented by the structure imposed by Keystages and Levels of Attainment. Just as there are Attainment Targets for all subjects in the curriculum so to is there for Religious Education. A degree of correlation is sought between the core subjects in order to comply with assessment criteria.

The mission to hand on the faith to future generations is seen in the RECD as a balance between remaining faithful to the Gospel and to the teaching of the Church, and the requirements of religious education as a serious academic discipline. This balance is to acknowledge the problems and uncertainties of the personal faith encounter of young people, their families and teachers.[227] This suggests a tentative approach that is open to the criticism of the ambiguity and confused aims of a relativistic epistemology. The language used to express the aims of the document as a whole: to promote, to develop, to encourage, to foster[228], the faith is resonant of the lack of clarity in matters of faith that has marked the debate between content and process in RE. But is this tentative approach fully engaged with the cognitive capabilities and potentialities of the human person according to Newman's principles and arguments in the *Grammar*? Furthermore, is the

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[226] Bishop's Conference of England and Wales. *Religious Education Curriculum Directory for Catholic Schools*, 1996, p6.
[227] Ibid, p9.
[228] Ibid p10

structure of Key Stages and correlations with Levels of Attainment entirely compatible

with psychological theories that learning is not confined within stage theory and

development?

ICONS[229] and *The Way, the Truth and the Life*[230] are the programmes of learning currently

established within the RE classrooms. They are used separately or together in a

complementary way to meet the guidelines of the RECD. Both have their supporters and

critics. The debate appears to have shifted to an acknowledgement of the importance of

the cognitive capabilities and potentialities of the human person in the development of the

religious literacy of young people. However, there is still a certain residue of the debate:

content versus process, doctrinal information versus doctrinal formation.

ICONS has been applauded and criticised. It is seen as a clear advancement upon

Weaving the Web. Religious Education is seen to be 'a central and vital part' of the

Catholic School with the human person at the heart of its vision of Catholic Education.

Religious literacy is its prime concern and this is achieved through the relationship

between faith and life. Its primary purpose is to draw pupils into a systematic study of the

teachings of the Church in order to either deepen and enhance personal faith, or engage

with the truths of the faith for the first time. It makes no claims to be responsible for

explicit links with other subjects in the curriculum. This fits the criteria Arthur sets out for

the dualistic school. However, it is to contribute to the life of the Catholic School as a

catechetical community and complement the roles of leadership, partnership and

chaplaincy[231].   There are five components to each of the three units to be studied for each

year: Jesus Christ, the Church, the Human Person, the Sacraments and the Liturgical Year.

Each year one major world faith is included: Hinduism in Year 7, Judaism in Year 8 and

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[229] Martin MJ, White A, Brook A, Gray P, May Y & Walmsley D. *ICONS. A Religious Education Programme for 11-14.* Collins: London, 2001.
[230] *The Way The Truth &The Life.* CTS: London,
[231] ICONS. Teachers Resources. Collins: London, 2001, p3

Islam in Year 9. There is a structured presentation of theology integrated into each unit

of the programme with clear links to the Catechism, Scripture, experience and the Creed.

The role of questions on the part of teachers and pupils is given a certain prominence. RE

is delivered by its teaching and learning process of research, revelation and response[232].

This is an interactive process that engages, facilitates reflection, develops, assesses,

encourages, teaches, prepares, informs, measures, challenges, questions, supports.[233] Its

many activities provide the teacher with a cross section of resources that are potentially

differentiated for students of varying abilities.

However, its limitations are many according to its critics.[234] They cite weak subject

content and gaps, for example, no mention of original sin, soul, Fall, redemption, Satan,

sanctifying grace, infallibility, sacrifice of the Mass, mystical body, Ten Commandments.

ICONS is strongly influenced by educational theories and practice and to some extent

content and gaps can be explained by the implicit and explicit adoption of the Piagetian

stage by stage approach based on the readiness of pupils for certain concepts regarded as

beyond their developmental stage. However, ICONS is also influenced by Accelerated

Learning[235], the interactive language models of Vygotsky[236] and Blooms's taxonomy of

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[232] ibid p12

[233] ibid p11

[234] Fox, Rory. Icons: a troubled birth. *The Tablet*, p823, 17 June 2000. Lister, Simon. New RE for a new century. *The Tablet*, Educational Supplement. No 86, p178-179, 12 February, 2000. Icons versus The Way, *Mentor*, Sept/Oct 2000, p32-36

[235] Accelerated learning is about learning how to learn. It places emphasis on developing stimulating learning environments and positive personal states in order to optimise learning. By studying how the brain works teachers have adopted many strategies in order to manage the learning process more effectively. Deliberate attempts are made to connect to, and build upon, prior knowledge and understanding while presenting the learning challenge to come. Information is presented in visual, auditory and kinasesthetic modes and is reinforced through frequent forms of response. Caviglioli O & Harris I. *Mapwise*. Network Educational Press: Stafford. 2000. p6 & 11-12

[236] Vygotsky a contemporary of Piaget, was primarily interested in the study of language development. Unlike Piaget, he did not think that maturation itself could make pupils achieve advanced thinking skills. He believed that it was interaction with others through language that most strongly influenced the level of conceptual understanding. We learn from others of the same age and als of higher ages and developmental levels. This can be put into operation through scaffolding in the zone of proximal development. This refers to the gap between what a person can do alone and what they can do with the help of someone more knowledgeable or skilled than themselves. Learning is about cooperation and instruction and the main means of transmitting particular knowledge of a culture is through parents, peers, grandparents and teachers. Vygotsky stresses the importance of interaction with a living representative of the culture. *Key Stage 3*

educational objectives[237]. ICONS employs and endorses secular educational theory. Its epistemological foundations are not made explicit. The central role of the human person is acknowledged but from what perspective? Is it more conscious of human potential from the point of view of secular educational objectives? The programme *The Way The Truth and the Life* while conscious of secular educational objectives takes a slightly different approach.

The Way The Truth and The Life like ICONS is considered to have its strengths[238] and weaknesses. It is perceived by some Catholic educators as didactic and confessional and yet not doctrinal enough by others[239]. It shares much in common with ICONS following the REDC and concept of Level Descriptors or Qualifications and Curriculum Authority (QCA) Attainment Targets. The targets aim to separate learning about and learning from religion. The methodology has a clear focus on Revelation. God's initiative is the point of departure for most if not all RE lessons but it is acknowledged there are occasions when in order to fully engage pupils experience is an appropriate starting point. However, Revelation – God reveals Himself - ensures that the revealed nature of the Christian faith is respected.[240] The next stage in the methodology is the Church as the bearer of God's revelation. From here the focus proceeds to the two aspects of the church's response to God's revelation: Celebration and Life in Christ. The pupil books are attractive and appealing to pupils with their simple confessional format that follows a clear structured

National Strategy Pedagogy and Practice: Teaching and Learning in Secondary Schools. Unit 11: Active engagement techniques. DFE, 2004, P20-21
[237] Bloom's taxonomy is a classification of levels of intellectual behaviour important in learning. It classifies cognitive learning into six levels of complexity and abstraction which progress from the lower to higher levels: 1. knowledge, 2. comprehension, 3. application, 4. analysis, 5. synthesis, 6. evaluation. 1=lowest, 6=highest *Key Stage 3 National Strategy Pedagogy and Practice: Teaching and Learning in Secondary Schools.unit 7: Questioning.* DFE, 2004, P19-20
[238] Shetcliffe, Theresa. View of a Head of Department. The Way, The Truth and The Life. *Networking*, April, 2001, p33.
[239] McLeod, Daphne. The CTS Primary Religious Education Syllabus. *Mentor*. 2002, p47-50
[240] The Way The Truth The Life. Teacher's Book. CTS: London, 2000. p8

format[241]. The theology in the Teachers' Books accompanies lessons clearly informing the lesson content. While it does not have the range of activities that reflect educational theories that ICONS employs it clearly has value as a complementary resource. Its epistemology is not as diverse as that of ICONS yet it has a clear strength of its explicit and unambiguous doctrinal content. Both programmes clearly complement one another and fill the relativistic vacuum of the past but yet lack a grasp on the future.

Do these programmes support the capabilities and potentialities of the human person according to the arguments and principles of Newman's *Grammar*? Is there any evidence of an engagement between the depth of knowledge that defines Catholicism and the full range of the capabilities and potentialities of the human person? Are these programmes based on outdated modes of educational theories? Newman's parameters in the *Grammar* meant education 'to faith, for faith, by the processes of faith' within which commitment was made to a personal God who can be approached to a considerable degree by reason. This was implicit in his concept of 'assent'. This education is a process of life-long learning that is intentional and directed from its outset, driven by the structures of the human person that search for the objective order that is detected in the causal texture of information. The detection of what is true and what is false is impossible within the parameters of the current programmes of teaching and learning in RE. The RE programmes reviewed would not make such claims about the human person. Still under the influence of the cultural shifts of the twentieth century there appears to be a marked lack of confidence in doctrine to master changing situations and circumstances.

Newman understood historical processes as well as the internal workings of the human person to the extent that his principles and arguments that emerged from the Oxford

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[241] It is noted by the author that this RE programme with its clear structured format has been found to be very effective in an inner city London Catholic comprehensive where behaviour management is a day to day challenge. A Head of Department has reported the information and activities have been an effective management tool getting pupils settled and working quickly.

Movement find a special resonance in this time of the acceleration of world history. The threats that press existence have brought the idea of the end of time much more sharply into the field of vision[242]. The debate within which this study is situated has taken account of this field of vision in order to see beyond cultural and philosophical shifts of specific periods to the original apostolic pattern and its primal authority. An epistemology that does justice to the interior life of pupils requires an adequate anthropology, dynamic educational theories and a models of Catholic schooling that are true to ecclesial depth structures rather than the broad and shallow usefulness of the utilitarian paradigm that dominates education in contemporary British society. This is the reality within which Catholic schools have to survive, flourish and innovate.

Therefore the uniqueness of Catholicism as a living religion gives heart to a utilitarian British society imposes on RE programmes the necessity of giving pupils opportunities to explore 'Can I believe as if I saw?' The role of the RE teacher therefore is one of translating the whole world of 'abstract concepts in such a way that it also said something to a child'.[243] This is more than 'cobbling something together from textbooks'[244]. It means placing 'as much of the material as possible in a clear relationship to the present and our own struggles'.[245] RE programmes and their teachers have an inherent requirement to not only be immersed in their subject content but also to be a living witness to the primal agreement upon which Catholicism is founded. The parameters of Newman's philosophy of religion understand how to access the universal categories by the principals of perception, apprehension, assent and inference, first principles, conscience and the illative sense. These principals operate through the dynamic processes of the

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[242] Ratzinger, Joseph Cardinal. *Salt of the Earth. The Church at the End of the Millennium*. Ignatuis Press: San Francisco, 1997, p277
[243] ibid p64
[244] ibid
[245] ibid

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interior life. The following Chapter details the qualitative methodology by which these

principals and their processes are investigated.

CHAPTER FOUR

METHODOLOGY

The purpose of this Chapter is to delineate the overall design of the study. This study examines how pupils develop their faith with reference to Newman's six arguments (outlined in Chapter 2). The impressions the mind receives of revealed truth, according to Newman, forms a real and permanent inward knowledge that may be recognised implicitly or explicitly by those who possess it. This recognition is considered by Newman to be an insight into the act of assent to religious belief before it can be understood and explained. In this study this act of assent is examined in pupils - do they assent to religious belief before it can be understood and explained by them?

In selecting Wojtyla's philosophical method for this study, its provision of a phenomenological and metaphysical understanding is well suited to examining how pupils develop their faith with reference to Newman's six principles (outlined in Chapter 2).

Conceptual Justification

The predominant method adopted in this study is the phenomenological approach. Newman describes his own practical method for the *Grammar of Assent* as one that tests patterns of thought and behaviour in their own life world[1]: 'Egotism is modesty in metaphysical discussion – for in so obscure a matter all one can do is to give one's own experience, without daring to say that one has found out truths which will

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[1] Life world is a phenomenological term introduced by Husserl to identify the world of pre-theoretical experience which is also that which allows us to interact with nature and to develop our own cultural forms. Moran, Dermot. *Introduction to Phenomenology*. Routledge: London, 2003, P181

approve themselves to all. Therefore this work [is] in the first person and personal.'[2]

He goes further to state in the *Grammar* (347-349):

'such as I am, it is my all; this is my essential standpoint...there is no medium between using my faculties, as I have them, and flinging myself upon the external world according to the random impulse of the moment, as spray upon the surfaces of the wave, and simply forgetting who I am....If I do not use myself I have no other self to use...What I have to ascertain is the laws under which I live. My first elementary lesson of duty is that of resignation to the laws of my nature, whatever they are; my first disobedience is to be impatient at what I am, and to indulge an ambitious aspiration after what I cannot be, to cherish a distrust of my powers and to desire to change laws which are identical with myself...Truths such as these....are illustrated by what we see in universal nature...Man is the highest of the animals and more indeed than an animal, as having a mind; that is, he has a complex nature different from theirs, with a higher aim and a specific perfection; but still the fact that other beings find their good in the use of their particular nature, is a reason for anticipating that to use duly our own is our interest as well as our necessity.'

Newman's method in the *Grammar* displays certain classical features of what has come to be known as phenomenology. Although Newman is working from his own distinctive tradition (see Chapter 2) a phenomenological attitude permeates his method adopted for the *Grammar*. What he is saying here is that his standpoint is the totality of the person that he is. It is from this totality that he measures and probes his experience of the life world as one who seeks the laws of that life world. The laws of his nature are a reflection of universal laws. Both sets of laws have a concurrent aim and a specific perfection. Finding the good means using the particular nature, attributing to it nothing that is not in its nature or capability. Newman says this is

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[2] Newman, JH. *Papers of 1857 on Mill's Logic.*

what holds human attention; it is first and foremost what human nature is interested in. He goes further to state that the indispensable nature of this interest in the good is a natural law, which governs all human action.

Newman in the nineteenth century anticipates philosophical developments in the twentieth. The phenomenological attitude in philosophy has its roots in Platonism and although it is to find its fullest expression and articulation in German and continental philosophy, 'traces of it can be detected in Berkeley, Hume and in other British empiricists'[3]. Like his English and continental contemporaries, Newman reacted to the constraints of his time and the restrictions placed on knowledge by abstract reasoning. His pivotal role in the Oxford Movement bears witness to the reassertion and realignment of subjectivity as a legitimate and credible source of knowledge. 'Newman's own sensitivity to the personal and experiential elements in human reasoning can be seen to belong to a wider movement away from the objectivity and rationalism of the Enlightenment.[4]' Subjectivity in phenomenology is consciousness objectified. 'The subjectivity, then, that was so pronounced an emphasis of Newman's thought had to be purified of the egocentric subjectivism that threatened both objectivity and reality[5]'.

The first person and personal methodology Newman adopted is intended to allow the facts to speak for themselves to the point of bringing objectivity to the subjectivity of human experience. The self-awareness of the subjectivity (the first person and the personal) of human experience in itself brings objectivity through the self in its act of rigorous self-examination. The subjective fact of thinking is to be treated as true in

[3] Smith, B & Smith DW (eds) *The Cambridge Companion to Husserl* Cambridge University Press: Cambridge. 1999, p11.
[4] Ker, Ian. *The Catholic Revival in English Literature, 1845-1961*. Gracewing: 2003, p32
[5] ibid. p33. See Chapter 2 for full discussion of Newman's links to phenomenology.

itself. It is these aspects that appear to be in the style of philosophical thinking set by phenomenology.

The term phenomenology arose in the middle of the eighteenth century and has since been developed by a number of philosophers. Although Newman was not explicitly influenced by the German sources[6] that gave rise to phenomenology, he is investigating in a style that shares some of its classical features as well as its diversions.

The seminal philosopher Husserl (1913-1976) predominant in the field, attributed new meaning by his 'Science of Consciousness'. Husserl brought the subjectivity of the human person centre stage in reaction to the concerns and constraints of the eighteenth and nineteenth century mainstream philosophy. Husserl had received a profound intellectual stimulus from Franz Brentano's vision of philosophy[7] as an exact science. The influence of Aristotle on Brentano led him to reformulate Aristotle's conception of intentionality and examine 'the peculiar kind of self-evidence of mental states'[8] which yielded clearly demonstrated truths. Brentano went on to emphasise an intentional structure whereby acts are in intentional relations to their objects[9]. Brentano's descriptive psychology of consciousness anticipates many of the themes of phenomenology but it is Husserl who conceived of a science of the essential structures of pure consciousness with its own distinctive method[10].

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[6] Sillem E. *The Philosophical Notebook*. Vol 1. P228 see full discussion Chapter 2.
[7] Newman met Brentano in Liverpool in 1872 during visits to England. Brentano opposed the teaching on infallibility which also led him to oppose other of the Church's doctrines. He withdrew from teaching in a monastery in Munich in 1872 and resigned from the priesthood in 1873 offically renouncing his faith. Moran, Dermot. *Introduction to Phenomenology* Routledge: London, 2003, p29. Newman left no detailed record of this meeting in his Letters and Diaries but the meeting iteslef demonstrates that Newman was conversant with the phenomenological spirit that was permeating philosophy on the continent and was to find its formulation in the work of Husserl.
[8] Moran, Dermot. *Introduction to Phenomenology* Routledge: London, 2003. p23
[9] ibid, p59
[10] ibid, p60

Phenomena (things, objects) are studied as they present themselves in consciousness as immediate experiences. The word 'phenomenon' comes from the Greek verb 'to appear'. Phenomenon can be perceived and observed with the senses and the mind. Husserl endeavoured to reduce the perception of phenomena to their essence through a study of consciousness. Edith Stein, Husserl's assistant, defines the goal of phenomenology in her doctoral thesis[11], 'to clarify and thereby find the basis of all knowledge. To reach this goal it considers nothing that is in any way 'doubtful', nothing that can be eliminated.' Newman himself questions German philosophers because of their propensity to try and reduce all philosophy down to one principle[12] nevertheless, Newman's *Grammar* and its style of investigation is reactively grappling with the same problematic terrain as Husserl.

To understand Woytla's philosophical method in this study, Husserl's achievements and their historical, linguistic and conceptual context must be taken into account[13]. These achievements have been identified as the re-appropriation of the domain of subjectivity as the source of all meaning and being, a discussion of the origin of arithmetic, a critique of logic and psychology and a general phenomenological philosophy that extends to a full transcendental idealism.[14] Husserl is a seminal philosopher because his philosophy provides the basis for further development. Paul Ricouer[15] remarks: 'All of phenomenology is not Husserl, even though he more or less is its center..in a broad sense phenomenology is both the sum of Husserl's work and the heresies issuing from it.' As Ricouer goes on to explain phenomenology is in no

[11] Stein, Edith. *The Problem of Empathy*. ICS Publications: 1989, p3.
[12] Sillem, Edward. *The Philosophical Notebook, Vol II*, p228 Newman considered that the German philosophers since the time of Kant had gone astray in constructing their system of metaphysics, because of their obstinate assumption that all things must be reduced to one principle; he added in brackets that this assumption is 'against my lifelong conviction'. See full discussion in Chapter 2.
[13] Buttiglione, Rocco. *Karol Wojtyla. The Thought of the Man Who Became Pope John Paul II*. Wm. B Eerdmans Publishing Co: Cambridge p270
[14] Moran, Dermot. *Introduction to Phenomenology* Routledge: London, 2003. P187
[15] Ricoeur, Paul. *Husserl An Analysis of His Phenomenology*. Northwestern University Press: Evanston, 1999, p3.

way a 'sharp mutation' in philosophy. It 'continues the transcendental of Kant, the originary of Hume, and the doubt and cogito of Descartes'[16].

Wojtyla is using Husserl for his own purposes: 'it is not difficult to discover in his writings this or that Husserlian idea. In such instances, however, while his own thinking may be prompted by a Husserlian text, and while the intellectual proximity might be considerable, he retains his independence of judgement'[17]. Wojtyla designs a personal path specifically working from Husserls' *Logical Investigations* and is markedly influenced by Husserls's idea of the 'life-world'[18].

The following steps of Husserl's method are made prominent in order to place the conceptual justification of this study, employing Wojtyla's method, within a continuing philosophical tradition that acknowledges Husserl's achievements but deviates to embrace the work of Max Scheler, Roman Ingarden, Edith Stein and Karol Wojtyla. Wojtla's personal path is represented by these philosophers who distinguished themselves from Husserl as 'he moved towards a pure philosophy of consciousness which ultimately becomes a new form of transcendental idealism'[19]. This personal path aligns itself with a philosophical attitude and method that seeks realism.

Wojtyla searches for a way to articulate how objective reality enters the subjective consciousness of a person without compromising its truth value. Just as Newman rejected the starting point of subjective private judgements in favour of a method that is sensitive to the personal and experiential elements of cognition by adopting a

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[16] Ibid. p4
[17] Buttiglione, Rocco. *Karol Wojtyla. The Thought of the Man Who Became Pope John Paul II.* Wm. B Eerdmans Publishing Co: Cambridge p272
[18] ibid
[19] ibid

phenomenological attitude in the *Grammar*, so too does Wojtyla. The method they are both adopting is described by Husserl: 'How can that which is intrinsically objective become a presentation, and thus, so to speak, something subjective? What does it mean to say that an object exists both in "itself" and "given" in knowledge? How can the ideal nature of what is universal, {for example} a concept or a law, enter the stream of real mental events and become an item of knowledge for a thinking person?[20]'

The individual separations from Husserl by his pupils Max Scheler, Roman Ingarden, Edith Stein paved the way for Wojtyla to reach the articulation of the method that is used in this study. It is this study's intention, as it was Husserl's, to achieve 'systematic coherence in the theoretical sense, which means finding ground for one's knowing, and suitably combining and arranging the sequence of such groundings...the realm of truth is no disordered chaos, but is dominated and unified by law.'[21] Husserl's articulation proceeds step-by-step in the following manner:

Step 1

The principle of the pre-suppositionless starting point. This meant for Husserl the careful description of phenomena themselves, to be attentive to only what is given in intuition. As a mathematician he describes the intuition of $2+2 = 4$ as a model for similar intuitive fulfilments that occur in many types of experience. 'Its aim is not to explain knowledge in the psychological or psychophysical sense as a factual occurrence in objective nature, but to shed light on the Idea of knowledge in its constitutive elements and laws. It does not try to follow up the real connections of coexistence and succession with which actual acts of knowledge are interwoven, but

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[20]Husserl Edmund. *Logical Investigations Vol II*. Section II of the Introduction. Cited in Smith, B & Smith DW. (eds) *The Cambridge Companion to Husserl*. Cambridge: 1999. p443
[21] Husserl, Edmund. *Logical Investigations. Vol I*. Routledge: London, 2001.p18

to understand the ideal sense of the specific connections in which objectivity of knowledge may be documented'[22]. In this way the method allows access to 'the essential structures of pure experiences and to the structures of sense that belong to these'[23].

Step 2

The suspension of the natural attitude: Bracketing. The phenomenological *epoché* comprises a number of steps that carry out reductions and alterations of viewpoint in order to isolate the central essential features of the phenomena under investigation. This takes the form of bracketing or the putting aside all of scientific, philosophical, cultural and everyday assumptions[24]. Husserl uses mathematical analogies to make this clear: it is like putting brackets around an expression in an equation (eg. $2 + 2 = (8 \div 4) + 2$) which allows one to employ an expression without subjecting what is inside the brackets to the operations going on inside the brackets[25]. A minus sign can be put in front of some formula, or an index can be put on a number to radically change the way it is viewed (eg 27 as 3^3). In this way different essential features of a number can be displayed while the original value of the number has not changed[26].

Theoretically, Husserl is putting subjectivity centre stage by controlling for distortions and stripping numerical and linguistic acts to their essence. What he does achieve is a meticulously detailed mapping of subjectivity in the face of the criticism that what is subjective is too unreliable to provide an authentic grounding for a science of consciousness. Consciousness for Husserl is the cognitive. He defined the subjective in terms of knowledge: All knowledge is subjective means that all factual knowledge

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[22] ibid. p178
[23] ibid.
[24] Dermot Moran in *Introduction to Phenomenology* Routledge: London, 2003, p11 describes this process as like 'being put out of court (in a manner not dissimilar to that of a member of a jury who is asked to suspend judgements and the normal kinds of association and drawing of inferences in order to focus exclusively on the evidence that has been presented in court).'
[25] Moran, Dermot. *Introduction to Phenomenology* Routledge: London, 200, p149
[26] Ibid. Moran cites *Ideas I, 31, 59; Husserliana Series*

is merely the knowledge of the facts of consciousness. The subject as the ultimate source of knowledge means that the subjective fact of thinking is to be treated as true in itself, not as true for the person only. To begin with oneself and to proceed through the rigorous self-examination of bracketing, leads to objective knowledge. Like Newman in the nineteenth century, Husserl in the twentieth century is seriously concerned with the threat of fragmentation of knowledge and the ascendancy of relativism. Husserl sees phenomenology as a way of doing philosophy that will engage epistemology and how subjectivity transcends itself to reach the objective world.

Step 3

The Life-World. The problem of objectivity is resolved for Husserl by the *epoché*. This is the suspension of all intentions and convictions of the natural attitude. It is an operation of reduction, which reveals intentional structures. The structures of sense that belong to the performance of reduction are called 'constitution'. Subjectivity gives sense and intention to the act[27]. This is how objectivity is constituted out of subjectivity. The role of the ego is one that is given and constituted by thinking and acting. The self-experience of the ego is elementally that of Descarte's *cogito* where the action is one, where the metacognitive activities of rethinking the whole world is achieved by subjectivity. They take place within the subject. Husserl's transcendental ego draws things towards it similar to a magnetic pole by an operation he calls *constitution*[28]: the ego is the identical subject functioning in all acts of the same stream of consciousness; it is the centre whence all consciousness life emits rays and receives them, it is the centre of all affects and actions, of all attention, grasping, relating, connecting.'[29]

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[27] compare Newman's illative sense
[28] compare Newman's interest and necessity
[29] *Ideas II, 25, 112, Husserliania IV 105* cited in Moran, Dermot. *Introduction to Phenomenology* Routledge: London, 2003, p172.

Husserl's transcendental idealism is the point in his phenomenology where his successors deviate although at this stage his student, the Polish philosopher, Roman Ingarden, understands Husserl's definition of the ego to be part of his realist phase. Edith Stein also considers this definition as compatible with her conception of the incarnate self as a person.[30] These important students of Husserl deviate to take the path towards phenomenological realism.

Step 4

Intersubjectivity.

The influence on Husserl by another successor, Max Scheler, is implicitly apparent in Husserl's talk about persons and their intersubjective communal groupings.[31] Humans as intentional and rational beings are also constituted by other egos and other minds. This is a way of accounting for the experience of the other and its constituting operation beyond an enclosing subjectivity.

Husserl introduced the idea of empathy, the subject of Edith Stein's doctoral dissertation. Empathy with others is the manner I am able to read into another's actions, as an expression of inner states analogous to my own. Empathy is for Stein as it is for Husserl : 'an act which is primordial as present experience though non-primordial in content'[32]. It is also reflexive or reiterated sympathy in that an original experience returns as an empathised one.[33] The problem is not: how do I interpret the other but how is the other to interpret me[34]? Interpretation is the cognitive concern of consciousness.

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[30] Ibid; also Stein, Edith. *The Problem of Empathy*. ICS Publications: 1989, p108.'Person and world ..were found to be completely correlated.'
[31] *Ideas II, 25, 112, Husserliania IV 105* cited in Moran, Dermot. *Introduction to Phenomenology* Routledge: London, 2003, p173.Stein writes in *Knowledge and Faith*, ICS Publications: Washington, 2000, p8, 'Others influenced him along hidden routes, probably without him being quite aware of it..'
[32] Stein, Edith. *The Problem of Empathy*. ICS Publications: 1989, p10.
[33] Ibid, p18
[34] ibid, p88

Husserl introduces the concept of the life-world as a source of pre-theoretical experience which also allows us to interact with nature and to develop our own cultural forms. All truth and meaning is grounded in a transcendental subjectivity which relates spirit to nature as part of a universal invariant structure of the life-world.

Husserl's prominence in this study's conceptual justification aims to incorporate a style or method of philosophy that includes the role of intentionality, the operations of reduction or the bracketing of the *epoché*, his concepts of the life-world, time and personal identity. Husserl's classical phenomenology became a movement and proceeded to be developed by a number of philosophers. Roman Ingarden and Edith Stein have been described as 'disciples' of Husserl but as mentioned above, adhered to a path to the realism they understood to have been prior to Husserl's transcendental idealism.

Max Scheler, like Ingarden, had a marked interest in the problems of the ethical life and this was the impetus that led him away from Husserl.[35] Scheler's development of the phenomenological method or style of philosophical thinking sought to replace the formalism of Kantian ethics and its absolute commands with a system of values that is imbued with affectivity. By the analysis of experience Scheler was able to isolate and identify a system of hierarchical values. The individual and the experience of values is the 'essential point of reference of personal experience'.[36] In addition, Scheler, like Edith Stein, identifies the faculty of empathy and of sympathy as the intersubjective link that draws the person out of an enclosed subjectivity.[37]

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[35] Buttiglione, Rocco. *Karol Wojtyla. The Thought of the Man Who became Pope John Paul II*. William B Eerdmans Publishing Company: Cambridge. p55
[36] ibid p55.
[37] Ibid p56

Scheler's achievement was to retrieve the possibility of knowing the other as the other, the possibility of sharing the experience of the other as the other, and the possibility of receiving through this intersubjectivity, an objective reality which is implied in the relationship between subjects.[38] The subject of classical phenomenology was the source of cognitive and emotional contents to be abstracted through the *epoché*. Scheler succeeded in making the person centre stage as a unique individual open to reality through sympathy.

Karol Wojtyla, a Polish philosopher and priest, attracted to phenomenology (as were many other Catholic continental philosophers), carried out a study of Scheler's system of values in his habilitation thesis *Evaluation of the Possiblity of Constructing a Christian ethics on the basis of Max Scheler's System*. Scheler developed and reformed the phenomenological method to accommodate his system of values. Wojtyla also develops and reforms the phenomenological method or style of philosophical thinking in order to further his dialogue with modern philosophy. He is not creating a sharp mutation but deviating to accommodate the expanding tradition of Catholic philosophy and its concern with 'seeking an understanding of the world as a basis for correct behaviour in the world'[39]

Wojtyla was considerably influenced by phenomenology[40] in his dialogue with modern philosophy. He works from traditional Catholic sources, specifically Thomism, but uses phenomenology to develop a method or style of philosophical enquiry that is derived from a Christian anthropology in a way that is useful for this

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[38] ibid p57
[39] Stein, Edith. *Knowledge and Faith*. ICS Publications: Washington, 2000, P35
[40] For a full discussion refer to Rocco Buttiglione's book *Karol Wojtyla, The Thought of the Man who Became Pope John Paul II* Eerdmans: Cambridge, 1997, p270-278

present study. The culmination of his philosophical works is found in his book *The Acting Person.*[41]

The book, described as proposing a 'hermeneutic of human existence'[42], is structured with an introduction and four parts. The methodology is set out in the Introduction where Wojtyla defines experience and his use of induction, which is compatible with the Aristotelian tradition as well as appropriating a phenomenological style of investigation. He then proceeds to explore the fundamental dimensions of human existence through the prism of the 'act' of the person. These dimensions include the consciousness and causality of the person, the transcendence of the person in action, the integration of the person in action and participation.

It is through these themes that Wojtyla brings to fruition an enlightenment from his persistent dialogue with traditional Catholic sources, modern philosophy and psychology and his experience of history. The Christian anthropology set out in a hermeneutic way is proposed in the midst of the twentieth century that because of its secularised preoccupations in modern culture rejects the possibility of a Christian philosophy[43]. The classic theory is one of *'persona* and the human soul'[44] whereas its replacements with self, the subject, the ego and the individual set the philosophical categories of being outside the spiritual experience of the unique sources of Christian experience.[45]

[41] Wojtyla, Karol. *The Acting Person.* Trans. Andrzej Potocki, 1979. http://www.personalism.net.

[42] Buttiglione, Rocco. *Karol Wojtyla, The Thought of the Man who Became Pope John Paul II* Eerdmans: Cambridge, 1997, p118

[43] Kupczak, Jaroslaw. *Destined For Liberty. The Human Person in the Philosophy of Karol Wojtyla/John Paul II.* CUA Press: Washington, 2000, p81

[44] ibid p94

[45] Schmitz, Kenneth. *At the Centre of the Human Drama. The Philosophical Anthropology of Karol Wojtyla/Pope John Paul II.* CUA Press:Washington, 1993. p39-40

The Acting Person attempts to reclaim the rich, metaphysical sense of the person[46] by focusing on the person and the act within the domain of consciousness. A brief summary of the key points of this Christian anthropology are outlined below:

1.   Action reveals the person and the person is the source of moral values.

2.   Intentionality is identified in the cognitive relation between the person and the act. Self-knowledge establishes the person as the object of actions and the mirroring of a reflective consciousness creates an awareness of these actions as our own. In this way objective knowledge becomes subjectivised.

The human person experiences the self as the cause of their own actions and from this resulting efficacy are led to the objective order of being[47]. Wojytla reaffirms the Aristotelian-Thomistic principle of the person as both the cause and recipient of his/her own actions. It is noted here that Newman also describes the notion of causation as one of the first lessons the human person learns from experience and identifies it as a notion of power combined with a sense of purpose and an end.[48]

The active and the passive nature of the act in the person is described as: 'The two structures, that in which man acts and that in which something happens in the man, cut across the phenomenological field of experience, but they join together and unite together in the metaphysical field.'[49] Wojtyla's anthropology reveals its inclusive totality by his theory of the subconscious. This theory firstly states that the subconscious clearly shows the potentiality of the subject, secondly, that the inner continuity and cohesion of the subject makes the transitions between the non-

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[46] ibid

[47] Wojtyla, Karol. *The Acting Person*. Trans. Andrzej Potocki, 1979. http://www.personalism.net. Chapter 2

[48] Newman, John Henry. *An Essay in Aid of a Grammar of Assent*. Clarendon Press: Oxford, 2000. No 66. See for further discussion Chapter 2.

[49] Wojtyla, Karol. *The Acting Person*. Trans. Andrzej Potocki, 1979. http://www.personalism.net Chapter 2 p9

conscious (natural vegetative state), the conscious and the subconscious through the threshold of consciousness that divides but also connects them. Thirdly, the historical dimension of the human subject is critical to interpreting the continuous flow of the stream of contents that marks the subject's internal history. Finally, the sub-consciousness reveals a hierarchy of human potentialities. The dynamic nature of the drive towards consciousness demonstrates that this is where appropriate fulfilment of the human person resides.[50]

Metaphysical reduction integrates the human nature and reveals unity and identity but it is consciousness that is the sphere of self-realisation. This is the innermost dimension of Wojtyla's analysis: 'Having come substantially into existence, man changes one way or another with all his actions and with all that happens to him: both these forms of the dynamism proper to him make something of him and at the same time, they, so to speak, make somebody of him[51].' In this way the metaphysical analysis brings into prominence the changes and transformations of becoming. The act is the indirect instance by which these can be identified.

The human person is placed within the domain of consciousness through action and experience. Consciousness has subjective and objective dimensions. These dimensions reveal to the ego of that person a permanent inward knowledge. This knowledge is attained through the good in self and in others. Every act contains a judgement through the conscience that reveals the additive effects of good and bad. This is how the person is constituted and revealed not only to themselves but also to others[52].

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[50] ibid Chapter 2 p20
[51] ibid Chapter 2 p21
[52] Ibid. Chapter 3,4 &7

The psychosomatic subjectivity of the human person uncovers interior processes that are indexed to exterior norms through experience.[53] Understanding the person from the inside is critical for Christianity because of the necessary intimate relationship with God as Creator. In Genesis, the creation of the human person in God's image is an objective event but also a subjective insight. What is objective has to be experienced in an objective way in order for each person to make truth his or her own. To be made in God' image begins the mirroring function of the conscience. This reflective mirroring that finally becomes reflexive creates the inward knowledge: 'it is one thing to be the subject, another to be cognised (that is, objectivised) as the subject, and a still different thing to experience oneself as the subject of one's own acts and experiences.'[54]

Every act that produces the desired effect results in self-determination. The person is not passively powerless but increasingly actively powerful in the arena of acting. The clear links that the person is able to make between the cause or motive of an act, and the outcome of the act itself, configures patterns of psycho-somatic dynamics that are governed by a drive towards unity.[55] This unity is not only within the self and the body but also within the relationships with other. The self-giving of oneself through action to oneself is incomplete without the self-giving of oneself to others within the intimate personal relationships of marriage and family as well as cooperative relationships with the community. This is Wojtyla's intersubjective participation[56] in which a vision unfolds of sexuality, marriage and society interwoven in a civilisation

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[53] ibid Chapter 5 & 6
[54] ibid
[55] ibid Chapter 6
[56] ibid Chapter 7

of love.[57] The method of induction and reduction has isolated the person and the act and made the transition from the particular to the universal.

The lived experience of the human person seen through the prism of 'the act' is arrived at in piecemeal fashion in a number of other books and publications. In an essay *The Problem of the Will in the Analysis of the Ethical Act*[58] Wojtyla makes the case for the proper interpretation of the lived experience as one that surpasses the disproportionate Kantian emphasis on practical reason and its 'Cartesian tendency to objectify only what could be known in a clear and distinct way'.[59] Equally he sees Scheler's ethics of values, while partially accurate in its attention to the role of emotions and feelings neglected by Kant, as disproportionate response to the problem of identifying the source of motivation. 'Scheler replaces the Kantian *a priori* imperative motivation with *a priori* emotional motivation, and so instead of an ethics of pure duty we have in Scheler an ethics of pure value.'[60] To reach beyond these partial and provisional theories Wojtyla grounds his analysis in Thomistic terms: 'St Thomas based his view of the human act on Aristotle's theory of potency and act, a theory by which the philosophy of being explains all changes that take place in beings...A conscious act is for St Thomas not merely a stage upon which ethical experience is enacted. It is itself an ethical experience because it is an act of will.'[61]

To reach this position Wojtyla appropriates insights from Church tradition, classical philosophical and modern psychological sources. Husserl's eidetic reduction is seen in the context of psychological studies that identify the act of will as 'an intuitive

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[57] Gneuhs, Geoffery (ed) *The Legacy of John Paul II. His Contribution to Catholic Thought.* Herder & Herder: New York, 2000, Chapters 3 & 4
[58] Wojtyla, Karol. *The Problem of the Will in the Analysis of the Ethical Act.* 'Zagadnienie woll w analizie aftu etycznego' *Rocczniki Filozooficzne* 5.1 Lublin Lectures:(1955-57): 111-135. Trans.from the Polish by Theresa Sandok. http://www.personalism.net
[59] ibid p1
[60] ibid p4
[61] ibid p8

moment which is characterised by intense bodily tension, and a dynamic moment which involves a sense of effort'.[62] Wojtyla acknowledges that phenomenology is 'much in harmony with experience...[and]..can indirectly assist us in overcoming certain errors in views of the will that arise from an improper relation to the empirical facts.'[63] However, the final step of interpretation lies elsewhere. Phenomenology is instrumental in setting up a hermeneutic and this is what is proposed in *The Acting Person*.

Wojtyla appropriates the phenomenological method to the extent that he deviates not only from classical phenomenology but also from Scheler's deviations from Husserl. Their influence on Wojtyla is considerable yet he marks out his own path, which has been severely criticised from without and within the Catholic Church. Wojtyla himself is aware that his philosophical method is incomplete[64]. The most substantive debate of *The Acting Person* to date, took place in 1970 at the Catholic University in Lublin.[65] A number of weaknesses were identified by his peers. These include the criticisms that his philosophical anthropological theory of *The Acting Person* lacked a philosophical character and that it presented only an aspect of philosophical anthropology because the person is only presented as a subject of morality. His method was said to only lead to an analytic description of the subject, which results in a hypothesis, which cannot replace a philosophical explanation. It lacks sufficient metaphysical analysis and asserts a broad definition of experience within which every human experience is said to include some understanding. Severest criticism was reserved for his understanding of induction[66].

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[62] ibid p2
[63] ibid p8
[64] Kupczak, Jaroslaw. *Destined For Liberty. The Human Person in the Philosophy of Karol Wojtyla/John Paul II.* CUA Press: Washington, 2000, p80
[65] ibid, p76
[66] Stanisław Grygiel is cited in Kupczak, Jaroslaw. *Destined For Liberty. The Human Person in the Philosophy of Karol Wojtyla/John Paul II.* CUA Press: Washington, 2000, p79, as pointing to an incoherence in Wojtyla's understanding of induction. He raises the question of coherency in relation to Aristotelian

However, his peers at Lublin also identified the strengths of his philosophical method. Wojtyla is continuing the tradition of Aristotle, Aquinas and Etienne Gilson[67] by aiming to reveal through the explication of human experience the categories proper to human beings. His description of different human dynamisms in order to reveal the character of their source, the human agent, suggests the discovery of some necessary principles or causes whose negation would lead to a negation of some basic human facts in human experience, eg all human acts described by the formula, 'I can but I do not have to'.

Given these strengths and weaknesses as identified at the Polish Catholic Philosophical Association in 1970 Kupczak[68] summarises Wojtyla's achievements as the identification of some necessary conditions on which a synthesis of classical metaphysical anthropology and modern phenomenology of the human person should be built. These conditions include the starting point of human experience and that interpretation should be faithful to the experience. Human cognition does not consist exclusively in sensory data that the intellect organises according to some *a priori* forms and categories and the human intellect participates in every intellectual experience and is able to grasp the essences of analysed objects. An adequate anthropology should analyse the real human person and therefore should begin with a realistic epistemology. Wojtyla rejects Husserl's phenomenological reduction

inductive generalisation originating in a insight into one or more similar objects, assuming they are given in homogeneous experiences. Grygiel suggests Wojtyla's experience of oneself and others are heterogenous. Buttigglione, Rocco. *Karol Wojtyla, The Thought of the Man who Became Pope John Paul II* Eerdmans: Cambridge, 1997, p289, 346-347, cites Grygiel as a disciple of Wojtyla, who questions certain elements of Wojtyla's thought but nevertheless finds solid ground within his philosophical method to advance the neo-Thomistic tradition.

[67] Gilson's influence on Wojtyla is as an existential Thomist. Gilson also initiated fierce philosophical debate in the twentieth century about the possibility of a Christian philosophy 'as the work of human reason functioning autonomously within the context of divine revelation'. Gilson argued that Augustine and Aquinas are examples of Christian philosophers working within this definition. Kupczak, Jaroslaw. *Destined For Liberty. The Human Person in the Philosophy of Karol Wojtyla/John Paul II.* CUA Press: Washington, 2000, p81-82

[68] Considerable use is made of Kupczak's summary here acknowledging his access to original Polish texts not yet available in English.

(*epoché*) as a procedure that deforms authentic human experience. An adequate anthropology has to include a description and an analysis of the inner experience of the human person as well as the phenomenon of human consciousness. A theory of human subjectivity is a necessary condition for the objectivity and realism of anthropology. Only metaphysics is able to provide some notions and categories that can adequately interpret the content of human experience.

This method extracted from *The Acting Person* is used in this present study to examine Newman's principles from the *Grammar*. While in his book concentrates on the field of Christian ethics and Newman in his concentrates on Christian belief and certitude, they share similar methods in their combat against empiricism and their appropriation of a phenomenological style of inquiry that gives centre stage to the first person and the personal. The experience of the subject is subjective in that it is explored by both as a starting point from which certain principles or categories proceed to unfold and be objectified by the action and judgment of the human person.

Wojtyla modified the phenomenological method in order to present the content of revelation in a subjective, experiential way without doing damage to its content. Through this modification he created a method of inquiry that does not compromise objective reality yet provides access to the subjective processes of individual persons. Rather than seeing the interior life as the reflexive source of thought and act that is self-validated, Wojtlya sees it as God-validated. He links the interior powers of the individual to the real world by speaking about what is objective in a subjective way. In his study of Christian ethics he has argued that if the Christian norms taught by revelation could be understood as interior norms, that is, if these norms could be perceived through experience, they would cease to have the character of external laws imposed on the individual from the outside. What is objective would be able to be

spoken about in a subjective way. What the individual perceives, believes or accepts is given the value of the truth through subjective expression of what is objective.

While rejecting Husserl's classical features of *epoché* Wojytla does use a form of bracketing that allows his argument in *The Acting Person* to unfold assigning subjective human action and ethics to centre stage. Bracketing focuses on an investigation of a single aspect of the person and makes relative links to other aspects. This method makes a distinction between what the person does and what happens in him/her. In the Introduction Wojtyla explains[69]: 'As to the position of the relationship anthropology and ethics in this approach it may be formulated – by analogy to operations used in algebra – as placing the term before the brackets. We place outside brackets those factors of an algebraic expression which in one way or another are common to all the terms of the expression, that is, which are somehow common to everything that remains within the brackets. The aim is to simplify subsequent operations and not to reject what is withdrawn or to sever relations of what is outside to what remains in the brackets. On the contrary, the operation underlines and enhances the significance of the factor isolated among the other terms of the expression; but it is now brought to light and given prominence. Similarly, the traditional problems in ethics of the person-action relation, when we look at it as if it were withdrawn from the brackets, may reveal itself more fully not only in its own reality but also in that abundant reality which is expanded by human morality'.

Kupczak[70] identifies Wojtyla's used of bracketing here as being derived from Husserl's *eidetic* reduction, which leads from particulars to universal essences. This is the task of induction. 'Induction opens the way to reduction. It is precisely the need

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[69] Wojtyla, Karol. *The Acting Person.* Trans. Andrzej Potocki, 1979. http://www.personalism.net. Introduction p6-7.
[70] Kupczak, Jaroslaw. *Destined For Liberty. The Human Person in the Philosophy of Karol Wojtyla John Paul II.* CUA Press: Washington, 2000, P66

for examining, explaining, or interpreting the rich reality of the person, which is given

together with and through actions, in the experience of man...'[71] Wojtyla goes further

identifying reduction[72] as a cognitive process in which the original apprehension of

the person in and through his actions is continuously and homogenetically developed.

It makes possible the fundamental 'intersubjectivation' to replace an 'objectivation' of

person and action, which stand out as an object for everyone to see, regardless of the

subjective implications. Reduction means to convert to suitable arguments and items

of evidence, to reason, explain and interpret. It seeks to penetrate something that

actually exists in order to produce an intentional image of the object.

Wojtyla is clearly returning to the object to validate the realism of his investigation.

He demonstrates not only phenomenological and ontic reduction but also

metaphysical reduction. He isolates and explores potentiality and its relation to

consciousness.[73] The phenomenogical reduction is the isolation of the person-act

relation (outside the brackets), the ontic reduction is the isolation of the personal

humanness entailed in every person-act relation and the metaphysical reduction is the

potentiality entailed in every person-act relation. In each case what is isolated outside

the brackets is consciousness.

Schmitz[74] analyses Wojtyla's use of bracketing as Husserl's *eidos* or the isolation of

an essence. But unlike Husserl, Wojtyla uses bracketing as an inclusive step that

embraces the totality of existence. Wojtyla, like Newman, makes his standpoint the

totality of the person. It is from this totality that he measures and probes experience.

The measuring and probing is in the act of *eidetic* reduction. It was this form of

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[71] Wojtyla, Karol. *The Acting Person*. Trans. Andrzej Potocki, 1979. http://www.personalism.net. Introduction p7.
[72] Ibid, p7-9
[73] ibid chapter 2 p14
[74] Schmitz, Kenneth. *At The Centre of the Human Drama. The Philosophical Anthropology of Karol Wojtyla/Pope John Paul II*. CUA Press: Washington, 1993. p68-69

induction that is critiqued by Wojtla's fellow philosophers at Lublin in 1970: the problem was seen to lie in the eidetic reduction being the first descriptive step in the method of induction. Is this compatible with the Aristotelian method of inductive generalisation originating in an insight into one or more similar objects given in the same kind of experiences? Wojtyla's claim is that the experience of oneself and of others are of different kinds. In response Wojtla did agree that his methods needed further specification but that he also restated the fundamental unity of these two experiences – of oneself and of others.

Schmitz reinforces the inclusive nature of Wojtyla's bracketing: 'an operation that takes one aspect of an integral being and, by placing it outside the bracketed totality, permits us to examine the totality; the aspect that is placed before the brackets thereby receives enhanced power to illumine everything that remains within the brackets. The totality is the integral human reality..'[75]

Buttiglone[76] in his authoritative book on Wojtyla does not explicitly discuss his use of bracketing. However, he does make links to Husserl's *Logical Investigations* as the area of phenomenology within which Wojtyla 'designs a personal path'.[77] While Wojtyla is working under the predominant influence of Scheler rather than Husserl in his quest to establish ontological consistency in the person (through the relation between the person and the act), he is following the Husserlian principle 'back to the things themselves'.[78] Within the classic features and deviations of phenomenology Buttiglione sees a certain kind of metaphenomenology emerging[79] which goes beyond the limits set by phenomenology: 'This metaphenomenology is situated in the

[75] ibid, p68
[76] Buttiglione, Rocco. *Karol Wojtyla, The Thought of the Man who Became Pope John Paul II* Eerdmans: Cambridge, 1997
[77] ibid, p272
[78] ibid p119
[79] ibid

deepening of that relationship with Aristotle, mediated through Brentano, which is certainly the crux of every self-understanding which phenomenology attempts.'[80] Eidetic analysis (bracketing) of the structures of objectivity and the description it yields is one of phenomenology's features which is seminal in its capability to open the way for Wojtyla's contribution in *The Acting Person*. Buttiglione describes this contribution as 'representing one of the most significant avenues of phenomenological research in our time'.[81] Wojtyla's induction is understood by Buttiglione to have a strong emphasis on abstraction, through which the universal concept is constructed not to be concealed by the complexities of the experience but 'rather constitutes its appropriate articulation...the character of the organic and structured totality with which the intellectual experience presents itself to phenomenological observation is assumed as an index of the self-giving of the object in the subject'[82]

Wojtyla has taken Husserl's idea of mathematical analogies in order to make this clear. He has put brackets around an expression in an equation: in this case the act is inside the brackets and the person-act relation is abstracted and placed outside the brackets. This allows him to employ an expression without subjecting what is inside the brackets to the operations going on inside the brackets. Just as a minus sign can be put in front of some formula, or an index can be put on a number to radically change the way it is viewed (eg 27 as 3^3) Wojtyla in this way isolates or abstracts different essential features from the totality of experience which can be displayed while the original value of the experience has not changed. This is the first step in the act of eidetic reduction. The subsequent interpretation and analysis derived from this articulation becomes a discourse about a Christian anthropology.

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[80] ibid
[81] ibid
[82] ibid p125

The hermeneutic proposed in *The Acting Person* is used in this present study. The following information and discussion is presented in a sequence of steps in order to demonstrate the adaptation and application of the Wojtyla method.

Firstly, it proceeds from the standpoint of the givenness of the totality of human experience.

Secondly, human experience is objectivised in the process of induction. Kupczak describes the induction process as 'the transition from the multiplicity and complexity of existential data to a grasping of their essential sameness'.[83]

Thirdly, eidetic reduction takes the form of bracketing. 'Reduction involves retrieving what is irreducibly given in an experience by outlining the most fundamental principles of an experienced object.'[84] Kupczak[85] identifies this as Woytla's position as a realist where he 'believes that the knowing subject is able to distinguish naturally between what exists and what does not.' Phenomenology is used to elicit rich descriptions of the person and the act as embedded in lived experience. It is not used as an interpretative tool but it does lend itself to insights into how 'the transcendence of experienced objects over the intellect of the knowing subject is a necessary condition for the existence of objective truth'[86]. Reduction is used to isolate phenomenological, ontic and metaphysical data.

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[83] Kupczak, Jaroslaw. *Destined For Liberty. The Human Person in the Philosophy of Karol Wojtyla/John Paul II*. CUA Press: Washington, 2000, p147
[84] ibid
[85] ibid
[86] ibid.

Fourthly, subsequent analysis and interpretation of the data is grounded in a Christian anthropology. This anthropology sees the person as a phenomenological, ontic and metaphysical subject[87].

Fifthly, the subsequent discourse integrates all the different aspects of the analysed data by the metaphysical analysis. This analysis proceeds from the phenomenological observation of the data to the identification of principles both active and passive. These two structures, 'that in which man acts and that in which something happens in the man, cut across the phenomenological field of experience, but they join together and unite together in the metaphysical field.'[88] Wojtyla's anthropology employs inclusive totality by his theory of the subconscious.[89] Metaphysical reduction integrates the discreteness of the data to reveal its unity and identity in the sphere of self-realisation. This is the innermost dimension of Wojtyla's analysis: the subject (in this study the pupil) changes one way or another with exposure to doctrine in lessons. In this way the metaphysical analysis brings into prominence the changes and transformations of the pupil data that reflect becoming.

The weaknesses of this method have been debated (discussed earlier in this chapter) and they still remain to be resolved. The method has been 'vulnerable to criticism and misunderstanding from both sides....phenomenologists often hold that he does not

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[87] These three levels resemble the more recent discussion by Avery Dulles of the triadic structure of religious knowledge see Chapter 4. Dulles observes 'the inquiring believer constitutes the subjective pole, the signs [of religious knowledge] constitute the objective pole, and the meaning and content of faith arises from the encounter of both.' Dulles is grappling with familiar terrain that 'God lies beyond all possibilities of description or definition, the content of faith cannot be fully objectified'. Dulles, Avery. The Catechetical Process in the Light of the General Directory for Catechesis. *The Sower*, April-June 2003, Vol 24, No 2, p6. However Wojtyla is saying it can by using his method and anthropology. It is also noted here that Brentano's descriptive psychology is founded on the tripartite structure of mental life. Psychic activity is layered or nested sets of acts whose parts combine into new whole. Moran, Dermot. *Introduction to Phenomenology*. Routledge: London, 2003, p45-46. The phenomenological tradition with its roots in Brentano and development in Husserl, appropriation by Wojtyla and Dulles are being reconstructed within the discipline of hermeneutics that gives credible accounts of religious knowledge.
[88] Wojtyla, Karol. *The Acting Person*. Trans. Andrzej Potocki, 1979. http://www.personalism.net Chapter 2. p9
[89] refer to earlier detailed discussion p228

pursue the phenomenological investigation far enough; neo-Thomists criticise him for his use of the phenomenological method, as well as his limited application of metaphysics'[90].

Yet from *The Acting Person* emerges enough solid ground to work with. Wojtyla's original synthesis is not syncretism. The value lies in the hermeneutic that resonates with a 'compelling picture of the acting person.'[91] This picture of the human person is one that embraces the subjectivity of experience so prominent in culture yet this embrace is coming from unique Christian sources founded on the reality of objective truth. His method does not fall short in its explanation of the interior life and it is not separated from the exterior norms of experience. The consistency in this method does not treat the human person from a dualistic or idealistic perspective, which has been the legacy of nineteenth and twentieth century philosophy[92].

The acting person is self-determined and free, guided by faith and reason, focused on conscience, sentient, bodily and emotional, capable of intimate and cooperative relationships that extend beyond the enclosures of subjectivism for a balanced life in the community and greater society. These relationships extend also to relationships with God: induction moves from the particular truth of experience to the universal truth of God. In selecting Wojtyla's philosophical method for this study, its provision of a phenomenological and metaphysical understanding is well suited to examining how pupils develop their faith with reference to Newman's six principles (outlined in Chapter 2).

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[90] ibid p147
[91] ibid p152
[92] ibid p151

This new discourse is making an impact in some areas of social science research. Shivanandan[93], in her study of natural family planning, endorses Wojtyla's methodology as a ' useful means for exploring the dynamics of inner experience'. She underpins the 'experiential learning environment'[94] of the marriage and family with Wojtyla's phenomenological and metaphysical synthesis. In a review of traditional positivist methods Shivanandan found the objectification and distance from the researcher obscures the subjectivity of the person. Participatory methods used in natural family planning studies have been more successful in capturing the experience of the families and marriages involved in these studies.[95]

While instrumental positivism, widely used in contraceptive research, gives the researcher control of the aim and design studies and have yielded useful information, they fall short because of their bias in promoting the limitation of family size.[96] The inclusion by positivist researchers, of the variables of empathy and verbal communication within families, have come to be seen as crucial to understanding birth control use.[97] These findings support the philosophical anthropology used by Karol Wojtyla. The central role of the person within intimate relationships entails an opening to the other (in marriage, the spouse) and to parenthood. Shivanandan concludes that the empathy and verbal communication variables cannot be explained within positivist studies because they lack the potential to provide the rich subjective description of the qualitative paradigm[98] that has developed from a wide interpretative tradition[99].

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[93] Shivanandan Mary. *Crossing the Threshold of Love. A New Vision of Marriage.* T&T Clarke:Edinburgh, 1999, p 25
[94] ibid pxiv
[95] ibid pxxii
[96] ibid p234
[97] ibid p238
[98] ibid 239
[99] Denzin, N & Lincoln, Y. *The Discipline and Practice of Qualitative Research* in *Collecting and Interpreting Qualitative Materials.* In 2nd ed. Sage: London, 2003, p22.

Denzin and Lincoln define qualitative research as 'many things to many people. Its essence is twofold: a commitment to some version of the naturalistic interpretative approach to its subject matter and an ongoing critique of the politics and methods of postpositivism'.[100] Wojtyla's critique of the politics and methods of research includes a discussion of scientism: 'This concept of philosophy rejects as invalid all those forms of knowledge which are alien to the positive sciences and therefore relegates to the area of pure imagination both religious and theological knowledge, as well as ethical and aesthetic knowledge. In time past the same idea was expressed within positivism and neo-positivism, which judged metaphysical statements to be devoid of meaning.'[101]

Shivanandan endorses the emphasis on qualitative research techniques but documents their limitations as 'being not appropriate to the behavioural aspect of a natural method (although essential and highly effective in the biomedical field)' and the orientation towards contraception and population control.[102]

As well as a review of Natural family Planning studies Shivanandan draws on the social science paradigm employed by Alcoholic Anonymous (AA). 'The AA approach to reality is in direct contrast to the utilitarian/rationalist, which stresses the primacy of self interest and is committed to secularisation, autonomy, unrestricted freedom and rational control of human life. Founded on the rejection of man's transcendental nature, it sought to apply the methods of (natural) science to the understanding of man'[103].

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[100] Ibid p13
[101] John Paul II, Pope. *Faith and Reason*. CTS: London, 1998, No 88.
[102] Shivanandan Mary. *Crossing the Threshold of Love. A New Vision of Marriage*. T&T Clarke:Edinburgh, 1999, p243.
[103] Ibid p223

The ontology/anthropology of the social-experiential research paradigm employed by AA is defined by Kurtz[104] by the following points. Firstly, a core insistence on the essential limitation of man, secondly, a core insistence on the mutuality of man, thirdly, a root rejection of Cartesian subject-object dualism, fourthly, persons must always be treated as ends in themselves according to the Kantian imperative, fifthly, transcendence comes about through a complementary mutuality in which each is to the other according to the needs of both and finally, the identity is not weakened but strengthened by the meaning one has as a person for others as unique individuals.

The legacy of Cartesian dualism separates the mind and the self but in the AA recovery programme the alcoholic reaches for a Power outside himself. This relationship is complementary and non adversarial and the person also engages in a complementary relationship with the peer support of the group.[105]

Qualitative methods have proceeded to develop within a wide interpretative tradition wherein the researcher can get close to the subject to adopt a range of perspectives that do not place limits on the description that they can elicit. A great variety of methods take on this task and their phenomenological roots are implicit as well as explicit. Case studies, participant observation, process evaluation, action research, participatory action research, grounded theory, schema analysis, coding, analysing drawings are just some of the methods that allow the researcher to get closer to the subject. How does this stand with Wojtyla and his phenomenological and metaphysical synthesis employed in *the Acting Person*?

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[104] Kurtz, Ernest. Why AA Works: The Intellectual Significance of Alcoholics Anonymous. *Journal of Studies in Alcohol, 43, 1 (1982): 38-80* cited in Shivanandan Mary. *Crossing the Threshold of Love. A New Vision of Marriage.* T&T Clarke:Edinburgh, 1999, p 224.
[105] Shivanandan Mary. *Crossing the Threshold of Love. A New Vision of Marriage.* T&T Clarke:Edinburgh, 1999, p225

Wojtyla himself states in the Lublin Lecture discussed earlier in this Chapter[106]:

'Phenomenology can indirectly assist us in overcoming certain errors in views of the will that arise from the improper relation to the empirical facts..' His clear appropriation of the phenomenological method therefore is not opposed to the wide interpretative tradition of qualitative methods other than in its anthropological and relativistic presuppositions that deny the authenticity of religious, theological, ethical and aesthetic knowledge.[107] Shivanandan confirms this point: 'Similarly, the thick description of the constructivist and the recognition of subjectivity of the researched as well as the researcher would appeal to the Thomist and phenomenologist in him, but he would reject the relativism, linking it also to an inadequate anthropology.'[108]

How does Wojytla's method stand with the method of Newman's *Grammar*? Why is this the method of most value in this present study that aims to examine how pupils develop their faith with reference to Newman's six principles (outlined in Chapter 2)? Clearly, there are issues which must be considered:

Firstly, Newman was not explicitly influenced by the German sources that gave rise to phenomenology and he questions German philosophers because of their propensity to try and reduce all philosophy down to one principle. Is it then fair to interpret Newman in this way that links his method of the first person and the personal in the *Grammar* to the personalism of Wojtyla's method in *The Acting Person*?

Secondly, why not just use Newman's method as it stands in the *Grammar* without the complications of Wojtyla's twentieth century synthesis?

[106] Wojtyla, Karol. *The Problem of the Will in the Analysis of the Ethical Act. 'Zagadnienie woll w analizie aftu etycznego' Roccczniki Filozooficzne* 5.1 Lublin Lectures:(1955-57): 111-135. Trans.from the Polish by Theresa Sandok. http://www.personalism.net. p9

[107] John Paul II, Pope. *Faith and Reason*. CTS: London, 1998, No 88.

[108] Shivanandan Mary. *Crossing the Threshold of Love. A New Vision of Marriage*. T&T Clarke:Edinburgh, 1999, p230.

Thirdly, the lack of agreement among Wojtyla's peers, both inside and outside the Church, as to the validity of his phenomenological and metaphysical method (as documented earlier in this Chapter).

Fourthly, the lack of research that has gone on to replicate Wojtyla's method.

However, the advantages and strengths of his method are compelling. Newman and Wojtyla share a number of common features in the content and method of their major philosophical works (*Grammar* and *The Acting Person*). Both works affirm the totality of the human person as a starting point in their investigations. This totality is given as human experience. Both value the person's subjectivity as a reliable and accurate source of data. Both use induction to make the transition from the particular experience of the individual to universal laws. Both identify the efficacy of self-determination. Both affirm the pivotal role of conscience in the experience of the human person. Both identify the search for the good as the universal law that governs human nature.

Newman's method of the first person and the personal on its own from the standpoint of the concerns of the nineteenth century (that one can believe what one cannot prove) carries with it a seminal nature that is in harmony with Wojtyla's concerns in the twentieth (a Christian anthropology that values metaphysical statements that are a marked feature of the totality of human experience).

The advent of new methods is not necessarily marked by agreement and endorsement from one's peers. Wojtyla himself acknowledges requirements for 'further specifications and precise formulations'.[109]

Shivanandan's review of the literature from both NFP and AA research demonstrates a strong lead being taken to demonstrate the potential to replicate Wojtyla's method in social science studies. The 'unity between theology, philosophy and the human sciences'[110] not only reflects Wojtyla's Christian anthropology but also Newman's theory of education explored in *The Idea of a University*. Wojtyla and Newman[111] both recognise the crisis in modern technological society of truth and alienation and their mutual vision for education is an organic one of reality in which everything has its due place. This vision is about the unity of truth which is to be desired for its own sake. 'If there is Religious Truth at all, we cannot shut our eyes to it without prejudice to truth of every kind, physical, metaphysical, historical and moral; for it bears upon all truth'[112].

Finally, the clear advantage of the Wojtyla method is to use induction followed by his appropriation of Husserl's eidetic bracketing at phenomenological, ontic and metaphysical levels in order to examine how pupils develop their faith with reference to Newman's six principles.

Clearly there is a case to proceed using the Wojtyla method in this study. Its advantages and strengths are compelling enough to proceed with an eye to further specify and precisely formulate Wojtyla's method in the light of the criticisms by his

[109] Kupczak, Jaroslaw. *Destined For Liberty. The Human Person in the Philosophy of Karol Wojtyla/John Paul II*. CUA Press: Washington, 2000, p80
[110] Shivanandan Mary. *Crossing the Threshold of Love. A New Vision of Marriage*. T&T Clarke:Edinburgh, 1999, pxxiii.
[111] Dulles, Avery. *John Henry Newman. Outstanding Christian Thinkers*. Continuum: London, 2002, p145
[112] Newman, JH. *The Idea of a University*. Yale: London, 1996, p 46.

peers and his own acknowledgement of methodological imperfections. In addition, it will leave the research field open to replication and critique by other researchers seeking a paradigm that allows the phenomenological, ontic and metaphysical dimensions of the human person to be explored. These dimensions form the research hermeneutic by which pupil data was collected.

This research hermeneutic is in harmony with Newman's philosophical attitude by placing a truth value on subjective experience. Phenomenology is appropriated by both Newman and Wojtyla to the point where its description adds to the understanding of the way in which objective values are given in subjective experiences. The interior life of the person is seen through phenomenological description to take on a shape in response to objective truth. Yet in the process of doing so the phenomenological description protects against the distortions of the empirical method that excludes the sensitive perception and description of the interior life. Free assent within the interior life is cognitive and an emotional experience. Phenomenological description lends itself to detecting the wisdom of the interior life. The encounter of the interior life with what is objective results in its assimilation, and an emergence of new shapes and patterns of learning. Newman and Wojtyla both seek to make contact with objective things themselves. The phenomenological method and its description start the research process, which is then further refined by the Wojtyla method of induction, eidetic reduction, interpretation and discourse grounded in a Christian anthropology. This method is deeply embedded in the qualitative research tradition as it is in the discipline of philosophy of religion[113].

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[113] Westphal, M. Phenomenology and Existentialism in *A Companion to Philosophy of Religion* eds. PL Quinn & C Taliaferro. Blackwells: Oxford, 2005, p143-144. The descriptive approach is used 'that brackets interrelated projects of evaluating and explaining religious beliefs and practices in order to attend as carefully as possible to ways in which the religious 'object' (often generalised as the sacred or the Holy) is given to the religious subject....The goal is to understand what it means to be religious, where the understanding is viewed both as an end in itself and as a necessary prerequisite to any critical or evaluative philosophy of religion that would not lose touch with its subject matter'.

Collecting the Data

The conceptual justification now complete these are the concrete methods to be adopted. The research method is marked by four successive phases.

Phase 1: Data Collection

1.   Lessons delivered on the Trinity to Year 7, 8 & 9[114]

2.   Pupils' work is produced in response to the doctrinal content of lessons.[115]

3.   Pupils' work is examined for the relation between doctrinal norms and pupil insights in the textual and visual narratives.[116]

4.   Pupil insights examined for the presence of Newman's principles from the *Grammar.*[117]

The research design for this study works within the qualitative paradigm with the phenomenological tools of enquiry that include the 'bracketing' of the phenomenological, ontic and metaphysical as described by Wojtyla's hermeneutic used in *The Acting Person.* Pupil insights are the integration of the active and passive components of learning. In fact, these insights are the significant factors that this study aims to isolate from the textual and visual narratives of pupils. If they were not placed outside the brackets, they would remain hidden among the thick description of the constructivist textual and verbal narratives that lead to relativism. Bracketing brings to light and gives prominence to pupil insights, or lack of insights, into Newman's principles. The objective classroom events of doctrinal lessons are spoken about in a subjective way in pupil's work. These subjective insights are made the

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[114] See Appendix Two p292

[115] See Appendix Four in Separate Volume. Phenomenological bracketing or reduction embraces the totality of pupils' experience of the doctrine of the Trinity in the rich description of their work. From this rich description the bracketing process then proceeds to ontic and metaphysical bracketing in order to look for patterns of Newman's principles in pupil insights. See Wojtyla's adaptation of the Husserlian *epoche* on pp 235

[116] Ontic bracketing or reduction see pp236

[117] Metaphysical bracketing or reduction see pp236

object of this study in order to speak objectively about the presence or lack of presence of Newman's principles.

This method includes the following sequence of steps:

1. The objectivisation of pupil experience of doctrinal lessons by the process of induction which is the transition from the written, visual and oral narratives of pupils' work to the identification of patterns and themes.

2. Eidetic reduction in the form of bracketing which is the retrieval of pupil insights into Newman's six principles *(codified in Table 1)* from these patterns and themes. This bracketing is used to isolate phenomenological, ontic and metaphysical data. Phenomenological refers to the first step of the rich description of pupils' work, ontic refers to the patterns and themes represented in this work, metaphysical refers to the potential of being, knowing and vision of God. These insights represent the transcendence of experienced principles by the intellect of pupils. They are a necessary condition for the existence of objective truth.

3. Subsequent analysis and interpretation is grounded in a Christian anthropology where the pupil is seen as a phenomenological, ontic and metaphysical subject.
    This analysis is specified as proceeding from the phenomenological observation of the data to the identification of Newman's principles both in their active and passive operation within the pupil. These two structures, 'that in which man acts and that in which something happens in the man, cut across the phenomenological field of experience, but they join together and unite together in the metaphysical field.'[118] Metaphysical reduction integrates the discreteness of the data to reveal its unity and identity in the sphere of self-realisation. This is the innermost dimension of Wojtyla's analysis: the subject (in this study the pupil) changes one way or another with

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[118] Wojtyla, Karol. *The Acting Person*. Trans. Andrzej Potocki, 1979. http://www.personalism.net Chapter 2. p9

exposure to doctrine in lessons. In this way the metaphysical analysis brings into prominence the changes and transformations in the pupil data that reflect knowing, believing and vision of God.

Bracketing:

Phenomenological: isolation of pupil's work here presented in the form of WISE

Ontic: is the isolation of the pupil insights entailed in pupil's work. This is represented by the patterns and themes entailed in the work that shows the pupil consciously engaging with the task. These patterns and themes are identified through patterns of theological statements, keywords and phrases in the text that display insights, or lack of insights, into the doctrinal norms of the Trinity.

Metaphysical: is the isolation of the potentiality of being, knowing and vision of God as identified through patterns of theological statements, keywords and phrases in the text that display insights, or lack of insights, into the doctrinal norms of this study.

The totality of the pupil's work represents the phenomenological givenness: ie the rich description of the text or narrative. The patterns and themes of the ontic bracketing isolate and identify the pupil engaging consciously with the mastery of doctrine set in the tasks. Metaphysical bracketing isolates/identifies the symbols in the narrative which integrate pupil consciousness to represent being, knowing and a vision of God. These insights produced in response to the doctrine of the Trinity are examined on an ontic level and a metaphysical level for the presence of Newman's principles.

Newman's Arguments and Principles as a Code

Newman's six principles, set out in Appendix Three in table format, are used as a code by which pupils' interior processes and insights are correlated with the exterior norms of the teachings of Christ in the tradition of the Catholic Church. These six

principles (discussed in detail in Chapter 2) are prearranged and presented here as a phenomenological tool of enquiry. As a code the principles can be used to mark pupils' textual, verbal and visual narratives at the ontic and metaphysical levels of bracketing. The code (Newman's six principles) is identified through patterns of theological statements, keywords and phrases in the text that display insights, or lack of insights, into the doctrine of the Trinity.

A description of the Table is as follows :

Defined As (Column 1) Newman's terminology as derived from the *Grammar* and discussed in detail in Chapter 2

Stimulus (Column 2) refers to how Newman understands and describes the thing (internal or external to the person) that arouses a specific functional reaction. For example, perception is stimulated by objective truth in the form of the invariants - those things that are constant and predictable in the environment. This column also includes terminology from perceptual and educational psychology that is in harmony with Newman's analysis (as discussed in Chapter 2 & 3)

Classroom Stimulus (Column 3) refers to the thing or activity in the classroom that arouses a specific response from pupils. For example, the explicit facts of doctrine are the content presented for their perception and apprehension by pupils in the lesson.

Identification of Principles (Column 4) refers to the measurable outcome of the Classroom Stimulus in the form of what pupils have demonstrated in their doctrinal learning. For example, as a result of classroom activities designed to master explicit doctrinal points, pupils must demonstrate evidence of having perceived and apprehended doctrinal content as persisting, permanent, unchanging features of the life world and how it is arranged. This learning outcome is a measure of the principle of apprehension at work in pupils' interior processes and insights.

In the same way the subsequent Principles are arranged to reflect Newman's terminology and definitions, his description of the stimulus for each principle as outlined in the *Grammar*, and how this definition and description of interior and exterior processes is applied in the classroom in lessons (that focus on problem solving tasks that engage the mastery of doctrine) and can be correlated with learning outcomes.

Assent and Inference are presented in the classroom in language and literacy tasks both written and oral. Pupils have to be able to demonstrate with descriptive statements and ideas assent to doctrine. The symbolic world of language is expressed in rich textual narrative that reveal a naturalness of thought where propositions are unconditionally demonstrated in simple descriptive statements that assent to the doctrine of the Trinity. The pupil can also use information from cross-modal[119] processing (sense and sensation) to reinforce assent. According to Newman the more fully the mind is occupied by the doctrinal experience of the Trinity the stronger the act of assent should be.

Inference proceeds from assent and is free to reconstruct the doctrinal information. This can be demonstrated in simple descriptive statements.

First Principles continues the higher order cognitive processing by engaging with subject content (doctrine, scripture, Tradition). The pupil should be able to cite these sources in a manner that balances information and identifies consistencies and inconsistencies from personal research.

The principle of Conscience is engaged in the classroom activities as learning that looks for rules and patterns, is self-corrective and directs itself towards truth and error.

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[119] cross-modal processing refers to the information picked up from a range of senses ie listening, seeing, smelling, touching

This reflects Newman's understanding of the person governed by Natural Law within the shifting shapes and colours of the visible material world. Pupils should be able to demonstrate making of judgements about truth and error, and be able to do this by a process of making connections, identifying patterns and rules in response to doctrine. Pupils should also be able to show certitude by identifying converging probabilities.

Newman's principles used in this way reveal the interior processes and insights in which pupils explore and develop a concept of faith. The principles are revealed through the first step of phenomenological description, and then on the ontic and metaphysical levels. Bracketing extracted the principles from the pupil work -- these are the pupil insights which reside outside the brackets. The insights are common to everything that is inside the brackets (pupil work produced in response to doctrinal lessons). Newman's principles are used to penetrate these insights. The metaphysical insights are packed with meaning which when unpacked demonstrate the pattern in which Newman's principles are present in pupils' interior processes. These processes seek to go beyond or transcend the boundaries of ontic engagement towards being, knowing and vision of God. The stimulus of the doctrinal lesson as articulated in pupils' work may, or may not, demonstrate that Newman's principles from the *Grammar* are a necessary condition in the faith development of the human person because they are design features of our interior processes and how we engage with the existence of objective truth. This is the research task of the present study - to investigate whether this can be verified.

Similarly, the Wojtyla method is used to examine visual narratives. Visual perception expressed through drawings is according to perceptual psychologists, a means by which meaningful structures, which already exist in the external visual world, are

detected[120]. A picture, according to Gibson, is derived from the structural invariants abstracted from viewing what is real in the environment. The information abstracted from this reality forms the substance of a drawing that communicates this same kind of information to the person viewing the picture[121].

Gibson's ecological theory of perception has been criticised for failing to take into account the idiosyncrasies of individual artistic expressions and the bizarre depictions by children of human figure drawing. Alternative theories of perception and drawing hold that children will invent or construct an interpretation of the visual input. Gestalt theory proposes that perceptual organisation is innate and physiological, allowing children to draw what they see but that this reality is contextual and differentiated with increasing age.[122]

Many important religious concepts expressed through pictures and religious studies have been criticised for its overemphasis on texts at the expense of images with scripture given a special pre-eminence.[123] The emphasis on the written and spoken word has been said to prioritise rationality in the expression of religious belief and understanding[124]. This is seen as a legacy of the Reformation period and the dominance of Protestant thinking. This dominance is expressed as a lowering in the status of images, ritual, shrines, artefacts and buildings associated with the Roman Catholic tradition and a ascendancy in the importance of the 'word of God' as found in the Bible as the only way to truth and salvation[125].

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[120] Gibson, James. *The Perception of the Visual World*, 1950; *The Ecological Approach to Visual Perception*, Houghton Mifflin: Boston, 1979.
[121] See Chapter 3 Developmental Theories for background to J & E Gibson's work in the field of perception.
[122] Thomas, GV & Silk AMJ. *An Introduction to the Psychology of Children's Drawings*. P50-51 2000.
[123] Engler, S & Naested I. Reading Images in the Religious Studies Classroom. *Teaching Theology and Religion*. Vol 5, no. 3, pp161-168. 2002.
[124] Williams, Veronica Mary. *The Silent Eye – A Study of the Relationship Which Exists Between the Spiritual, Art, Imagination and the Contemplative Gaze in the Context of Religious Education*. PH.D Thesis, University of Hull, August 1998, p6
[125] *Ibid* p6

If there is a prevailing dominant tendency for theology and philosophy to manipulate words reducing religion to ideas, concepts and rational understanding[126] then Newman's six principles under investigation in this study have been used to gain access to the whole person including 'anything that can be learned about religion via the senses or by inner experience'.[127]

The Wojtyla method is applied over a range of items in textual and visual forms. Texts and visual images are marked and extracted according to Newman's six principles (the code as outlined in the accompanying table). The bracketed extracts are collated, colour coded and assigned notation in the following format[128]:

Year 7 (11-12 yrs) 7/1-20

Year 8 (12-13 yrs) 8/1-80

Year 9 (13-14 yrs) 9/1-22

Phase 2: The School

The interpretation of the qualitative paradigm takes into account the social and ideological systems in which they are embedded. The general context for pupil data in this study is within the framework developed in the previous chapters that explore the historical, philosophical, educational and cultural analysis that surround Newman's *Grammar of Assent* and its relevance to contemporary issues in Religious Education.

The immediate context for pupil data is a Roman Catholic State comprehensive in an outer-London area. The school's anonymity is preserved by giving it the fictitious

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[126] *Ibid, p8*

[127] *Ibid, p8*

[128] see pupils' work in Appendix Four separate volume.

name - The Edith Stein Catholic School & Technology College. It is a larger than average state comprehensive with 1123 pupils on its roll with 200 in the Sixth Form. It is an amalgamation of a Catholic two secondary modern single sex schools (male and female). The school received Technology status in 1994 and is also part of the Excellence in Cities programme. In 2004 the school attained status as the second most improved school in England and Wales. It is situated in a Borough that has one of the fastest rates of improvement for pupils gaining 5 or more A* - C grades at GCSE[129]. This rate of improvement is above the national average. A number of key initiatives are in place to raise standards at Key Stage 3.[130] The percentage of pupils eligible for free school meals (20.6%) is above the national average. In 2003-2004 98% of Years 7 and 8 pupils are Roman Catholic, and 86% in Years 9, 10 & 11. It is estimated that Mass attendance on Sunday is around 30%.

James Arthur's study of Catholic schooling[131] uses a number of different models to define the reality of Catholic Schools in England and Wales. The holistic model[132] describes the Catholic School as inspired by the unifying vision of Christ and the partnership between parish, family and school as critical. Teachers who are Catholic are given priority in all areas of the curriculum. Religious Education is concerned with the three aspects of evangelisation, catechesis and religious education. The documentation about the school would seem to support the aspirations of the holistic model. For example, in the school prospectus, The RE Department Handbook, Governor's Reports, The Section 23 Ofsted Inspection for 2003, statements are made in support of the above holistic features:

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[129] GCSE A* - C results for the whole school : 2000 49%, 2001 51%, 2002 68%, 2003 89%. In RE the results were: 1997 29.4%, 2002 58%, 2005 85%

[130] Family learning, Gifted and talented, KS22/KS3 Liaison, LEC (Learning Enhancement Centre) and Mentoring, Citizenship Education, School Attendance (to address social inclusion), Whole School Literacy, Whole School Numeracy.

[131] Arthur, James. *The Ebbing Tide. Policy and Principles in Catholic Education*. Gracewing: Leominster, 1995, p231-235. See further discussion in Chapter 4.

[132] Ibid pp 231-233

Quotations from Vatican Documents (*The Catholic School*)[133]

'In a Catholic School , Religious Education is the core of the core curriculum and we are no exception. The pupils spiritual and moral development is something which permeates the whole ethos of our community'.[134]

A clear outline of pastoral policies and activities to support the core status of RE throughout the school[135]

A full explicit account of the range of curriculum, liturgical and pastoral activities throughout the school year that is built upon the relationship between home, school and parish.[136]

'RE department documentation clearly states that RE is taught as an academically rigorous subject which endeavours to become theologically articulate together with a sound knowledge of scripture and the Church's Tradition'[137].

'Links with governors and parents are strong. The parents are supportive of all the school does and take an interest in the education of their sons and daughters.'[138]

However, no explicit references are made in the documentation of the requirement for teachers who are Catholic to be given priority in all areas of the curriculum or that Religious Education is concerned with the three aspects of evangelisation, catechesis and religious education. These two features are implicit rather than explicitly documented. Their implicit nature is evident from the RE curriculum content which follows the guidelines laid out in the RE Curriculum Directory[139] and the school's record of increasing the number of Catholic teachers across the curriculum.

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[133] *School Prospectus*, 2003, p2
[134] ibid
[135] ibid, also *RE Department Handbook*
[136] Self Evaluation Report by RE Department for Section 23 Ofsted Report 2003
[137] Section 23 Ofsted Inspection March/April 2003
[138] ibid. This statement is made on the basis of questionnaires sent out to every parent and meeting with governors and parents who were all invited to attend.
[139] Bishops Conference of England and Wales. *Religious Education. Curriculum Directory For Catholic Schools*. CES: London, 1996, p7 See further discussion Chapter 4.

The implicit nature of some of the holistic features suggest that the dualistic model[140] also needs to be considered in the light of the vulnerability of the holistic model in the changing terrain of Catholic education.[141] The dualistic model describes the separation of the secular and religious aims of the school. Religious Education in Arthur's model is seen to have no relevance to any other aspect of the curriculum. Catechesis is separated from Religious Education. The aim of Religious Education is to make pupils aware of the religious dimension of life in order to make private judgments about religious ideas and commitment.

Evidence for these features could be represented in the school now politicised and driven by market forces. Gerald Grace's recent study identifies explicit pro-market schools[142] that although grounded in traditional Catholic sources[143] operate on a daily basis through the educational business talk of test scores, and examinations results, business planning and budgets, marketing and public relations. The school has become politicised in its quest to meet the challenges of 'mission, market and morality'.[144]

The explicit pro-market school could be understood to reflect some of the steps identified by Arthur in the pattern of the changes in the transition from a holistic to dualistic to pluralistic school.[145] For example, the merger of a boys' school and a girls' convent, the decrease in the number of teachers who are Catholic, the proportion of enrolments of non-Catholic pupils, no explicit references to catechesis in the RE

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[140] Arthur, James. *The Ebbing Tide. Policy and Principles in Catholic Education.* Gracewing: Leominster, 1995, p227-228. See further discussion in Chapter 4.
[141] See discussion Chapter 3
[142] *Ibid, p192*
[143] Grace, Gerald. *Catholic Schools. Mission, Markets and Morality.* Routledge Farmer: London, 2002. family background of Mass and regular prayer life, influence of religious orders, Catholic professional development p238
[144] Grace, Gerald. *Catholic Schools. Mission, Markets and Morality.* Routledge Farmer: London, 2002
[145] Arthur, James. *The Ebbing Tide. Policy and Principles in Catholic Education.* Gracewing: Leominster, 1995, p235-241

Department, the setting aside of a room for Muslim prayer for one teacher and one pupil, the voluntary nature of some masses (although not all), a mission statement with no mention of Christ (and certainly not Catholic). But the similarities end at this point and in fact steps have been taken to rewrite the Mission statement (which has to include Christ)[146] and recruit an increasing number of Catholic teachers.

Arthur's scenario, while not representing any single Catholic school outlines many policies and approaches adopted by a number of Catholic secondary schools.[147] Arthur's criteria for the dualistic school are the two realities of the Christian and the secular set together side by side with no serious attempt at integration. On one side there is a pastoral system and the Christian routines of Religious Education, school assemblies, school liturgies while, on the other, secular subjects that operate expansively according to Government policy and legislation.

Grace's more recent study goes further to capture the redefining of Catholic education in terms that reflect the politicised school staking its claim in the midst of market forces. Currently the participating school is involved in a government supported study[148] to identify what makes a successful school in its transition from being described as unsuccessful (in comparison to standards set by league tables and exam results).

This discussion in relation to the participating research school brings out the tensions within Catholic secondary schools that this present study sees as being the result of the

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[146] explicit recommendation of the Section 23 Ofsted Report as well as a directive from the Bishop
[147] ibid, p235. the pluralistic school is described as advocates the application of multi-cultural and multi-faith principles to all aspects of a Catholic School's education programme and structures. P229-230
[148] Taylor, Cyril & Ryan, Conor. *Excellence in Education: the making of greats schools.* David Fulton Publishers: London, 2005, pp 48-51

cultural shifts.[149] The research context of the present study takes note of the complex

factors that define modern culture with its 'strong currents of subjectivism,

individualism, relativism, pragmatism and materialism'[150]. The participating school,

like other Catholic secondary schools, has been influenced by the pragmatic and

ideological directions of secular education as understood by successive governments

in the United Kingdom.

The key point one can take from this standpoint is the appropriateness of the chosen

research method which is explicitly devised to identify (and suspend) the complex

factors of modern culture (the life-world) through induction and bracketing.

Phase 3: Pedagogical Procedures

Lessons were delivered to KS 3 RE pupils in Years 7, 8 and 9. Lesson content

covered a number of doctrinal areas within the ICONS programme in place at All

Saints School. Although the ICONS programme provides the Scheme of Work,

doctrinal content has been integrated from a number of sources particularly from the

Catechism of the Catholic Church, scripture and relevant theological and

philosophical sources in order to accommodate the potential of learners. The

relationship that is sought between doctrinal norms and the interior processes and

insights of pupils by means of Newman's six principles is the focus of these lessons.

Written texts were obtained from classwork, homework and WISE[151] project work.

Visual images were obtained from classwork and homework tasks.

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[149] see discussion in Chapter 3 pp193-202

[150] Kelly Francis D. *The Mystery We Proclaim*. Our Sunday Visitor: Indiana, 1993, p14

[151] WISE is well established in the school. Each pupil undertakes to complete 'Writing in Sustained Excellence' as summative and formative assessment. WISE is undertaken once a term by each pupil. Grades and Levels of attainment are assigned by the teacher and moderated across the Year group in RE. Topics are set to assess a module of study within the ICONS programme. WISE also fulfils requirements for the Citizenship curriculum.

From this collation and arrangement of data the analysis and subsequent discourse proceeded establishing or disestablishing the presence of Newman's principles in pupils' work. The reduction of the bracketing is the means by which the data is converted to argument and evidence for the presence of Newman's principles and their relation to the development of the faith of pupils.

In a step by step reasoning and explaining, Newman's principles are traced back to pupil insights and the phenomenological observation is directed by the manner in which these insights are given. The arguments explaining the presence or non-presence of Newman's principles had to correspond to the experience of pupil insights. The aim of the interpretation was to produce an intentional image of Newman's principles. All arguments relevant to these principles must be grasped in their correct proportions in order for this intentional image to be made clear. This method is consistent and embedded within the research that sets as its major task an explicit clarity of in its description of the human experience and practice of the phenomenology of religion.[152]

The integration of the diversity of pupil insights with Newman's principles was the task of this study. The common factor that holds the subjective interior processes and insights of pupils with Newman's objective principles was achieved by Christian anthropology and ethics that understands the experience of the human person to rest on the one unity of body and soul.

Induction proceeds in a manner that makes the transition from the multiplicity and complexity of the data to the grasping of their essential sameness. This transition

[152] Westphal, Merold. Phenomenology & Existentialism in *A Companion to Philosophy of Religion*. Blackwells: Oxford, 2005, p144

tested whether an assertion could be made that in every instance of a pupil insight there was the same pattern of Newman' principles which implied the manner in which pupils became engaged with objective truth through doctrinal lessons.

The interpretation placed upon the data by induction and reduction understood in this way penetrated how pupils developed their faith with reference to Newman's six principles and whether these six principles could help teachers to teach more effectively in Religious Education. The pupils in this study were seen as phenomenological, ontic and metaphysical subjects and as such acted as a microcosm of all pupils and the necessary conditions required for the nurturing of their faith development within Key Stage 3 Religious Education in a Catholic school.

The Researcher

Implicit in this methodology is the status of the researcher who directs, controls and collects, analyses and interprets pupil data for the presence or non-presence of Newman's principles argued in the *Grammar of Assent*. The subjectivity and personal accountability of the researcher are acknowledged in the following narrative that seeks to expose the complex contingencies of race, class, sexuality and ethnicity that are woven into pupil data. The role of teacher in this study is therefore a contingency that is examined by the qualitative genre of autoethnography[153] and the teacher-pupil

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[153] Autoethnography is an autobiographical genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural. It originated in 1979 with the coinage of the term by David Hayano. It was pioneered in cultural-level studies by anthropologists in which the researcher is intimately familiar with the research subjects as a group and is a full member in the group being studied. A substantial evolution of this technique has taken place with varying degrees of emphasis being given to different types of projects. These variances include the research process (graphy), culture (ethnos) and on self (auto). The boundaries between these types may vary. The emphasis in this study is on the researcher as a complete-member who is already a member of the Roman Catholic faith community as a full member is identified and accepted. 'Complete-member researcher' was coined as a term by Adler and Adler (1987) to refer to researchers who are fully committed to and immersed in the groups they study. During the research process the researcher identifies with the group and 'becomes the phenomenon. (Mehan & Wood 1975) being studied. For example, Jules-Rosette (1975) became a baptised true believer in the African Apostolic church she studies. *Collecting and Interpreting Qualitative Materials*. 2nd edition. NK Denzin & YS Lincoln. Eds. Sage Publications: London, 2003. pp209- 213.

relationship is declared as an integral part of research methodology through the strategy of 'Complete-member researcher'. The emphasis in this study is on the researcher as a complete-member who is already a member of the Roman Catholic faith community and as a full member is identified and accepted.

The teacher-researcher as a 'complete member' brings to the research process the contingencies of age, gender, culture, class, education, religion, spiritual formation and vocation. At the outset of this study the teacher-researcher was 51 and by completion was 54 years. As a woman with a background as a single-parent it is acknowledged that while women are substantially represented in the teaching profession in a Catholic secondary school the same cannot be said for Newman studies where males and clerics could be said to be over-represented. This study marks a departure from conventional Newman studies in that it is an applied study in an educational context. The norms in Newman studies to date are historical and theological with some crossing of boundaries into literature and philosophy. Although Newman was an educationalist the application of his teachings has largely been understood to be relevant to higher education. Biblical studies is marked by a growing number of women exegetes,[154] and it is in this spirit that the teacher-researcher brings new and penetrating insights to the understanding and interpretation of Newman's *Grammar*.

The teacher-researcher as a 'complete member' takes up this position within the Body or *koinonia* of Catholicism in order to be true to the tradition of the Church. In doing so Catholic interpretation of texts and pictures created in response to doctrine by pupils recognises that there is no one scientific method but a range of methods to be made use of. Any method or approach which allows a better grasp of the meanings of texts and

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[154] The Pontifical Biblical Commission *The Interpretation of the Bible in the Church*. Pauline Books & Media: Boston, 1993, p104

pictures in their linguistic, literary, socio-cultural, religious and historical contexts[155] is actively employed just as 'Catholic exegesis actively contributes to the development of new methods and to the progress of research.'[156] Pre-understandings are acknowledged as part of this tradition and interpretation necessarily shows certain pluralism: 'No single interpretation can exhaust the meaning of the whole, which is a symphony of many voices'. Thus the interpretation of one particular text has to avoid seeking to dominate at the expense of others'.[157]

The teacher-researcher as a woman brings to Newman studies in the context of this study new questions in relation to the processes and processing of women and children. The *Grammar* invites and supports these new questions as to date Newman's experimental observations of infants, pre-school children and there implied progress through the various ages levels to maturity have not received any form of acknowledgement or critique. Newman clearly is concerned with the faith development of the human person but intriguingly his powers of observation allow for gender and age. The teacher-researcher therefore seeks to put new questions to the text of the *Grammar* and apply Newman's principles and arguments to test out their credibility.

The teacher-researcher culturally is a product of a New Zealand background and it is important to note that she converted to Catholicism at the age of 18 years coming from a Church of England upbringing closely associated with Catholicism. As a single-parent with a background in librarianship, mental health, historical and educational research, the teacher-researcher has unified these strands in a teaching vocation in an English Catholic comprehensive. The teaching vocation came from a development of the role of catechist in a Catholic parish in the North of Scotland.

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[155] ibid p88
[156] ibid
[157] ibid p95

These strands place the teacher-researcher in a pivotal position within the multi-cultural classroom of this study. The autoethnographic stance of the teacher-researcher as full member reflects the multicultural diversity of the universal nature of Catholicism and is not in opposition to the class or racial status of pupils. Teacher and pupils share a common heritage and religious tradition that brings a diverse culture and ethnicity together.

In addition the teacher-researcher is not only at a high level of spiritual formation due to age and Catholic religious training but also has a strong formation in contemporary teacher-training initiatives that prioritise teaching and learning for all pupils. These two formations are not understood or practised in opposition to one another (religious versus secular objectives) but work together in the Catholic tradition where 'No single interpretation can exhaust the meaning of the whole, which is a symphony of many voices. [158] Any method or approach which allows a better grasp of teaching and learning in their linguistic, literary, socio-cultural, religious and historical contexts[159] is actively employed in the classroom and actively contributes to the development of new methods and to the progress of research.'[160]

The Catholic teacher-researcher as full member therefore works to renew the study of theology and philosophy in religious education by means of Newman's principles and arguments in the *Grammar*. The acknowledgements above contribute to a clearer awareness of the subjectivity and personal identity of the teacher-researcher that directs and controls this study.

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[158] ibid p95
[159] ibid p88
[160] ibid

This Chapter has delineated and justified conceptually the methodology of the present study in order to examine pupil data by the Wojtyla method of bracketing in order to identify the presence or non-presence of Newman's principles. Does in fact, the mind receive impressions of revealed truth, forming a real and permanent inward knowledge that may be recognised implicitly or explicitly by those who possess it? Newman understands this to be an insight into the act of assent to religious belief before it can be understood and explained. In this study this act of assent is examined in pupils - do they assent to religious belief before it can be understood and explained by them?

The following Chapter presents the pupil data with the critical questions in mind: Firstly, does the *Grammar* provide a method by which the subjective can be validly spoken about in an objective way? Secondly, do linguistic and psycho-somatic processes verify that belief is independent of understanding or proof? Thirdly, can insights into pupils' (11-14 years) beliefs through experimental examples be replicated in the contemporary field of child development? Fourthly, can the role of the conscience in learning be demonstrated as Newman asserts in the *Grammar*? Finally, is there a place for truth and Catholicism, as expressed through dogma and doctrine, in the classroom of a Catholic school.

CHAPTER FIVE

RESULTS

This chapter analyses pupils' work from the phenomenological perspective outlined and critiqued in the Methodology: Chapter 4. Bracketed in doctrine and bracketed out pupil insights have been used to examine evidence for the presence of Newman's principles.

The reader is reminded that the act of thinking in this study is treated as an objective true event. Thinking is not just true for this group of pupils only it is the inherent design of the human person. The thinking that is disclosed in this group of pupils is an objective reality that acts as a microcosm of the larger reality of all human thought. Pupils' insights form an intentional body of work that draws individual insights out of an enclosed subjectivity into the objective relationship between the teacher and pupil, pupil and pupil and pupil and God. The richness of the metaphysical sense of pupils is explored and analysed for the presence or non-presence of Newman's principles. The phenomenological reduction Wojtyla uses to analyse the person and the act is further developed here in this study to isolate pupil insights outside bracketed doctrine. In addition to identifying the absolute subjectivity of pupil insights, an evaluation is also made from the point of view of secular educational theory and the Newman scholars cited in the literature review in Chapter One.

Pupil insights are first examined from the prior processing of perception defined by Newman as "the informations of sense and sensation[1]". "Sense, sensation, instinct and intuition supply the facts and the intellect uses them"[2]. Newman observes perception as a negotiation with an objective order of persisting features. In this study pupils perceived the concrete materials of doctrine. Perception acts on this concrete experience and was co-ordinated and processed across the senses in order to be tested for Truth. Truth is seen to

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[1] GA 34 P29
[2] GA 98 p69

act as gravity, not separated from existence or organism of pupils, seeking the invariance of persisting features. The supernatural facts of the doctrine of the Trinity[3] are made explicit to pupils as the classroom stimulus. Gibson described perceptual learning as an exploratory activity that searches for what is objective and unchanging in the environment[4]. Pupils' responses and reactions to the stimulus of subject content (doctrine) are systematic and focused "pick up" from the rich and structured information of doctrinal lessons. At this level perception is a passive immersion in the ecology[5] of doctrine. Pupils absorb the rich and structured information through the senses. As perception negotiates within this passive immersion an active process of differentiation shows pupils not just seeing but looking. This looking is directed and intentional and results in apprehension, which activates the exercise of assent and inference.

Firstly, bracketing proceeds to analyse pupils' work in the completeness of the phenomenological life-world. Secondly, bracketing proceeds ontically, by bracketing out the apprehended pupil insights, which are focused and systematic. Finally, bracketing in (doctrine) and bracketing out (pupil insights) reveals the reasoning that detects the set of relations between them[6]. Wojtyla's phenomenological approach brackets doctrine in as the unchanging stimulus of Catholicism. Pupil responses to this stimulus are outside the brackets as insights or objective evidence of pupils' absolute subjectivity. The insights of individual pupils are the evidence of their own assent.

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[3] Supernatural facts refer to the notional character of the doctrine that articulates the divine mystery that God is One yet Three persons, Father, Son and Holy Spirit. GA 126 P85. The divine mystery of the Trinity that defines Christianity has a supernatural character to the human person because of their experience of Christian discourse, worship and proclamation. The New Dictionary of Theology. Eds. Lomonchak, J, Collins, M & Lane D. Gill & MacMillan: .p1047.
[4] Gibson, Eleanor. Gibson. E. *An Odyssey in Learning and Perception.* MIT Press: Cambridge, Massachusetts, 1991. Chapter 27. See Chapter Three p149.
[5] The ecological approach to perception specifies that information is rich and structured arrays of energy before it reaches the sense of the human person. Subjects 'pick up' this information without effort. They do not construct it through information processing. See Chapter Three p148. Doctrine as an ecology refers to the relations between the organism and the environment. The classroom environment and the lesson content form the ecology for the pupil.
[6] This reasoning is abstract, subjective and has a metaphysical character because pupils are reasoning about what is incorporeal.

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In order to verify the presence or non presence of Newman's principles pupil insights are also examined from the point of view of some contemporary secular educational theories such as accelerated learning[7], multiple intelligence [8]or a taxonomic approach[9] to stimulating and quantifying learning. These secular educational theories are embedded in contemporary Religious Education programmes[10] in Catholic schools and while enriching teaching praxis their anthropology is focused on the human as subject of finite being and falls short of an account of the human potentiality of pupils from a metaphysical perspective which does not shrink from the reality of God as infinite being.

These theories on their own have led to the dominance of a false epistemology that has no way of accounting for the religious experience of pupils. The entire rationale of this study is founded on the perspective that pupils are believing human persons that passively and actively search for the infinite being of God by design. Secular educational theories are seen therefore as presenting different aspects which prove to place limitations and boundaries on human learning and knowing. The Catholic position explored in this study does not depend on the intellectual life of the secular educational theories that predominate in contemporary classrooms. Newman's principles in the *Grammar* represent the

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[7] Caviglioli O & Harris I. *Mapwise. Accelerated Learning Through Visible Thinking*. Network Educational Press: Stafford, 2001. p6 The term accelerated learning is a considered, generic approach to learning based on research drawn from disparate disciplines tested with different age groups and different ability levels in very different circumstance. It can therefore be adapted and applied to very different challenges. It starts by attending to the physical, environmental and supportive learning environment. It then deliberately attempts to connect to, and build upon, prior knowledge and understanding whilst presenting an overview of the learning challenge to come. Participants set positive outcomes and define targets towards reaching those outcomes. Information is then presented in visual, auditory and kinaesthetic modes and is reinforced through different forms of intelligence response. Frequent, structured opportunities to demonstrate understanding and to rehearse for recall are the concluding feature of the cycle.
[8] ibid
[9] Bloom, BS. &Krathwohl D (1956) Taxonomy of educational objective: the classification of educational goals. Handbook 1: Cognitive Domain. Cited in *Pedagogy and Practice: Teaching and Learning in Secondary Schools. Unit 7: Questioning*. DfES Publications. 2004, pp12-15. Bloom's taxonomy suggests that people first need to acquire knowledge before they can understand the knowledge. They need to be able to understand the knowledge before they can apply it in different contexts. They need to be able to apply the knowledge before they can analyse, question or infer from the knowledge. Only when they have done that can people find different kinds of knowledge to create new knowledge. Finally, when a person is able to combine knowledge in this way, they are able to evaluate. Moving between these stages demands increasingly complex thinking on the part of the learner.
[10] See Chapter Three Religious Education: The Catholic Tradition pp203-214
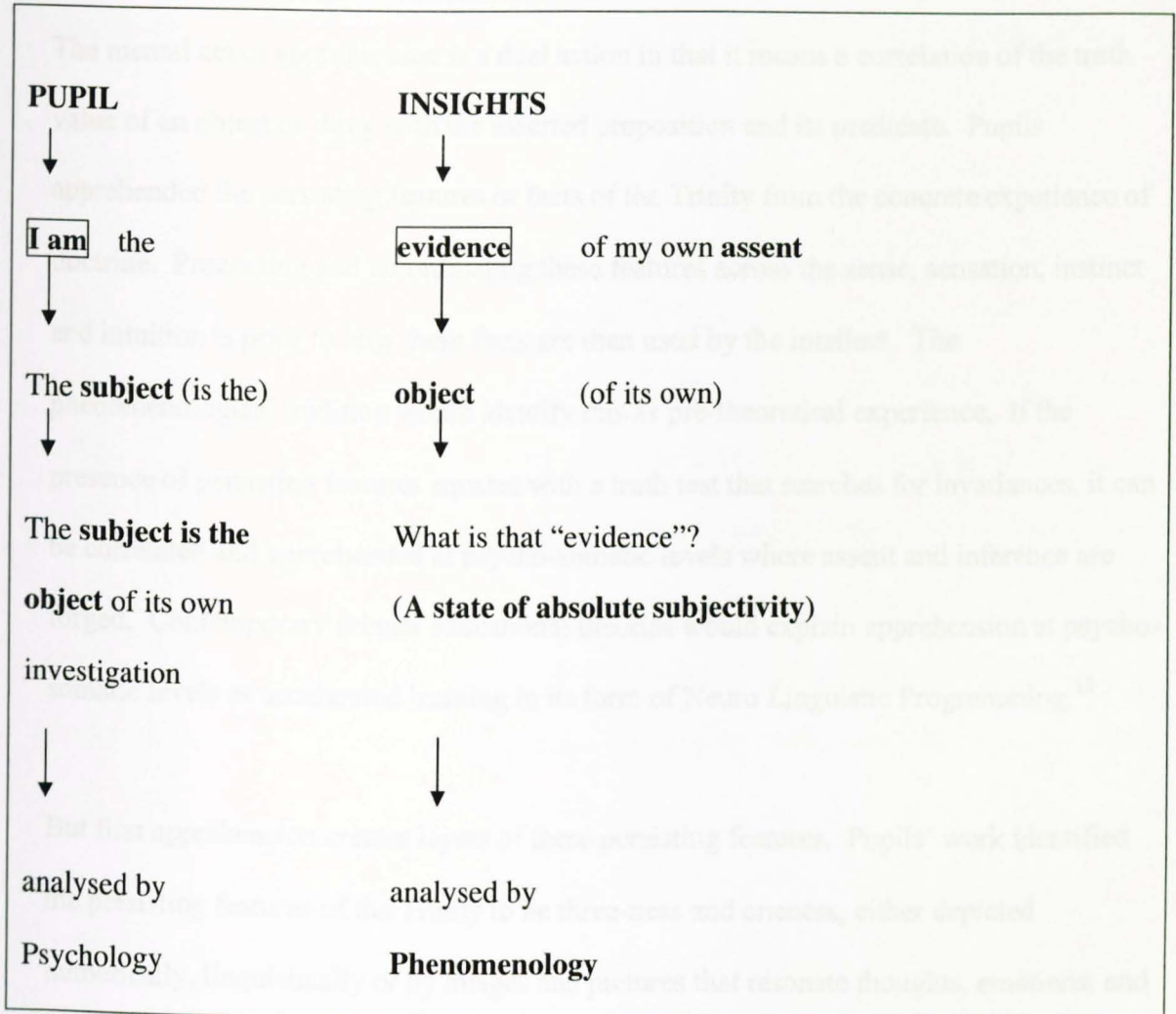
nineteenth century renaissance of Catholic scholarship reconnecting with the primal sources of its own intellectual heritage[11].

If the secular educational theories referred to above are found to be present, then Newman's nineteenth century principles can be seen as anticipating a great many ideas and practices in the rich praxis of contemporary educational theory because of his accurate observations of the human person's thinking processes. The universality of his principles is rooted in the Aristotelian drive to see the world and human nature by means of description that accurately reflects their nature but this description does not discount alternative approaches and explanations. As contemporary education is the subject of change and shifts towards generating knowledge based societies Newman anticipates and shares many current concerns but he goes beyond the secular, including a study of the metaphysical categories as well as the material categories of existence. The godless and autonomous discipline that is determined never to reach out beyond the world of natural experience is successful in its focus on the problem of knowledge[12] but, as this study demonstrates, Newman's principles in bracketed out pupil insights focus on the problem of being.

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[11] Stein, Edith. *Finite and Eternal Being*. ICS Publications: Washington, DC. 2002, p5 See Introduction p14: 'it is well to remember that Catholic philosophy (and Catholic scholarship generally) was never quite the same as the philosophy of Catholics. Catholic intellectual life had in large measure become dependent on modern intellectual life and had lost contact with its own great past. In this respect the second half of the nineteenth century witnessed a real renaissance, a rebirth brought about by Catholic scholars delving again into primary sources of their own intellectual heritage'
[12] Stein, Edith. *Finite and Eternal Being*. ICS: Washington DC, 2002, p5

The following diagram summarises the phenomenological approach based on Wojtyla's bracketing:

PUPIL   INSIGHTS

↓   ↓

I am the   **evidence**   of my own **assent**

↓   ↓

The **subject** (is the)   **object**   (of its own)

↓   ↓

The **subject is the**   What is that "evidence"?

object of its own   (**A state of absolute subjectivity**)

investigation

↓   ↓

analysed by   analysed by

Psychology   **Phenomenology**

The examples of pupils' work that follow have been selected to test for the presence or lack of Newman's principles by means of these levels of brackets that access this metaphysical reality.

To differentiate between each year and age group quotations from pupils' work are assigned the following notation. Individual pieces of work are identified with the year group number and the number that indicates its location in the Volume (II) of pupils' work.

Year 7 (11-12 yrs)	**7/1-20**
Year 8 (12-13 yrs)	**8/1-80**
Year 9 (13-14 yrs)	**9/1-22**

Apprehension

The mental act of apprehension is a dual action in that it means a correlation of the truth value of an object or thing with the asserted proposition and its predicate. Pupils apprehended the persisting features or facts of the Trinity from the concrete experience of doctrine. Processing and co-ordinating these features across the sense, sensation, instinct and intuition is prior to how these facts are then used by the intellect. The phenomenological tradition would identify this as pre-theoretical experience. If the presence of persisting features equates with a truth test that searches for invariances, it can be correlated and apprehended at psycho-somatic levels where assent and inference are forged. Contemporary secular educational theories would explain apprehension at psycho-somatic levels as accelerated learning in its form of Neuro Linguistic Programming.[13]

But first apprehension creates layers of these persisting features. Pupils' work identified the persisting features of the Trinity to be three-ness and oneness, either depicted numerically, linguistically or by images and pictures that resonate thoughts, emotions, and concepts. These are the raw materials from which Newman's further five principles are derived. The interactive processes that they each and all entail are according to Newman directed and intent on expanding through the illative sense to belief in God without understanding or proof. This is the potentiality of being which is experienced subjectively in individual pupils and inter-subjectively in the Church. But does this life-world have a reality beyond the Catholic life-world? Newman argues that Catholicism is a way of life that is not an alien confrontation but an organic way of knowing and being in the world to which we naturally belong. This world has its fulfilment in an unseen world (Eternity).

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[13] Caviglioli O & Harris I. *Mapwise. Accelerated Learning Through Visible Thinking.* Network Educational Press: Stafford, 2001, p14. This psychological research developed in the 1970s focuses on the internal coordination sequence of steps by brain function in specific activities. The educational practice of modelling takes this to be its central rationale.

Secular educational theories (as referred to above) would explain apprehension of sense data in terms of consciously gaining access to internal terrains that give models of mapping in the form of an exact sequence of internal sensory action.[14] Newman and these secular educational theories share the Aristotelian understanding of the importance of sensory information that leads to knowledge. They differ where Newman traces knowledge to a single moral origin whereas the accelerated learning cycle traces knowledge back to the pathways of relativism where knowledge creates knowledge the utilitarian fashion of the Tamworth Reading Room debate. If Newman is trying to identify laws of human nature he can be accused of psychologism[15]. However, the principle of apprehension reveals its evidence in pupil response and insights into the nature of the object (doctrine). The robustness of Newman's anthropology is seen here in its inclusive character. The features of modern psychology and modern philosophy that do not exclude the possibility of alternative approaches are held within his introspective phenomenological method of investigation.

Insight shed by pupils' pictures and statements

In response to doctrine, pupils apprehended or held the oneness of **God** "really" and "notionally". Newman divides apprehension, into its real and notional parts that work dualistically to provide the stimulus for further intellectual and emotional processing that takes place with assent and inference.

Year 7 (11-12 years) Volume II: Pupils' Work pp7/1-7/20[16]

Real apprehension by **Year 7 (11-12 years)** pupils is demonstrated in the images used to hold the experience of the oneness of God/Trinity in the mind. Symbols of the shamrock

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[14] Ibid

[15] see Literature Review Chapter 1 p67 Walgrave says Newman avoids the accusation of psycholgism and a tendency towards nominalism by seeing his methodology as one approach among alternatives. The evidence for the invariance and permanence of truth in the subject (pupil insights) is a co-existent of the evidence in the object (doctrine).

[16] Year 7 (11-12 yrs) found in Appendix Four Separate Volume of Pupils' Work pp 7/1-7/20

(7/6), pair of hands **(7/3, 7/13),** light **(7/13),** crown **(7/9)** and the anthropomorphisms of cosmic robed figures **(7/4, 7/6, /8, 7/12, 7/18)** show a depth experience that stimulates and excites the mind.

Notional apprehension is demonstrated by the use of number and shape. Equations **(7/5, 7/9, 7/15, 7/16)** and the use of triangle **(7/5, 7/8)** and circle/s **(7/5, 7/9, 7/11)** show that the concept of the oneness is being held in the mind as notions, which move broadly as they contextualise different perspectives. The supporting role of words, which in "is" statements assert that God is creator, is maker of life that has no Alpha or Omega **(7/2),** is powerful **(7/2),** further develop the breadth of this contextualisation. Three-ness is really apprehended to demonstrate the depth experience symbolically: the Father is a scroll or brain **(7/9),** the son is a heart or cross, the Holy Spirit is light **(7/19)** and fire or dove **(7/19).** Notional apprehension demonstrates the simple assignment of a number – Father is one or one side of a triangle **(7/10, 7/12, 7/18)** with the Son and Holy Spirit **(7/18)** being assigned number and shape in like and logical manner to show that simple relations between them that do not disturb oneness. Anthropomorphisms give metaphorical and analogical substitutes to these depth experiences of real apprehension. Notional apprehension increasingly uses words to name, describe appearance, identify actions.

Year 8 (12-13 years) Volume II: Pupils' work pp8/1-8/80[17]

Year 8 (12-13 yrs) pupils follow the same pattern but have an increased repertoire of symbols with which they apprehend oneness and three-ness cognitively. This could be explained by the increased number of RE lessons (3 per week) and increased number of topics they have covered in the syllabus as a whole by Year 8 as well as their general advance in cognitive and academic advancement. They have more ways of expressing one and three-ness encompassing and going beyond **Year 7 (11-12 yrs)** apprehensions. These

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[17] Year 8 (12-13 yrs) found in Appendix Four Separate Volume of Pupils' work pp8/1-80

can be summarised as including more ways to show one and three whether it be through the symbols of arrows (8/7,8/8, 8/20) planets (8/188/4,8/21, 8/25, 8/32, 8/33, 8/44, 8/63) body parts (8/36, 8/47, 8/49, 8/50) puzzles (8/70, 8/76, 8/77), mirror and reflections (8/33, 8/38, 8/45, 8/70).

There is an increase in the use of religious symbols (candles 8/12 8/43 8/40, Bible 8/14, creedal statements 8/56, 8/55. 8/54, 8/53 8/50, wounded hand, eucharistic bread and wine 8/72, 8/69) and an increase of symbols taken from the environment or ecology (sun 8/43, plants 8/42, trees 8/5 8/13, vines 8/16, energy sources 8/44 8/18 8/16 8/14 rotation 8/32, wind 8/17 8/13, volcano 8/17). Some symbols stand out for their depth experience or real apprehension (the black mask 8/13). Notional apprehension again shows the **Year 8 (12-13 yrs)** preoccupation with the simple and logical relations of and between number 8/1 and shapes 8/49 with the addition of interlocking circles 8/57 8/74 and the pyramid 8/13 and partitioned cake 8/26.

Anthropomorphisms focus, as do **Year 7 (11-12 yrs)** pupils, on cosmic figures but with extra features of being causes of movement and planetary rotations 8/14 8/32 8/56 8/63. Mary also appears 8/52 8/54 in **Year 8 (12-13 yrs)** anthropomorphisms which gives a balance to the gender of the drama of the gospel narrative. Words demonstrate the notional apprehension of one and three-ness accompanied by "is" 8/62 and "is not" 8/54 8/52 statements and also "I am" 8/30 8/48 statements. Naming 8/28 8/29 increases for the Son and the Holy Spirit. The Christian narrative is really and notionally apprehended by **Year 8 (12-13 yrs)** pupils to a level of density not demonstrated in **Year 7 (11-12 yrs)**.

Year 9 (13-14 yrs) pupils demonstrate similar selections of symbols, number and shape, anthropomorphisms and words. However, a marked change takes place for these pupils with a striking development in notional apprehension. Mastery of language skills demonstrates the depth experience of real apprehension accompanied by a strong evidence of notional apprehension in extended writing extracts. Notions about the three-ness and oneness of the Trinity take the form of historical and religious facts **(9/1-9/22).** The dominance of historical and religious narrative are picked up or apprehended from the study of Tacitus and Pliny, scripture and the doctrine of the Trinity. The permanent and unchanging features of the Catholic life-world are apprehended really and notionally and act as a stimulus to forge assent and inference.

The links and connections made by pupils are traced by Newman: "I am only contemplating the mind as it moves in fact, by whatever hidden mechanism; as a locomotive could not move without steam, but still, under whatever number of forces, it certainly does start from Birmingham and does arrive in London"[19]. Accelerated learning makes a similar analogy by using mapping to manage information. The structure of thought is seen "as dependent on analysing information and categorising content into related and hierarchically ordered branches. This process is the very essence of understanding".[20] Newman forestalls this when he says "it is possible for the mind to hold a number of propositions either in their combination as one whole, or one by one; …with an intelligent perception indeed of all, and of the general direction of each towards the rest, yet of each separately from the rest."[21] In fact he goes on to say, "I might know London quite well, and find my way from street to street in any part of it without difficulty, yet be

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[18] Year 9 (13-14 yrs) located in Appendix Four Separate Volume of Pupils' work pp9/1-9/22
[19] GA p48 64
[20] Caviglioli O & Harris I. *Mapwise. Accelerated Learning Through Visible Thinking.* Network Educational Press: Stafford, 2001, p40
[21] GA p88 129.

quite unable to draw a map of it." The intellectual acts of comparison, calculation, cataloguing, arranging, classifying" are not necessary for the real apprehension to take place. The doctrine of the Holy Trinity as a complex whole, or as a mystery, is a number of propositions apprehended taken one by one. These propositions can be mapped and navigated. From this religious apprehension assent and inference are forged.

Assent and Inference

Assent and inference are detected in those descriptive statements and ideas that demonstrate assent to doctrine. Pupils can also use information from cross modal processing to reinforce assent. These ideas and statements are shown in pupil insights that follow to be concrete experiences that show a naturalness of thought, depth of insight, and an unconditional apprehension of the propositions of doctrine.

Insight shed by pupils work and comments

The sense and sensation of perception are looking with an intentional direction at the doctrinal propositions about the Trinity (its three-ness and oneness). They are unconditionally apprehended as concrete experiences and assented to prior to the exercise of inference where they are reconstructed in conditional thought that compares, contrasts, groups and discriminates, measures, sounds, framed, classed and cross-divided to become opinion, credence and profession. For example, the concrete shape of a triangle is an expression of three-ness and the circle an expression of oneness. Colour-coded circles within circles also demonstrate three-ness and oneness through the concreteness of shape. They also add an inferential re-construction of thought that seeks mastery of oneness without diminished three-ness. These are the subject of conditional acts of inference as re-constructive thoughts that compares, groups, measures, frames and cross-divides.

Pupils apprehend the rich textured materials of doctrinal statements and take hold of this information from within (real apprehension) but also from outside of it (notional apprehension). Signs and symbols show real apprehension and 'is' and 'is not' statements show notional apprehension. Knowledge is a reasoning collaboration between the object known and the subject who knows. The more fully the mind is occupied by the experience of this apprehended information the more acts of assent are made. The objective becomes subjectivised as an absolute experience. The Trinity is the object known by the subject. Individual pupils are absorbed into the rich textured materials of doctrinal statements. The domain of meaning affirms the significance of the spiritual world for which the material world is a prelude.

The double aspect of assent - to notions and to things- shows the quality and strength of apprehension. Assent is the norm to which our minds tend by design and is unconditional. Real apprehension stimulates the affections and the passions by associating the thing with its cause. The deep teaching (doctrine) and learning (pupil insights) can be seen in firstly the symbols and statements that demonstrate "God is" "the Trinity is", the Father is, "the Son is", "the Holy Spirit is" and their predicates contain the information that has been correlated and tested for its truth value. Sugar is sweet becomes "God is a shamrock, a three-sided triangle, a cosmic figure, a mirror and so one. The unconditional real assents are personalised to the subjective experiences and insights of pupils and the variety and diversity of these insights show the personalised nature of these assents.

Year 7(11-12 yrs),8 (12-13 yrs) and 9 (13-14yrs) assents are made on the basis of symbols, numbers, shapes, anthropomorphisms and words. The object/thing and its predicate are tested out for their truth value by an accompanying notional assent that is made through the scaffolding of acts of inference. If assent is a persistent mental activity, which clusters around notions and abstractions as well as concrete things as Newman says,

the range of these acts of inference in pupils' work should mimic assent as far as they are able. Mimicking constructs a scaffold of acts of inference, which are shown when pupils use equivalency, correlation, metaphorical substitutes, generic resemblance, composition, relationship, in signs and symbols.

There are five categories of acts of inferences that form a sliding scale of assents. Profession, assertions that fit the fashions of the day, are seen in the equivalency of the **Year 8 (12-13 yrs)** T-shirt symbol **(8/34)** for each person of the Trinity to show the idea of relation and team in a culturally defined cue prominent in the pupils' experience. Pupils, at all levels, go beyond cultural cues such as T-shirt symbols to test out the validity of the Trinity in its three-ness and oneness by searching for equivalency in the logic of number (1=3), shape (circles and triangles) and the language (is and is not statements).

The search for the real and the concrete goes beyond equivalency and analogy. This can be seen in the idea of the Father as a scroll **(7/9)**, a brain **(7/9)**, as a tree, the Son as heart and cross **(7/17, 7/19)**, the Holy Spirit as light and fire **(7/8)** or dove **(7/4, 7/6)**. The information predicated by these symbols speaks of a metaphysical richness beyond their symbolic appearance. **Year 8 (12-13 yrs)** pupils have even a greater number of ways to explore the possibilities. Number quickly exhausts itself as a means by which three-ness and oneness can be "commensurate with the things themselves"[22]. Inference provided by the use of number proceeds in serial fashion but reaches a maze of mental vision.

Year 8 (12-13 yrs) pupils can go further than **Year 7 (11-12 yrs)** pupils in their ability to be explicit about God by introducing the idea of movement and rotation and the jigsaw puzzle showing apprehension of "varying slides" of the oneness and three-ness to overcome contradictions, for example:

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[22] GA 49 p38.

(8/15) "The Holy spirit is not the son. The Son is not the Father. The Holy Spirit is not the Father. But they are all God."

(8/35) "The Son is not the father. The Son is not the Holy Spirit. The Holy spirit is not the Father. The Holy Spirit is not the father. But all of these are God".

(8/?) "The Son is still God but still the Son". "The son is next to the father." "Is not the Father, is not the Holy Spirit".

(8/45) "God is the Father, the Son and the Holy spirit. He is the One God that we believe in. But 3=1 and 1=3. Only God can be these three people. The Son is not the Holy Spirit, the Holy Spirit is not the father. They cannot be each other but they are God."

(8/77) "The Trinity is a lot like a jigsaw puzzle. You need all the pieces to make it complete to see the bigger picture."

These **Year 8 (12-13 yrs)** examples show the exploration of logical relations within the limitations of language. Simple untaught experimentation with religious language takes the form of "Is not" statements counterbalanced with "Is" statements. This is clearly in the philosophical tradition of religious language. The *via negativa* and statements about what God is not lead Year 8 (12-13 yrs) pupils to make positive statements about God, for example:

(8/28) "God is Love…God did not make evil. He made Jesus. He made unmistakeable good"

(8/33) "God made everything except himself".

(8/38) "GOD DIDN'T MAKE ONE THING AND THIS IS HIMSELF BECAUSE GOD WASN'T MADE"

(8/65) "WE CANNOT SEE THE WIND BUT WE CAN SEE THE EFFECTS OF IT. WE CANNOT SEE MIRACLES BUT WE CAN SEE THE EFFECTS OF IT. WE CANNOT

SEE THE HOLY TRINITY BUT WE CAN SEE THE EFFECTS OF IT. IF THE TRINITY WAS NOT HERE WE WOULD NOT BE HERE".

(8/76) "The Trinity is the Father the Son and the Holy Spirit. They cannot be separated."

(8/80) "GOD DID NOT MAKE HIMSELF. THAT'S THE ONLY THING HE DID NOT MAKE!"

In the Catholic tradition of realism these **Year 8 (12-13 yrs)** pupils are using logic to explore relations and attributes about the nature of the Trinity to form a ground of reasoning for belief and faith. The statements they are using correspond to something in reality. God is perceived and understood here as an objective being in reality. They are moving from focusing on the unknowability of God in "is not" statements to what they can know about God even though he is outside time and space. They are not placing limits on God but opening up pathways in to higher order thinking skills well beyond Bloom's taxonomy of intellectual knowledge.

Year 9 (13-14 yrs) pupils use the logic of language but also use the act of writing as a means to search beyond this logic to clearly state notions, beliefs and doubts about the Trinity, for example:

(9/5) "The Father, the Son and the Holy Spirit are connected, are all linked",

(9/1) "when you put all the evidence together"

These are examples of an explicit assent to probability. An act of reflection is taking place and the mental effort of these **Year 9 (13-14 yrs)** pupils is modifying it in some way. These are personalised inferential acts. This is how, according to Newman, Catholics have

theological opinions whilst having faith in the dogma of the Trinity. Notional assents do not reach certitude on their own. Real assent is necessary.

(9/16) The mystery of the Holy Trinity is too big for the mind to grasp.

(9/3) The evidence from a number of sources suggests he was incarnated and made man.....What exactly caused Christians to act in this way? (martyrs) I feel my faith is greater than a man (Tacitus/Pliny) that wasn't a Christian admits and witnesses Christ"s followers.

(9/4) Can create a picture of him in our thoughts and minds.

SEN (9/5) The Father, Son and the Holy Spirit are connected and they also share jobs and do not fight. These three people are 1 in 3 and 3 in 1..They keep us safe and have equal power.

(9/6) They tell us that people have equal power and that power is to control themselves. They have their own freedom. God reveals himself in this way because he thinks it is the only way we will understand.

(9/11) He has appeared in many different appearances.

(9/20) In my opinion the Biblical Trinity defies logic. I would argue that three things couldn"t be the same and be different at the same time.

(9/21) Each part of the trinity is what makes up God and humans cannot understand God fully or see things in God's eyes because if we did then God wouldn"t be God

These insights show **Years 7, 8 and 9** pupils demonstrating assent to doctrine by their descriptive statements and ideas. Assent comes before inference with a naturalness of thought that has the depth of unconditionally apprehended propositions that involve sense and sensation. The concreteness of experience leads to a more complete assent that is accompanied by inferential acts that use information from cross modal processing to reinforce assent. Thought is reconstructed across a broad mindscape wherein comparisons

(shamrock, scroll etc), contrasts (light, fire), groups numbers in an equation 3=1 etc, triangles, circles), discriminations (interlocking circles), measurement (one side of a triangle), frames (3 persons known as 1) and classes (maker, creator, male), cross divisions (mirror giving off 3 reflections, 3 planets that equal one world) give rise to profession, credence and opinion.

Profession is the assigning of the fashion item – T-shirt as a form of equivalency to each person of the Trinity, credence is the proliferation of symbols, numbers, shapes, anthropomorphisms and words assigned in their various facets to the properties of the Trinity. They are asserted on the internal authority of the furniture of the mind – the things that flood notional infrastructures from sources external to ourselves that form a surface of first experiences of the formal discipline of learning. The storehouse of memory is scanned for intellectual content that can be used for this problem solving task of the oneness and three-ness of the Trinity. This content has been given notional assent because there is no other way of accommodating them and simply reside as "furniture" to be manipulated when put to the test of their usefulness.

Opinions start to dominate **Year 9 (13-14 yrs)** writing extracts with the relational statements – The Father is God. He has power over the Son and the Holy Spirit **(9/2)**, The Father, the Son and the Holy Spirit are connected in a spiritual way **(9/3)**. The sense and sensation of information is apprehended unconditionally as permanent and persisting features of the Trinity. These features are the stimulus for the key relationship between apprehension and assent that is further accompanied by the key relationship between assent and inference. When the maze is reached mentally belief takes over to reach the knowledge that lies beyond appearances. But the search for the concrete in the metaphysical realm is just as urgent and necessary as it has been in the material world. How to believe what one cannot understand is Newman's quest. Pupils increasingly use

beliefs from this point on to accommodate and resolve contradictions and inconsistencies. Points of certitude are negotiated abstracted from First Principles by the Conscience.

Presumption is the highest point on Newman's sliding scale of assents. The reasoning process starts in earnest as it is stimulated into action by the assent to First Principles. Secular educational theory does not have metaphysical objectives. It is only concerned with the concrete materials and experiences of the classroom in a specific subject discipline. Assent and inference can be interpreted and explained according to the influence of Bloom's taxonomy research to emphasise the importance of using open, higher-level questions to develop pupils' higher-order thinking skills. Effective teachers are cited as using a greater number of higher-order questions, for example: How did you work that out? It is estimated that 70-80% of all learning-focused questions require a simple factual response whereas only 20-30 % can lead pupils to explain, clarify, expand, generalise or infer.

Bloom's taxonomy classifies levels of important intellectual behaviour in learning. There are six levels of complexity and abstraction. (1) Knowledge (pupils should describe, identify, recall) (2) Comprehension (pupils should translate, review, report, restate) (3) Application (pupils should interpret, predict, show how, try in a new context) (4) Analysis (pupils should explain, infer, analyse, question, test, criticise) (5) Synthesis (pupils should design, create, arrange, organise, construct) (6) Evaluation (pupils should assess, compare and contrast, appraise, argue, select).[23] These levels are detailed here to compare with Newman's principles. Newman's apprehension is Bloom's acquisition of knowledge. Newman's assent is Bloom's understanding and application of knowledge) and Newman's

[23] Bloom, BS. &Krathwohl D (1956) Taxonomy of educational objective: the classification of educational goals. Handbook 1: Cognitive Domain. Cited in *Pedagogy and Practice: Teaching and Learning in Secondary Schools. Unit 7: Questioning.* DfES Publications. 2004, pp12 & 18-20

inference is Bloom's combination of different kinds of knowledge to create new knowledge.

Accelerated Learning would use the terms "intellectual capital" and "being clever". These terms are built on an understanding that thinking and learning is not a linear process. Newman would agree. We have a need to look for patterns. Newman would agree. The prominence given to visual patterns and spatial relationships as an inherent part of our neural architecture is also something that is consistent with Newman's principles. Neuro and cognitive psychology are very informative and helpful to teachers and emphasise the organic design and development pupils undergo in their educational career. The philosophy of accelerated learning is extracted from ideas that assert that learning is self-constructed from within the subject and this is how individual construct their personal and communal worlds.

Newman is taking a different point of view by validating not only the subject as person but also the objective and persistent features of the world in which we live – our ecology. This ecology has a natural law component of objective and persisting features over and outside the person. Assent is our natural state. We need to assent to survive not only biological but also spiritually because that is our design. Acts of inference are the notions that cluster around experience we have of real objective things that are experienced subjectively. The subjective assumes its objectivity by its links to the persisting and invariant features of God and the world he has made.

Secular educational theory is not going to assert such a world view but the evidence from pupil insights in response to doctrine is defining, recalling, identifying, matching, explaining, translating, applying to new contexts, solving, using, analysing, relating, supporting, differentiating, exploring, designing, reorganising, combining, assessing,

evaluating, defending and justifying. Newman identifies these as the acts and processes of inference that are stimulated from assent to the reality of concrete things and experiences.

At this point is it also relevant to examine the criticism of Newman that there is no equivalency between belief in God and belief in material things like Great Britain as an island.[24] Pupils show the three-ness and oneness of the Trinity by using symbols such as the shamrocks, triangles and circles. There is no equivalency. Symbols are used to identify the abstract and concrete features of God as experienced imperfectly due to the inherent organic limitations of being human. The strength and attraction of the Ontological Argument[25] for the existence of God is revealed by these pupil insights to belong in the gap between the experience of the finite and the infinite. Just because there is no perfect equivalency in being exact about God does not mean that you cannot use abstract concepts to explore the possibilities. Whether pupils' insights are experiences or acts of assent made within a world of unquestioned religious belief where God is the centre of their world is a key issue that needs clarification. Are pupils so immersed in a created Catholic life-world that bestows its own meaning according to "God" as an idea with its own language game or narrative? Newman would not agree on the basis of an inherent organic design that seeks its own "proof" for the existence of God in a relentless search for an objective and independent order of reality. The persisting features of this objective reality are guided by the conscience to the moral origin that God is as a Supreme Being or Parent.

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[24] see Literature review Chapter One p60 where Owen criticises Newman over this issue of equivalency between contingent and non contingent things.
[25] The classical form of the Ontological Argument according to Anselm is the concept of God as the greatest possible thought the mind can conceive: God is that than which no greater can be conceived and therefore exists necessarily. According to Descarte's version we cannot think of God without conceiving him as existing in the same way that we cannot conceive of a triangle without its having three angles, a mountain without a valley and so on. This argument has a new influence in philosophy of religion today.

First Principles

Notional abstractions from facts are demonstrated where pupils can state doctrinal teaching and cite evidence from scripture and Tradition. These facts are not elementary truths prior to reasoning. They show repetition and an order derived from their subject content. This ordered pattern is formed from a sequence of acts that exist external to ourselves. This external sequence of acts is found in the accumulated heritage and wisdom of the past, present and the future and as such become the subject content of education. For the purposes of this study the subject content of RE is doctrine, scripture and Tradition of Catholicism. Pupils should also be able to demonstrate the balancing of information and identify consistencies and inconsistencies from personal research.

Newman defines Presumption as the fourth and highest point of inferential acts on his sliding scale of assents. A first principle is the starting point of the reasoning process. That there are things external to ourselves is an instinctive act is a first principle and the directed and intentional search for ever-recurring experiences is an inductive process arrives at an act of extensive assent.

Insights from pupils' work and comments

What evidence in the pupils' work is there of First Principles? They are apparent across the three year groups and this is expected given the definition of the RE subject content. Firstly, **Year 7 (11-12 yrs)** pupils identify the symbol of the shamrock (7/6, 7/19). This is a well-understood and popular example of a first principle that although not used by the teacher in lesson content is activated by pupils' prior RE and catechesis and Irish background. Primary school, parish and home links are drawn upon and brought into use clearly showing the power of symbols as First Principles, which notionally abstracts from the past. Tradition is cited by this example.

"..no Alpha and Omega" (7/ 2) is another example which shows that a pupil can draw from the liturgy in a very specific way. The Easter ceremonies have an impact here again showing the notional abstracting and citing from Tradition. In addition, the increasing dominance of the gospel narrative shows itself in **Year 7 (11-12 yrs)** in an elemental way with various titles **(7/8, 7/13, 7/15)** being given to Jesus in order to discriminate him from the Father and the Holy Spirit. Key events - has a mother Mary **(7/19)**, Jesus" death and resurrection **(7/17, 7/19, 7/13)** and Jesus will come again **(7/14)** – are drawn into the search by pupils to clarify Jesus as the Son of God and second person of the Trinity.

Equally in **Year 8 (12-13 yrs)** pupils draw from the gospel narratives to contextualise the person of Jesus. Notional abstraction of the acts external to ourselves are cited with confidence. God the Trinity is cited as being found in the scriptures in the parable of the Sower **(8/4)**, Jesus is teacher **(8/17)**, story-teller **(8/16, 8/41, 8/54 8/74)**, uses parables **(8/42, 8/61)**, is a miracle maker **(8/65, 8/74)** is a healer **(8/62)**. The Holy Spirit is fire **(8/71)**, wind **(8/6)**, a dove **(8/29)**, that came at Pentecost **(8/17)**, is the Unseen giver **(8/53)**, is everlasting, is the judge of the living and the dead (8/54). Jesus is Begotten **(8/22)**, lived, crucified and rose again. He was born in Bethlehem, grew in Jerusalem, died in Galilee and rose again..."**(8/18)**. Scripture, Liturgy and Tradition provide a rich texture of irreligious facts that pupils draw upon as First Principles. These events external to pupils are the subject content that undergoes repetition and order forming a specific sequence that is drawn upon as sources of evidence that explain the Trinity. Pupils assent to each person of the Trinity as Newman observed.

Year 9 (13-14 yrs) pupils not only cite doctrine and scripture but also balance information and identify consistencies and inconsistencies as they search for resolution in explaining and analysing the Trinity. They can uses phrases:

"I think that, this shows that, When you put all the evidence together, some even argue that, because it gives two points of view, they are not biased, they give honest opinions and facts about what actually happens, I think this sums up very well, So therefore I conclude, In my opinion, I would argue" (9/1- 9/22).

This shows a mastery not only of language but also a command and control of their own thought processes. The act of writing is a means of knowing what they think and why.

It is at this stage where the phrase "I believe" starts to become prominent as the contradictions of three-ness and oneness are explored, analysed and some degree of resolution is achieved in response to the set task. When the maze is reached mentally belief takes over to reach the knowledge that lies beyond appearances. Internally held information has to be balanced with externally held information. The implicit knowledge and experience of God as One is balanced against the explicit knowledge and experience of God as three persons. Newman is trying to demonstrate how God can be believed without being explicitly understood. These different types of information (*intensive and extensive*) Newman says are helped and supported by the scaffolding of teachers from our earliest years. The hidden mechanism of pupils' minds as they proceed from one point of knowledge and arrive at subsequent points is Newman's stated purpose in the *Grammar* and the stated purpose of this study.

Year 9 (13-14 yrs) pupils make the statements:
(9/1) "The Holy Trinity is too big for the mind to grasp, God cannot be grasped by the mind if he could be grasped he would not be God...God is a mystery..we cannot bring God down to our level..we can"t do this because God is superior – at this point the pupil can identify context for revelation".

(9/3) "His identity will always be an issue that us humans will find it hard to understand, as he is too great for the human mind to grasp..the evidence helps us to believe that there are historical and religious facts...the mystery is what brings us closer to God because as you cannot fully understand him you try to and you hope that you will when you have a higher form of life...I believe that Jesus was and is to come...I believe also in the Holy Trinity".

(9/4) "The identity of Jesus is mysterious because we cannot understand the Lord"s personality, but we can create a picture of him in our thoughts and minds..."

(9/13) "there is too much to try and capture which no person could get the maximum understandment, I couldn't even begin to imagine how hard it would be to grasp the full meaning."

(9/15) "we can't understand the trinity because it is too clever for our minds."

(9/18) "it is revelation that cannot be grasped unless god explains it to us himself. He is divine and only a presence such as Him could understand fully, everything that explains the trinity and human existence, all the answers the scientists are trying to discover".

(9/19) "However hard we try to understand the trinity we ill never get the real knowledge of it because our mind is not strong enough".

(9/20) "I would argue that three things couldn't be the same and be different at the same time ...I believe Jesus existed..."

(9/21) "humans can't understand God fully or see things in God's eyes because if we did then God wouldn't be God .. all you have to do is believe".

These **Year 9 (13-14 yrs)** pupil insights do two things: firstly, they clearly identify the boundary of what can be understood about the oneness and three-ness of God by a clear recognition of the tangible aspects of God as three persons. Secondly, they identify what lies beyond this boundary of human understanding. The mental maze or confusion does not discount the existence of God but actually is the stimulus for the existence of God in the form of Anselm's Ontological Argument. This *a priori* evidence for the existence of

God is also supported by implicit experiential evidence for God's oneness mediated and negotiated through the conscience. Belief is formed on the basis of what cannot be understood or proved. Belief can lead to other forms of knowledge. One pupil speculates that belief could in itself be a higher form of knowledge.

Speculation or mental sight leads to the theological propositions: that there is a God, that he has the attributes of oneness and three-ness and possesses these attributes by means of the historical and religious facts accrued in First Principles. Key events and actions external to ourselves are identified and cited as explaining these attributes. That God creates and reveals himself and his will has the power to reveal laws that shape moral life the purposes of which are judgement and salvation in a divine plan. These are the propositions that are the subject of notional assent. Their concrete and experiential nature in historical and religious facts means they can receive real assent also.

Is there another explanation for pupil insights other than Newman's principles? Are pupils passively absorbing in an uncritical fashion the subject content of First Principles and merely repeating and ordering events external to ourselves according to the direction and authority of the teacher and the way they are brought up? Is the departure point of belief mere wish fulfilment to explain Catholic reconstruction of reality according to language game and narrative that does not bare the scrutiny of the post modern and post Christian era? These questions are examined from the perspective of some secular educational theories as practised in contemporary classrooms.

The secular educational theories referred to in this Chapter do not single out "belief" as a thinking or learning skill. It is not included in Bloom's taxonomy or the accelerated learning cycle. Newman, however, does single out "belief" as part of his robust anthropology that does not rule out any aspect of human behaviour. His principles in the

Grammar explain how we can believe, how we can be certain, how we understand, how we can have any form of knowledge without the prerequisite of proof. Belief is defined by Newman as real assent. He explains that belief attaches itself through the natural state of searching for assent to persisting and unchanging patterns and forming the rules and laws by which we live. It is Newman's primary assertion that belief can be demonstrated as the true way of learning.

This true way of learning through belief observes credulity as the means by which we proceed until error teaches otherwise. The self-correcting process of learning links us to the objectivity of what is true. Truth, Crowe says[26], operates like gravity as a real and concrete experience that occupies the mind but does not isolate itself in our consciousness as a solitary force – it just is there in the nature of all things material and otherwise. Pupil insights appear to be using belief in this manner. Newman explains that beliefs are not isolated from assent and inference. They have substance as notions, questions and doubts but are linked to a horizon that takes on meaning the closer one gets to it.

Pupil insights so far are the product of more than teacher lessons on doctrine. They are existentially putting their inmost intellectual and spiritual being into these extended writing extracts that question and doubt as well as assent. Their processing according to Newman's principles is not a linear and serial operation. Newman's dualistic categories operate in series of reciprocal oppositions: assent and inference, unconditionality and conditionality, real things and notions, internally held information and externally held information. Pupil insights, whether through symbol or language, are active responses that demonstrate the First Principle of self-consciousness that is the product of being a person. This self-consciousness is actively directing but also passively directed by the conscience. The historical and religious facts coalesce as existential facts that are identified by pupils

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[26] Crowe, F. Dogma Versus the Self-Correcting Process of Learning. *Theological Studies*, 1970, p612. See Literature Review Chapter One p73

as the evidence of an objective order that is our beginning and our end. Pupil insights reveal acts of assent that search for a potentiality beyond the limitations of the organism. Understanding for these pupils is not a prerequisite of belief.

Belief is real assent unpacked and is the product of the vivid apprehension forged from the action of life that strengthens belief. The original pattern of the primal events of the Gospels are assented to through acts of realising[27] where these events and emotions of life stand before the mind as objects[28]. The Catholic tradition of meditation reconstructs through the imagination leading to the experience of cause as Will. These can only be verified by going to the mental impressions of pupil insights. These acts of assent are beliefs, convictions and certitudes and they are personal. They are the intellectual moorings that affect our conduct.

The key question for Newman is "Can I believe as if I saw?" Secular educational theory does not ask this question and Norris [29]says the answer is an obvious "no". This key question is now directed to pupil insights. Can evidence be identified that shows that real assent is motivating, rewarding and personal? Does this subjective nature of real assents have a moral character from which can be deduced that moral experience has a single origin? Does living these beliefs have a requirement that notional assent is made to their approximate forms of doctrine and dogma? Newman makes the challenge that it is more reasonable than not that Christianity is true. But it is the conscience that motivates, rewards, personalises, leads to a single parental moral origin and makes implicit and

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[27] Realising means becoming fully aware of the true nature of things. For Newman this is the practice of regarding the Gospel events in their true nature and living a life that resembles this original pattern as closely as possible.

[28] Newman's persistent themes from the *Grammar* 'Religion has to do with the real, and the real is particular (GA 140 p94).

[29] Norris, Thomas. J. *Only Life Gives Life. Revelation, Theology and Christian Living According to Cardinal Newman.* Columba Press: Dublin, p135. See Literature Review Chapter One p69

explicit demands that command reason to find approximations in doctrine and dogma. Subjectivity is moored in the objective reality of God by the conscience.

Conscience

It is becoming apparent in this study that as progress is made from one principle to another **Year 9 (13-14 yrs)** pupils are more able to be explicit about knowledge and belief. Comparatively, elemental doctrinal statements made in **Year 7 (11-12 yrs)** are overtaken in **Year 8 (12-13 yrs)** by the density of symbolic representation. Knowledge and belief is internally held but not explicitly explained to the levels of **Year 9 (13-14 yrs)** pupils who display a greater range of Newman's principles. This is not unexpected with age and mastery of language skills clearly having an impact.

Conscience according to Newman is the connecting principle between the creature and his creator. Newman is not seeking to quantify religious knowledge but he is trying to show that the human person from his/her first origins can be possessed of the image of God and of what such an image consists.

He takes into account the potential of a small child being overwhelmed by the greater measure and weight of ideas in such a Supreme Being as God. The smallness of a child's ideas could be controlled by First Principles to the exclusion of a reality that lies over and beyond the persisting features of Catholicism. Indeed as a convert he was such a child and of course there are many other such children that become attracted by the evidences for the objective order that resides in historical and religious facts as well as revelation. Indeed, in this study pupils, run that risk just as Newman did. The conscience, he says acts to testify to the truth of reality. The maze of confusion and complications that surround and embed human existence are processed by the conscience as an inward teaching and luminous vision of God from the most unpromising materials. Can God be vividly apprehended

directly? Can a relationship be formed between the creature and his/her creator that is personal, intimate and inspires loving devotion? These questions are examined in the following insights:

Insight shed by pupils' work and comments

Year 7 (11-12 yrs) pupils go so far as to identify God as powerful **(7/2)**, the Father as a provider of blessings and possessed of holiness. The Son experienced great pain in his death, also experiences pain from sin and the devil **(7/2)**. The Holy Spirit guides us from the fearful shadows to the bright light we see **(7/2)**. These insights show **Year 7 (11-12 yrs)** pupils are possessed of the image of God and vividly so. It is not notional assent but real apprehension and real assent. God is direct, vivid, personal, and evocative of emotional responses.

Year 8 (12-13 yrs) pupil insights reveal real apprehension and real assent to the image of God as one and three persons symbolically: the black mask **(8/13)**, the wounded hand **(8/46)**, the Bible that radiates fire **(8/14)**. Language states God as not walking alone **(8/16)**, is something you feel in your heart **(8/14, 8/16, 8/39)**, cause of all creation **(8/74)** and is a heavy responsibility **(8/54,** Jesus is forgiveness of sin **(8/74)**, is the judge of the living and the dead **(8/54)**. Again this is evidence of a direct, vivid, personal relationship that evokes emotional responses.

Year 9 (13-14 yrs) pupil insights leave the implicitness of **Year 7 & 8** internally held information about God as Trinity to explicitly state:

(9/1) "if you believe something you are not going to hide your feelings..there is no reason for a non catholic to allow themselves to be killed for something they don"t even not believe."

(9/2) "He is our belief our hope and our love."

(9/3) "but you can argue that you can feel Christ within you…some even argue that feeling him within you isn't even an identity. I feel that my faith is greater than a man (Pliny/Tacitus) that wasn't a Christian admits…"

(9/4) "He [father] stands out of everything and everyone because he is fresh and unique. He is loved and secured. .. Jesus is part of our destiny…sometimes he makes decisions which may cause confusion to the world. He makes choices for the right reasons, such as life and death".

(9/6) "The spirit works as a guide, a guide to someone who needs help. (8) It gives me hope (Trinity)"

(9/9) "It gives a sense of mystery and peace".

(9/14) "When I think of Jesus" existence it gives you the will to continue, courage, goodness, belief, faith and determination. If I was not a believer in Christ my life wouldn't be as good because I would not have belief and the will to continue because you don't have nothing to look forward to something"

(9/16) "many of us firmly believe that Jesus was the Son of God…this is not an easy question to answer but if we have faith and believe in ourselves we are on the right road. Yes Jesus did exist and I am glad because where would we be now?"

These pupil insights show the struggle pupils go through in their own lives as well as within their organic limitations. Their emotions clearly on display show that Newman's connecting principle of the conscience is mediating and negotiating between the internally held existential facts of pupils' lives and the externally held historical and religious facts.

While this suggests Walgrave's model of polarity[30] of opposing forces and movements within the mind a balance is reached that confirms and verifies that the image of God does reside in pupils. Again the image is direct, vivid, personal and evocative of emotional responses.

The cognitive dissonance of First Principles is resolved by the implicitly held image of God. The conscience is pre-eminent in this processing. The conscience guides assent in its real and notional formation. It has an inclusive character that undergoes a rigorous discipline that has an impact on the emotions both positive and negative. This discipline has ethical consequences. To know God we have to experience living religious facts and also the theological notions that accompany these facts. When we know God we love him. This vision of God is a luminous one as these pupil insights confirm from the wounded hand to the black mask to the pain of his death to the confrontation with the devil and the fearful shadows to the strength of hope, love, courage, determination etc. This vision is intellectually moored and objectively loved. A "special feeling" acts as an implicitly held voice that is imperative, constraining and unique.

While secular educational theory would not accommodate the role and rule of conscience in the classroom can these pupil insights be denied their accumulating religious knowledge? Newman brings an authenticity[31] to their religious experiences that would otherwise be ignored or discredited. But these insights are actual concrete experiences. Newman's objective is to investigate what God is and this investigation reveals the dual function of the conscience.[32] Secular educational theory would accommodate the function of conscience in it moral sense that generates a variety of ethical codes but would not

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[30] Walgrave Jan H. *John Henry Newman the Theologian. The Nature of Belief and Doctrine Exemplified in His Life and Works.* Geoffery Chapman: London, 1960. p73 see Literature Review Chapter One p67
[31] Hime, Michael J. *Communicating the Faith: Conversations and Observations.* Paper delivered at conference at Boston College, October 2004, p11. see Literature Review Chapter One p74
[32] GA 99 pp69-70 see Literature Review Chapter One p66-68

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accommodate the second function of conscience as a stable and consistent moral sanction. It is this second sense and function that opens the mind and emotions to the transcendence of God as infinite being that commands a range of what Boekraad calls 'peculiar'[33] feelings. These are feelings we have experience of for a parent but on this occasion by analogy can be used to detect the definite existence of a 'Supreme Person or Parent'[34]. Pupil insights provide evidence of subtle and certain indications of an inner life that has the power to 'Find Him Who is deeper in me than I am in myself: intimior intimo, because He has made me'.[35]

Newman's emphasis on the conscience is also criticised by theologians. Achten[36] asserts that the conscience is only relevant to those who actually have one. In today''s atheistic and agnostic environment the conscience cannot be taken for granted. The conscience works only if you are preaching to the converted. Achten's criticism is relevant here in two ways: firstly it emphasises the fact that even though these pupils are in a Catholic School they are also equally or even more so immersed in an atheistic and agnostic environment yet they are revealing evidence of substantial special feelings towards an object of devotion. These feelings are not towards a dog or a horse as Norris[37] says but positive and moral echoes of a voice or image deep within. The consciousness of the experience of conscience speaks about objective events in a subjective way. Secondly, whether conscience is weak, strong or replaced by purely naturalistic impulses doctrine is stimulating emotional and moral insights in pupils.

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[33] Boekraad, AJ. Newman's Argument to the Existence of God. *Philosophical Studies*, Vol VI, Dec. p65, 1956 & GA 105-106, p73-74, see Literature review Chapter One p66
[34] ibid p67
[35] ibid p71.
[36] Achten, Rik. *First Principles and Our Way to Faith*. European University Studies, Peter Lang: Frankfurt, 1995, p280. See Literature Review Chapter One p68
[37] Norris, Thomas. J. *Only Life Gives Life. Revelation, Theology and Christian Living According to Cardinal Newman*. Columba Press: Dublin, p135. See Literature Review Chapter One pp69

The question, "Can I believe as if I saw?" is showing it can be answered "Yes" if the object of devotion is acknowledged as an unchanging moral sanction, which is God. There is no evidence for pupils describing God in Newman's language as the Supreme Parent but the image that pupils do have with God is primal and causal: "if you believe something you are not going to hide your feelings"(9/1); "He is our belief our hope and our love"(9/2); He [father] stands out of everything and everyone because he is fresh and unique. He is loved and secured"(9/4) and so on. Even more to the point is the ability of the conscience to take the mind beyond itself: "Yes Jesus did exist and I am glad because where would we be now?"(9/16). Newman's understanding of the conscience validates the personal and the subjective responses in these pupil insights and shows how they inform learning and knowledge about finite and infinite being. As Dulles credits Newman with the injection of a specific terminology into the philosophical lexicon and a return to the knowing subject [38] these pupil insights also restore the authenticity of personal religious experience formed by the conscience in its functions of not only the moral sense but also the moral sanction. Together they act to forge Certitude in matters of faith and belief.

Certitude

The notional mapping of the doctrine of the Trinity does not have the power to excite images. It is the three persons – the Father, the Son and the Holy Spirit – that excite the images that pupil insights express. Pupils acknowledge the contradictions and inconsistencies. But the propositions are taken one by one and presented to the imagination, the affections, devotions and spiritual life of child, peasant and philosopher – they are each given real assent and lived. Pupil insights clearly acknowledge the limitations of our serial processing and language to bring each individual truth of Father, Son and Holy Spirit before the mind as one act.

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[38] Dulles, Avery. *John Henry Newman. Outstanding Christian Thinkers.* Continuum: London, 2002, p12.
See Literature Review Chapter One p71

The mystery of the doctrine is one that is lived. Is it the Catholic mind at work in these pupil insights that give form interior assent to what cannot be understood? Does Catholicism have the authority here with these individual pupils to acts of unconditional assent in the rule of the Church? The internal struggles of the mind are apparent in pupil insights and the statements they bear. But it is not clear that there is substantial evidence in these insights to show that pupils are bound explicitly and implicitly by the obedience to the Church. There is an obedience that could be the moral character of the learning they are participating in through reason and emotions. As Newman observes individual assents can be in youth impetuous, generous and unreflecting. But are private and subjective assents of individual pupils made objective in the external reality of being part of the greater whole of the Catholic Church? Is being in a Catholic School doing Catholic RE experiential and intellectual enough to convert assents into certitude on demand in an atheistic and agnostic world? These questions find their answers in the evidence provided in the pupil insights that follow:

Insights shed by pupils' work and comments

Year 7 (11-12 yrs) and **Year 8 (12-13 yrs)** pupils do not show this kind of certitude explicitly. The teacher is implicitly and explicitly teaching from this standpoint. Doctrine is finding a range of responses that are expanding pupil potentialities to their organic limits and beyond. It could be asserted that the conventions of historical and religious facts are being observed and absorbed and accelerating cognition as they would in any other subject discipline such as history or maths. There is no expectation that pupils have to believe. Their insights are their own in response to a search for persisting and invariant features of the subject content. The reasoning process draws across the different types of learners with multiple intelligence pathways at their disposal. Yet pupils do believe and know what it means to believe. It is something they clearly feel comfortable with to take them beyond contradictions and inconsistencies. **Year 7 (11-12 yrs)** and **Year 8 (12-13 yrs)** pupils can

experiment with a range of symbols and explain them with gospel narrative. There is a notional development that accompanies a living relationship with each person of the Trinity.

Year 9 (13-14 yrs) pupils are further on than experimentation. They state theological propositions with confidence, not always in the best English grammar or accurate orthodoxy, but belief, faith, questions and doubts accompany this confidence and it appears to be a sustained drive towards an explicit certitude. As Newman asserts the true way of learning is about believing first and doubting when one has cause to doubt.[39] Furthermore, Newman says error always has some portion of truth in it and the truth always some reality which error does not.[40] Crowe calls this the 'self-correcting process of learning'[41] and can be seen at work in Lonergan's theological method based on an organic design with its fourfold way from experience to understanding, to judgement and decision[42]. The subtleties of Newman's principles, which have given rise to this observation and method, can be seen at work in the pupil insights as primordial cognitive acts that at this point are focused on Certitude.

(9/1) "When you put all the evidence together, there is a lot more to say that Jesus did exist than to say he never. If there is a lot of good evidence to back this up I will believe it, because after all there had to be a big miracle to build this world. Evidence from belief could be a higher form of knowledge because if you believe something you are not going to hide your feelings.."

(9/3) "the evidence from a number of sources suggests that he was incarnated and made man. ..What exactly caused "Christians" to act in this way? Why do they gather for a

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[39] GA 377 p243 see Literature Review Chapter One p71
[40] ibid
[41] Crowe, Frederick. *Dogma Versus the Self-Correcting Process of Learning.* Theological Studies, 1970, p612.
[42] See Literature Review in Chapter One p72

harmless meal? All this can be explained if you look at Jesus" life in detail, you will find that they are trying to lead the purest life they possibly can. They are in search of perfection, which is what all Christians look for. Ancient historical documents written be believers and non believers are important evidence for the existence of Jesus because it gives two points of view. They are not biased in any way and they give honest opinions and facts about what actually happens. The evidence helps us believe that there are historical and religious facts. It also makes you want to believe more because a man who wasn't even a Christian testifies and comes to a conclusion that maybe there was some sort of messiah and person Christians are meant to follow. ..There is more than enough evidence for me to believe and I feel my faith increases as each day goes by".

(9/4) "I believe all these things because even though, I, myself has never seen Christ in the body, I believe he is always with us in spirit. I understand that in this lifetime today, we do not have a lot of stable and completely true facts about Christianity in total. But things happen for a reason. They may be bad and they may be good. But they do happen. For example, who created life? Who made the world and all living creatures? I believe in only one answer, Jesus. So therefore I conclude that Jesus really does exist."

(9/11) "The Holy Spirit god and Jesus are all the same people and thing. There are many different ways and things that show this. The evidence from a number of sources suggest that for a very long time people had different thoughts of Jesus".

(9/12) "The Holy Trinity is the union between three persons in one God, the father, the son and the Holy spirit. The Holy Trinity is a mystery too big to grasp because it is hard for humans to understand as we know nothing about this subject as it is only a theory".

(9/14) "In what I belief is that Jesus did exist because there is far more evidence and I have been brought up to follow Jesus. Words like hope and faith do tell us that there is a big possibility that Jesus did exist because many people have faith and hope that Jesus exists because they pray to him. Also after these experiences they can carry on in there life and not worry about anything".

(9/15) "All together (the father, son and holy spirit) they are very strong and powerful...all together hey transform people's lives. They are the God of revelation and salvation. They are the Messiah. The father is God. He is the chosen destiny. He sent the son to perform his work. He will never speak on his own authority but whatever he hears he will speak. The son is the Son of God. He has a service to free us from sin and teach us about the bible and good will. He is the grace of the Lord. He has obedience for sprinkling with his blood upon us. The Holy Spirit is a guide to us. He is a counsellor and he was sanctified by the spirit for obedience. He is our fellowship. The trinity all act together. You cannot divide them up into three parts they are three persons of the one God. When something is happening to the Son, they all come together, like when Jesus was being baptised".

(9/16) "So many things have been written about him and then many years later people find evidence to suggest that this is not actually true. It is no wonder that a great many people question his existence. On the other hand many of us firmly believe that Jesus was the son of God...This is not an easy question to answer but if we have faith and believe in ourselves we are on the right road. Yes Jesus did exist and I am glad because without him where would we be now?"

(9/18) "The identity of Jesus is something that is concealed away from u until it is revealed to us in a revelation. He is part of the trinity...God made a body and put himself in it to die for us as his son Jesus Christ...the trinity reveals that the truth is greater than human ability to stimulate and understand the way the trinity works....There is no need to try and prove the identity of Jesus because it is too hard for the human mind to understand. Jesus is some body much higher than us and trying to prove something we don't even understand wouldn't make sense to us anyway so leaving our understanding of the knowledge we have of Jesus is better until what we need to know is revealed onto us".

(9/20) "I would argue that three things couldn't be the same and different at the same time....I believe Jesus existed....because of the following points: the growing number of Christians threatened the power and strength of the Roman Empire, the punishment

Christians received for being followers of Jesus Christ. The changes Jesus brought to people" lives, the miracles he performed…today in our time the world has witnessed a growing number of Christians".

These insights show **Year 9 (13-14 yrs)** pupils thinking critically and asking questions of meaning. They can identify converging probabilities. They can express the belief without prerequisite of proof and understanding. These beliefs can withstand doubt and contradictions. The act of writing is affording the pleasure of the investigation as pupil insights navigate through the maze of phenomena in the form of doctrine, scripture and Tradition. Levels of intellectual security have achieved certitude with a persistence that is traced back to individual pupil judgement that finds its origin in an internal assurance that is strong even though it is implicit. Yet there is no evidence for an explicit judgment being made by pupils to the one proposition of the infallible Church. The internal workings of certitude are directed towards the image that resides within them of God and balanced against the converging probabilities of the evidence for the Trinity. The clumsy grammatical expression and errors in orthodoxy as pupils grapple with three-ness and oneness of God are trial and error of learning - one mistake is not enough to break up the whole structure of pupils' knowledge about God. There is an inherent wholeness of the knowledge they have about God.

The learning curve towards the truth or objective features that make up the Trinity is implicit and explicit. Pupils are choosing and selecting what is most real and participating and using the transcendent logic that animates the original sequence of events that govern the existence of the God. Pupils are able to correlate the sparks of truth in the mix of their secular experience and their exposure to doctrine with the primary truths of their internally held knowledge about God. The conscience is the means by which what is true and what is false is discerned. The truth test means making connections, identifying patterns and rules

in their responses to doctrine. Judgements can be traced back to their origin and pupil insights point to this origin as being a personally held image of God.

Formal inference is where knowledge is acquired from previous knowledge and is brought by the mind as all the various parts into a coherent unity with real intrinsic connections between the parts. Formally pupils can state that the three-ness and oneness of the Trinity can be expressed in the equation 3=1, 1=3. Induction continues to discern principles and laws, which motivate and direct the reasoning processes into a formal scale and a system. Pupils use words as symbols to impose the discipline of thought with an equivalent wording where possible. For example, "The trinity all act together. You cannot divide them up into three parts they are three persons of the one God." The *via negativa* [43] begins here in its untaught philosophical use of language and a recognition that there is no equivalency. God is known by what he is not.

Lack of equivalency leads pupils back to First Principles. An accommodation is made to the reach the truth in a particular individual thing as an encounter with its own nature and history. For example, pupils draw upon the gospel narratives as primal events and causes: (9/3) "the father always refers to his beloved. His father sent the son. The dove was present at the baptism of Jesus, which represents itself s the Holy Spirit. The son is chosen and destined by God. When Jesus dies that was the first moment of the out-pouring of the spirit. This shows a very deep connection. The father blesses and protects. The son saves and sacrifices. The Holy Spirit brings forth peace and unity. Altogether that is God. John 19:30 Jesus" death and resurrection....I think that this sums up very well the Trinity because its God that sent Jesus to die and that was when the Holy Spirit manifested itself."

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[43] The *via negativa* is the negative way Aquinas describes as "it can be shown how God is not, by denying what is opposed to him" ST 1,3. Introduction. There is a sense here that God is held internally as a sacred being that has no equivalency with language and can only be known mystically, spiritually and through prayer.

Induction and analogy, as forms of inference, direct reasoning towards probable conclusions.

Informal inference, "I believe", takes into account all the probabilities. Proofs are informal and personal. To believe as if one saw will not submit to logical rules but has its own personal criterion of truth which is manipulated by our intellectual and moral character. This personal nature endows its written and unwritten materials with a sense beyond the conclusions stated. For example:

(9/5) a SEN pupil can state "the identity of Jesus is a mystery because we do not know how he lived and how he died and how he wore his clothes and his lifestyle and his birth and this can make it mysterious and it's a mystery how he got his disciples."

Difficulties and weaknesses in reading, writing and oral skills are not going to inhibit the concreteness of personally held and experienced belief.

Natural inference is the consequence of an instinctive transition from explicit to implicit reasoning. Assent is takes routes various and diverse. What began from the perception of raw materials (doctrine) is passed on to the real and notional formation of apprehension. Acts of inference are distinct but never in isolation from the broad and deep momentum of Assent because of the connecting principle of Conscience. The problem-solving search that pupils undertake jostles words and images to resolve the contradictions and discordancies of the Trinity. Poylani and Wittgenstein acknowledge the positive role of doubt[44] that Newman observes and explains in his arguments for Certitude. There are kinds

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[44] Moleski, MX. *Personal Catholicism. The Theological Epistemologies of John Henry Newman and Michael Poylani.* The Catholic University of America Press: Washington DC. 2000 p73 & 135. and Bottone, Angelo. *Newman and Wittgenstein after Foundationalism.* http://www.swif.it/biblioteca/cxc. p13. see Literature review Chapter One p72

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of doubt clearly compatible with religious commitment.[45] Doubting presupposes that the human person can be certain. Wittgenstein confirms the role of the teacher as an agent of trust in the learning process[46]. Teachers instil in their pupils where they can the discipline of listening skills. By analogy God as Teacher instils the discipline of listening in the learning processes of the religious search engaged in by the human person. Doubts challenge and stimulate Certitude, which drives the problem-solving momentum towards a metaphysical horizon that keeps forging a sense of meaning the closer one gets to it. For example:

(9/13) "There is too much to try and capture which no person could get the maximum reach of understandment. I couldn't even imagine how hard it would be to grasp the full meaning".

(9/21) "Each part of the Trinity is what makes up God and humans can't understand God fully or see things in God's eyes because if we did then God wouldn't be God. All you have to do is believe".

Again the beginnings of the *via negativa* try to grasp God by what he is not and in so doing the approach to the horizon of meaning is an act of natural inference. The pupil's ability to step outside him/her self and look at the problem from God's perspective as the greatest possible thought of infinite proportions is also an act of natural inference. From this standpoint "All you have to do is believe" means God is held internally even though there is no equivalency to be made with language or symbols.

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[45] Ferreira, M Jamie. *Doubt and Religious Commitment: The Role of Will in Newman's Thought* Clarendon Press: Oxford, 1980, p5. see Literature Review Chapter One p63

[46] Wittgenstein. L. *Über Gewissheit. English version On Certainty*, Oxford, 1969 cited in Angelo Bottone http: www.swif.it biblioteca exe, p13. see Literature review Chapter One p71

Assent in itself is marked by an openness to primal events and beliefs. In this way Ferreira's concern about doubt that is incompatible[47] with religious commitment is absorbed into this openness. Pupils are opening themselves out to the doctrine of the Trinity and reaching the moral state of mind that is certitude in a balanced thoughtful way. The fallibility of pupils is acknowledged by themselves. They can only go so far at which point they submit to the higher intellectual security of Catholicism as a whole Church yet they are not explicitly aware of it at this stage in their faith journeys. The evidence for this submission is the adherence to the Church's doctrine found in pupil insights. The Trinity forms some sort of template by which they can formulate their own arguments for the existence of God that reside within the intellectual security of Catholicism. Newman's principles seen in these pupil insights show a coming to faith that is proposed as the inherent design of the human person.

If secular educational theory has any points to make it could only be to confirm the ability of pupils to argue their viewpoint and conclusions from the historical and religious facts. But there is no scope for the metaphysical facts because they would not accept there are any. How then are these pupil insights going to be explained? These insights form a ground plan from which the researcher can reason from to demonstrate a body-soul unity that acts and think as one whole living being within a specific context of spatio-temporal conditions.[48] The phenomenological method is able to show a personalised interior vision that has its own existential and metaphysical categories.[49] The following pupil insights provide evidence of beliefs and judgements about metaphysical facts, which Newman takes, as the operation of the Illative Sense.

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[47] Ferreira, M Jamie. *Doubt and Religious Commitment: The Role of Will in Newman's Thought* Clarendon Press: Oxford, 1980, p5. see Literature Review Chapter One p63
[48] Sillem, E. *The Philosophical Notebook of John Henry Newman*. London, 1973, Vol 1, p131-134 see Literature Review Chapter One p64
[49] ibid

The Illative Sense

Newman's last principle the Illative Sense encompasses the other five, not in a serial manner but in an active and distributed cognition that combines pure thought and image by parallel processing. It lies beyond verbal argumentation and works with equality making vivid connections to reach private and personal judgements beyond which there are no other rules. Pupils' use of words and symbols to express personalised responses to doctrine are also universal ones. Pupils have arrived at judgements, which have universal application in their repetitive persistence and permanence. Pupils have given expression to an objective reality greater than their knowledge or experience of the Trinity. Pupils can clearly believe without understanding or proof and can believe as if they have seen.

Insights shed by pupils work and comments

The insights across the **Year 7 (11-12 yrs), Year 8 (12-13 yrs)** and **Year 9 (13-14 yrs)** bring words and symbols side by side. Although words give **Year 9 (13-14 yrs)** pupils an explicit dominance in the display of Newman's principles does this eclipse the symbolic density particularly from the **Year 8 (12-13 yrs)** pupils? Selections of evidence are made working back from the extended writing extracts of **Year 9 (13-14 yrs)** to the density of symbolic representations of **Year 8 (1-13 yrs)** to the comparative elemental symbols of **Year 7 (11-12 yrs)**.

In **Year 9 (13-14 yrs)** the verbal argumentation is clearly identified. Evidence for the private and personal judgements that go beyond verbal argumentation are our concern here, for example:

(9/18) "The trinity is a Holy Mystery because it is a revelation that cannot be grasped unless God explains it to us himself. He is divine and only a presence such as Him could understand fully, everything that explains the Trinity and human existence, all the answers

scientists are trying to discover. If we knew all the answers we would have cures for all the illnesses and have alternative renewable energy resources."

The verbal argumentation is conventional in the sense that the unexplained is identified as a mystery. Is this simply a regression and a convenient answer that avoids the hard and critical issues at stake? Suddenly the pupil makes a personal and private judgement that is original and startling by seeing the Trinity as cause and truth with an inherent power to solve the world's problems of illnesses and energy sources. The Trinity is the truth and complete knowledge. The link to science is an interesting one where the Trinity is assented to as compatible with scientific aims and methods. The Illative Sense as the convergence of a multitude of interacting pathways is not operating as a 'type fallacy'.[50] The pupil insight shows connections and links, which cannot be tracked by a progression of probabilities in a linear serial manner.

The Trinity is assented to through the liturgical and devotional act of making the sign of the cross. Verbal argumentation states:

(9/17) "the trinity is one of the most holy mysteries. It consists of the father, the son and the holy spirit. Some say the trinity is too much for the mind to grasp. Most believe this but you could guess that when you do the sign of the cross the father is the head and also head of the family. The son is lower than the father and is the heart. The Holy Spirit is all of these and more".

There is a sense here of an equality making vivid connections to reach a private and personal judgements beyond which there are no other rules.

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[50] Hick, John. *Faith and Knowledge*. MacMillan Press: London 1988, p90. see Literature Review Chapter One p61

(9/19) "We need to see the Trinity for us to understand more about it, we can't understand a thing from explanation, a picture is worth a thousand words. But because we cannot see it then our minds don't know where to start. There is only a limit to things the mind is allowed to understand, that's how God create us...it also depends on how much of a believer you are; because some people might not be able to answer the question but still be a good Catholic".

This pupil insight states, as Newman does in the *Grammar*, that you can believe and be certain in that belief that God exists and takes the form of the Trinity. It does not matter whether you are a child, peasant or philosopher, the explicit explanation is not a prerequisite. Implicitly belief is grounded in the image that resides and is held internally via the conscience, for example:

(9/21) "all you have to do is believe".

(9/8) "It gives me peace because it (two interlocking triangles) suggests that it has eternity and indivisibility".

(9/9) "It gives a sense of mystery and it shows peace".

(9/2) "He is our belief our love and our hope".

(9/3) "feeling him inside you is an identity...I believe that Jesus was and is to come. I believe also in the Holy Trinity, the mystery of the 3 persons in one. When you call on Jesus and the Holy Spirit you are calling to God as He is all of them. Salvation is also part in the trinity when the incarnation of Jesus took place. Jesus was made to be the saviour and save us. History is also relevant. I feel my faith is greater...I feel my faith increases as each day goes by."

These pupil insights give expression to a reality greater than their knowledge or experience of it and proof and understanding are not prerequisites. The cognitive dissonance is a

stimulus to search out what lies beyond the appearance. **Year 9 (13-14 yrs)** pupils may identify this as "mystery" but are also prepared to clarify, as far as words allow, this greater reality beyond appearance in an accompanying theology. In addition they experience the pure thought of belief as they go beyond this clarification and theology assenting to the mystery that God is. The pure thought of belief experiences truth in the form of glimpses[51] rather than as 'the object of the mind, looming up in solitary splendour'.[52]

Year 8 (12-13 yrs) pupils are preoccupied with symbolic representation to express not only theology but also private and personal judgement about the Trinity. Beyond the conventional use of number and shape that expresses simple equivalencies the illative sense is seen at work in the black mask, the mirror and reflections, the bible radiating fire and light, and in the words "Unseen Giver".

The mask **(8/13)** is interesting with its resonance with the origin of the word person. The pupil has not been exposed to this information but yet makes a private and personal connection to God. The term person (Greek *prosopon* and Latin persona) is first used as an actor's mask in religious drama. The cosmic order of ancient Greece in some way could be suggestive of the universal categories of Christianity that give this word "person" intentionality as an identity by the use of the mask. The eyes as Father, the nose as the Son further explore this concept of the identity of oneness and three-ness of God by a sense of cosmic drama.

The mirror with its three reflections can be traced back to the study of the Genesis text of being made in the image of God, which is studied in Year 7. The theology of the mirror

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[51] Crow Frederick E. *Dogma Versus the Self-Correcting Process of Learning* Theological Studies 1970, p614 See Literature Review Chapter One pp73
[52] ibid

and reflections is not only notionally successful but also projects into the realm of pure thought and image of the Illative Sense.

Year 7 (11-12 yrs) pupils have a more minimalist approach as they pick up on the everlasting nature of God and liturgically identify God as Alpha and Omega, **(7/2)** "as a guide to the bright light in the fearful shadows".

Year 7 (11-12 yrs) pupil insights are elemental by comparison but yet beyond the gospel narratives there is a clear sense of God as everlasting and eternal who has the power to attract and guide in the midst of the fearful shadows (existential life world). These pupil insights speak of a world beyond appearances not only with the Aristotelian *phronesis* that Newman has absorbed but also in the Platonic symbolism that also has its place within Christianity – the shadows, light, guide, reflections, masks and mirrors.

These insights demonstrate the penetration by the Illative Sense of the gap between verbal argumentation and conclusions about the concrete. Our natural state of assenting rather than doubting proceeds by trial and error and is self-correcting. Real assent rests in the pupil insights as evidence of God's presence in the phenomena that address the senses. Symbols and words approximate God as Trinity. As Newman saw the Church Fathers in their language so do we see individual pupils in their insights in response to doctrine. Educationalists who have found Newman's *Grammar* as sources of 'criteria for a phenomenology of religion'[53] and categories that can be used to evoke and name experiences[54] understand the very applied nature of the *Grammar* and its potential for contemporary RE classrooms. Experience in response to propositions and information, that is doctrine, provides personalised insights that enable inquiring pupils from "all points of

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[53] Biemer G. Religious Education – a task between divergent plausibilites. In *John Henry Newman and Modernism*. Ed. AH Jenkins. Reigo, Gluck & Lutz, 1990. See Literature Review Chapter One pp 74
[54] Hime Michael J. *Communicating the Faith: Conversations and Observations*. Paper delivered at conference at Boston College, October, 2004. See Literature Review Chapter One p74

the compass" to understand the reality of Catholicism, their starting points irrelevant to the outcome.[55] Pupils should find out 'what Christianity is by receiving information in a sympathetic way so that they are stimulated to ask: Is this perhaps something for me[56]?'

It is the illative sense that resolves the margin that lies between the positive and direct proofs attempted by analogy or presumption and the assent that the issue in question demands. The situation of feeling that we are right in spite of negative antecedents is the margin where the illative sense finds exercise and we oblige ourselves to believe and assent.[57] The transcendent logic of Catholicism has a permanent status and primal derivation. Newman knows this because the illative sense works by weaving backwards and forwards, with depth and breadth in order to bridge the gaps between the objective order that is God and limitations we have in receiving and verifying that knowledge. Inference pieces together the evidence formally and informally but it is natural inference that implicitly and personally endows a form of judgement exercised from the microcosmic detail of an individual mind in response to the macrocosmic laws and rhythms of everything that Creation is.

The Illative Sense is marked by energy, is a test of truth and error, exposes differences yet can go further to demonstrate that believing is a higher form of learning. Belief is the natural state and norm for which the human person is designed. Understanding and proof are not pre-requisites of belief because the Illative Sense is something more critical to the learning process.

In analysing the work produced by pupils 11-14 years about the Trinity it seems clear that they experience real assent to the three-ness of God and can be explicit about this real

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[55] GA 377-378 p243
[56] Ratzinger Jospeh Cardinal. *Salt of the Earth. The Church at the End of the Millennium* Ignatius Press San Francisco, 1997, p126. See discussion Chapter Three. Religious Education. The Catholic Tradition
[57] GA 381-383 p245-247

assent to each person of the Trinity before they can be explicit about the Oneness of God. Their experience is of the living persons of Father, Son and Holy Spirit through liturgy, sacraments and scripture. This fits Newman's very simple and practical presentation of the faith. It also fits the observations of others: Poylani's 'silent foundations of speech'[58]; Wittgenstein's ideas that an instinct embedded in deep listening to sensations guides and governs learning, knowing and believing[59]; Hime's insights into implicitness and lack of clarity as processes that 'sometimes more fruitful ways of knowing and believing' than the clarity of the explicit.[60] Implicitly pupils appear to know and believe that God is one and their ability to be explicit about oneness increases from year 11/12 to 14 years as they master language and are able to express theological opinions and ideas in linguistic propositions. Believers explicitly assent to each person of the Trinity while the experience of God's oneness is held implicitly.

This study therefore confirms Newman's understanding and presentation of the Trinity contrary to Rahner's observation that believers are preoccupied with the monotheistic character of God to the exclusion of the tri-unity of God[61]. Merrigan takes a different viewpoint to Rahner by asserting that Newman anticipated a contemporary Trinitarian theology that prioritises the apostolic experience coming from the hearts of believers[62].

Just as the early beginnings of human life record a preoccupation with artefacts and wall paintings displaying pre-existent forms of Catholic rite and ritual, pupil insights into, and in response to doctrine, demonstrate a capacity to know that there is a reality distinct from

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[58] Moleski, MX. *Personal Catholicism The Theological Epistemology of John Henry Newman and Michael Poylani*. CUP: Washington,DC, 2000, p73 & 135. See Literature Review Chapter One, p71
[59] Wittgenstein L.. *Über Gewissheit*. English version *On Certainty* Oxford, 1969. see Literature review Chapter One p72
[60] Himes Michael. *Communicating the Faith: Conversations and Observations*. Paper delivered in conference at Boston College, October 2004 p11, see Literature Review Chapter One p74
[61] Rahner, Karl. *The Trinity*. Burns and Oates: Tunbridge Wells, Kent, 1986, p10
[62] Merrigan T. Newman on Faith in the Trinity in Merrigan T & Kerr, Ian (eds) *Newman and Faith* Theological & Pastoral Monographs 31, WB Erdmans: Louvain, 2004, p116

him/herself and symbols and linguistic propositions represent the existence of this metaphysical reality.

The relationship between assent and inference is one where, as Newman observes, assent is prior to inference and assent acts as a stimulus to inference. An increasingly explicit notional assent accompanies a more hidden implicitness that for 11-13 year olds is expressed in dense symbolic representations (pictures). 14 year old pupils prefer to use language to express their understanding of three-ness and oneness and this process of writing acts as a stimulus to search the equality of three-ness and oneness towards some resolution. Symbolic representations (pictures) diminish as mastery of language takes over. This search is taken to be via the conscience and ultimately the ever expanding and personal process of the Illative Sense.

Newman's personal introspective method in the *Grammar* has brought a timely and useful focus on the religious knowledge and belief of these pupils. Their insights in response to doctrine do provide evidence of what they believe at the same time as they show how they believe. Yet how authentic is this evidence in evaluating Newman's principles? Many critics would dispute the equivalencies used in Newman's arguments. Beliefs about islands or contingent things are not the same as beliefs about God. But the act of believing or the act of real assent is one and the same to Newman. In fact Newman can show, as do the pupil insights, that belief uses different kinds of learning. Newman has succeeded in giving a general and specific justification to religious belief alongside other processes of thought leading to conviction.[63] The experimental examples Newman uses compare favourably with pupils insights that form 'the matter and movement'[64] of the argument for

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[63] Ker, Ian. *John Henry Newman. A Biography*. Oxford University Press: Oxford, 1990, p649. see Literature Review, Chapter One pp58
[64] ibid

an adequate anthropology and epistemology that embraces religious experience of God as infinite being.

Newman would agree that the human person is a linguistic animal but it is more important to him that the human person is a believing being. The capacity to believe is an organic one and pupil insights verify this with their simple untaught experimentations with religious language. The well-established philosophical tradition (but little known and explicitly practised in contemporary RE classrooms) has a range of conventions that pupils come to of their own accord through research, which is Biblical, creedal, and symbolic. Pupils can make deductions and also employ induction. They can use analogy[65] and metaphor[66] to satisfy the realist[67] and non-realist[68] philosophical conventions. They know the difference between analytic[69] and synthetic[70] statements although they would not know these terms. 3 = 1 becomes a synthetic statement for pupils as they work to test its meaning with appropriate evidence. How successful they are means going to an external referent, for example, the Year 8 use of the mirror as a symbol that generates the three reflections of Father, Son and Holy Spirit from the One God. Pupils' verification comes from the operation of Newman's principles finally resolved in the all-encompassing Illative Sense.

Pupils use everyday language to talk about God because they know that is all they have at their disposal. Although they do not understand or know about the finer points of Aquinas

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[65] A figure of speech involving a comparison eg a simile or metaphor. They provide a ground of reasoning by the relations or attributes formed by the comparison.
[66] A figure of speech in which a name or descriptive word or phrase is transferred to an object or action different from, but analogous to the thin under consideration.
[67] A philosopher who believes that a statement is true or false if it corresponds to something in reality.
[68] Someone who believes that their language reflects truth insofar as it fits in within the context of other statements that are held to be true.
[69] A statement that explains its meaning within itself (2 + 2 = 4), it contains everything it need to test its truth claims.
[70] A statement that needs an external reference to test its meaning. A synthetic statement would need evidence whether it is true or not true.

they discover that Univocal[71] finite language cannot be applied to an infinite God. They also can discover that Equivocal[72] language cannot be applied to God because there is no connection between different contexts. However, pupils become comfortable with using analogy and metaphor (God is a fortress, is a Shepherd and so on) where one context points to the meaning in another. They discover that there is an internal logic within religious language, which can be tested out and verified as true or not true. Patterns of pupil insights whether linguistic or symbolic show pupils participating in the thing represented. These patterns are negotiated by the Conscience and open up new levels of reality where the Illative Sense can operate beyond the empirical world of material realities.

This can be verified in the bracketed out pupil insights which show patterns of Newman's principles within the context of the structure and design of human processes. The consequent anthropology is not one of material categories only but goes beyond the biological organism to embrace a thinking and being person who is not limited by an arbitrary rejection of religious belief and knowledge. Newman's epistemology therefore exposed here in this study of pupils 11-14 years shows different types of thinking and learning skills that embrace, but go beyond, the secular educational paradigm which is common currency in contemporary classrooms. How pupils explored the religious doctrine of the Trinity reveals mental, symbolic, logical, linguistic, emotional intelligence in response to this academic classroom challenge.

Secular educational theory has no way of including this type of learning and knowledge within its taxonomy. Logical Positivism[73] underpins the secular educational paradigm of contemporary classrooms. Its originator Wittgenstein asserted that language mirrors the

[71] Words mean the same in different situations. Eg. Green grass. Green hat.
[72] The meaning of a word depends on its context. Fruit bat. Cricket bat.
[73] A movement in philosophy based on positivist principles, that the only reality is the empirical, and therefore the only reality that can be spoken about.

world[74], however, he did change his position to one where language is more fully understood as an expression of life. Pupil insights in this study provide evidence for an expression of life. This lifeworld is a Catholic one found by Newman through the stimulus of the Church Fathers and their primal sources – Biblical, creedal and Traditional. Newman's principles in the 19th century *Grammar* resonate in the hearts and minds of 21st century pupil insights showing his anticipatory observations and epistemology that points the way to a Catholic Religious Education well grounded and formed in the thinking, learning, knowing and believing capacities of the human person.

The implications of Newman's believing person for teaching RE to Keystage Three pupils in a Catholic school according to Newman's epistemology are discussed in detail in the final Chapter of Conclusions that follows.

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[74] Witttgenstein Ludwig. *Philosophical Investigations.* 1951

CONCLUSIONS

So far we have examined this study's contention that Newman expands knowledge and expertise in the following areas:

1. A method by which the subjective can be validly spoken about in an objective way;

2. Insights into 11-14 years old pupils' beliefs through experimental examples that can be replicated in the contemporary field of how pupils learn;

3. Linguistic and psycho-somatic processes with regard to how belief is not dependent on understanding or proof;

4. The role of the conscience in learning;

5. The relationship between truth and Catholicism as expressed through dogma and doctrine and its place in the classroom of a Catholic school.

We will now take up a position on each of these contentions.

Newman argued that the mind receives impressions of revealed truth, which form a real and permanent inward knowledge that may be recognised implicitly or explicitly by those who possess it. This recognition is considered by Newman to be an insight into the act of assent to religious belief before it can be understood and explained. According to Newman's epistemology as articulated in the *Grammar* (in the principles of perception, assent and inference, first principles, conscience, certitude and the illative sense) the human person can believe without understanding and proof. This is the hypothesis that is the driving force of this study. Can in fact Keystage 3 pupils assent and believe[1] the Catholic doctrines of the Trinity without understanding and proof and what evidence or lack of evidence is there to support Newman's epistemology and key idea? The role of belief in learning is brought into a unique prominence, the data being able to demonstrate

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[1] Newman's focus on assent as belief 'I can believe but I do not have to' runs in parallel with Wojtyla's 'I can act but I do not have to'. See conceptual justification in Chapter 4 Methodology pp215-249

belief as a building block in accumulating and testing for knowledge about contingent and non-contingent things and categories.

1. A method by which the subjective can be validly spoken about in an objective way;

Firstly, we will take a position on the methodology of bracketing as adapted from the phenomenological method of bracketing developed by Husserl[2] and adapted by Karol Wojtyla.[3] Wojtyla searched for a way to articulate how objective reality enters the subjective consciousness of a person without compromising its truth value. Bracketing focuses on an investigation of a single aspect of the person and makes relative links to other aspects. My methodology proceeded from a conceptual justification of this phenomenological research tool to a concrete method that was marked by four successive phases[4]. This allowed me to systematically deliver lessons with specific doctrinal content, collect work and analyse the data for evidence of Newman's principles and proceed to a conclusive discourse. It was a teacher led-research method that also allowed for the subjective insights of pupils to stand in a clear relation to the objective doctrinal content of lessons.

In order to acknowledge the subjectivity and personal accountability of the researcher a narrative[5] was included that exposed the complex contingencies inherent in the researcher that became woven into pupil data. The role of teacher in this study was therefore a contingency that was examined by the qualitative genre of autoethnography[6] and the teacher-pupil relationship was declared as an integral part of research methodology

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[2] Husserl, Edmund. *Logical Investigations. Vol 1.* Routledge: London, 2001.p18, *p178*
[3] Wojtyla Karol. *The Acting Person.* . Trans. Andrzej Potocki, 1979. http://www.personalism.net.
[4] See conceptual justification in Chapter Four Methodology pp226-241
[5] ibid
[6] Autoethnography is an autobiographical genre of writing and research that displays multiple layers of consciousness, connecting the personal to the cultural. *Collecting and Interpreting Qualitative Materials.* 2nd edition. NK Denzin & YS Lincoln. Eds. Sage Publications: London, 2003. pp209-213.

through the strategy of 'Complete-member researcher'. The emphasis in this study is on the researcher as a complete-member who is already a member of the Roman Catholic faith community.

To verify how successful the methodology was depends on the pupil data. The subjectivity of their consciousness is given prominence in order to examine their cognitive relations to the unique Christian doctrine of the Trinity. This method consistently yielded the interior life (bracketed-out insights) of pupils whilst retaining the exterior norms of their experience. The phenomenological description elicited lends itself to detecting the wisdom of their interior life. The encounter of the interior life with what is objective (bracketed-in doctrine), resulted in its assimilation from which emerged new shapes and patterns of learning. This description elicited religious, theological, ethical and aesthetic knowledge.[7]

The Logical-Positivist[8] research paradigm holds that this data is devoid of meaning. *these data are* This method elicited pupil data, which is characterised by a marked totality of internal processes. The realism of the data cannot be negated by an arbitrary rejection of its metaphysical categories[9]. The new shapes and patterns of learning that contain religious, theological, ethical and aesthetic knowledge is too valuable to be critiqued as devoid of meaning or its content delusional, fictional or a form of indoctrination.

The idea of mathematical analogies[10] has the ability to make this clear. This allows an aspect of the human person to be expressed without subjecting what is inside the brackets

[7] See Chapter Five Results.
[8] Denzin, N & Lincoln, Y. *The Discipline and Practice of Qualitative Research* in *Collecting and Interpreting Qualitative Materials.* In 2nd ed. Sage: London, 2003, p22.
[9] See conceptual justification Chapter Four Methodology pp176-203 and Newman, JH. *The Idea of a University.* Yale: London, 1996, p 46. 'If there is Religious Truth at all, we cannot shut our eyes to it without prejudice to truth of every kind, physical, metaphysical, historical and moral; for it bears upon all'
[10] Husserl Edmund. *Logical Investigations. Vol 1.* Routledge: London, 2001.p18 & Moran, Dermot. *Introduction to Phenomenology* Routledge: London, 2001, p149. & Wojtyla, Karol. *The Acting Person.* Trans. Andrzej Potocki, 1979. http://www.personalism.net. Introduction p6-7.

to the operations going on inside the brackets. Just as a minus sign can be put in front of some formula, or an index can be put on a number to radically change the way it is viewed (eg 27 as 3^3). Essential features from the totality of experience can be displayed while the original value of the stimulus experience has not changed.

Bracketing focuses on an investigation of a single aspect of the person and makes relative links to other aspects. A distinction can be made between what the pupil does and what happens in him/her. Bracketing is a useful device that allows different aspects to be examined in this way. Wojtyla was criticised by his peers[11] for focusing on only one aspect but this study confirms that different aspects can be examined that give rise to subjective insights that have an objective relationship with the 'constant' as stimulus. For example:

Wojtyla's bracketing = relation between person & (the act)

Newman study = relation between pupil insights & (doctrine)

Pastoral Ministry = relation between client/situation/vocation & (Church teaching on faith and morals)

Natural Family Planning Studies = relation between husbands/wives as marriage partners & (Theology of the Body)

Bracketing can be used as long as you have an objective constant (bracketed-in) which provokes a subjective response (bracketed-out). The insight/relation then assumes a status that can be verified objectively.

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[11] Kupczak, Jaroslaw. *Destined For Liberty. The Human Person in the Philosophy of Karol Wojtyla/John Paul II.* CUA Press: Washington, 2000, p80 See conceptual justification Chapter Four Methodology pp191-192

Firstly, it proceeds from the standpoint of the givenness of the totality of human experience. Secondly, human experience is objectivised in the process of induction. Thirdly, eidetic reduction takes the form of bracketing. Reduction is used to isolate phenomenological, ontic and metaphysical data. Fourthly, subsequent analysis and interpretation of the data is grounded in a Christian anthropology. This anthropology sees the person as a phenomenological, ontic and metaphysical subject. Fifthly, the subsequent discourse integrates all the different aspects of the analysed data by the metaphysical analysis. This analysis proceeds from the phenomenological observation of the data to the identification of principles both active and passive. These two structures, 'that in which man acts and that in which something happens in the man, cut across the phenomenological field of experience, but they join together and unite together in the metaphysical field.'[12] Wojtyla's anthropology employs inclusive totality by his theory of the subconscious.[13] Metaphysical reduction integrates the discreteness of the data to reveal its unity and identity in the sphere of self-realisation. This is the innermost dimension of Wojtyla's analysis: the subject (in this study the pupil) changes one way or another with exposure to doctrine in lessons. In this way the metaphysical analysis brings into prominence the changes and transformations of the pupil data that reflect Newman's principles.

Wojtyla was criticised because the analytic description[14] that resulted was said to be only a hypothesis. However, it is this hypothesis that has gone on to formulate the *Theology of the Body*,[15] the teachings of which dominate contemporary Catholic Sexual Ethics. This present study of Newman principles in the *Grammar*, shows that there is a philosophical explanation, which is more than mere description. This explanation is an

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[12] Wojtyla, Karol. *The Acting Person*. Trans. Andrzej Potocki, 1979. http://www.personalism.net Chapter 2. p9
[13]
[14] refer to earlier detailed discussion Chapter Four pp226-242
[15] Wojtyla, Karol. *The Acting Person*. Trans. Andrzej Potocki, 1979. http://www.personalism.net
John Paul II. *The Theology of the Body. Human Love in the Divine Plan*. Pauline Books & Media: Boston, 1997.

epistemology that touches the innermost recesses of knowing and believing and resonates and harmonises with trends and themes elsewhere in psychological studies. Such a convergence of knowledge shows Catholicism to not only be in touch with its own great past, but also with modern intellectual life and developments. The principle 'Examine everything, retain the best'[16] holds in this study. The methodology is adapted to this end: to showcase to believers and non-believers alike pupil insights by means of the common ground of teaching and learning. In this way 'unbelievers must judge for themselves whether by accepting this additional knowledge they may perhaps gain a deeper and more comprehensive understanding of that which is'.[17]

The strengths of the method reveal a discovery of categories within pupils. Basic pupil facts are identified by means of the bracketed-out insights. These facts are about thinking, feeling, learning, knowing and believing. They lead to pupils demonstrating: 'I believe but I do not have to'.

The methodology also demonstrates pupils' ability to reason autonomously in response to the context of doctrine. Something happens in pupils in response to doctrine (*patère*)[18] and the active pupil response takes the form of the bracketed-out insight (*agère*). Doctrine is not imposed – it is questioned, critiqued and assimilated and becomes something that happens in individual and inter-subjective pupils. The intentionality of pupil insights is showcased by means of the bracketing and detects patterns of a permanent inward knowledge. The neutrality of the method verified and validates the realistic epistemology that is the consequence. Whereas Wojtyla used the act as a prism to mirror and reflect consciousness this study has used doctrine to mirror and reflect pupil knowledge and belief. Bracketing makes objective what cannot be always known

[16] Stein, Edith. *Finite and Eternal Being*. ICS Publications: Washington Dc, 2002. p28
[17] ibid p29
[18] Wojtyla, Karol. *The Acting Person*. Trans. Andrzej Potocki, 1979. http://www.personalism.net Chapter 2. p9 see conceptual justification Chapter Four Methodology pp226-242

in a clear and distinct way. It converts data to suitable arguments and items of evidence that give rise to explanation and interpretation. It seeks to penetrate something that actually exists in order to produce an intentional image of the object.

2. Insights into 11-14 years old pupils' beliefs through experimental examples that can be replicated in the contemporary field of how pupils learn;

The insights bracketed-out show that knowledge and belief are embedded in the psycho-somatic processes of perception, apprehension, assent and inference, first principles, conscience and the illative sense. Newman's articulation of these principles as an epistemology does not exclude other methods and explanations. Newman's method (like Wojtyla's) penetrates and counter-penetrates the depth structures of the human person and their lifeworld by means of the phenomenological attitude.

This method proved robust enough to cope with the pressures of a busy classroom of mixed ability pupils yet sensitive enough to elicit pupil insights in response to subject content (doctrine). The role of the teacher as researcher while having the potential to invite criticism of bias and manipulation of data, can counter such criticism by the clear acknowledgement of teacher as believer and witness to subject content (doctrine). If religious belief and knowledge was imposed against the will of pupils, the pupil data would lack the richness which this study has provided. In the same way that a teacher teaches other subjects (maths, history, literature etc) the enthusiasm and expertise of the teacher is a clear variable that enhances learning. The teacher as researcher is countering all the resistances that pupils can muster to difficult and complex materials which are broken down into bite-size chunks within an overall concept of the concept under study.

The insights therefore stand out as data open to interpretation and analysis. These are pupils' subjective responses to the doctrine of the Trinity: pictures and written texts as problem-solving exercises. These problem-solving exercises embraced a range of teaching and learning models. The models for teaching doctrine included metacognition [19] (learning about learning) with a strong focus on providing evidence for their conclusions, inductive teaching [20] (encourages pupils to categorise the subject knowledge and test and use these categories to challenge their level of understanding). Pupils sorted, classified and re-sorted data to make hypotheses that can be tested in future work. The deductive teaching [21] model focused on the subject concepts and pupils understanding of the concept. The teaching using metaphor [22] model allowed pupils to see familiar ideas from a new perspective and put unfamiliar concepts into a meaningful context. This model encourages creative thought in order to move the teacher and pupil away from expected to unexpected solutions to problems. Teaching of concept attainment [23] required pupils to look in detail at the concept of the Trinity that were defined for them and then to develop their understanding of the concept by exploring attributes and non-attributes, controlling and remembering information. Pupils has opportunities to engage deeply with religious and philosophical ideas, to recognise the possibility of alternative and opposing perspectives and a range of possible explanations. The constructivist model [24] of teaching includes the teacher in the learning process rather than in the transmission of knowledge. The teacher as researcher allowed pupils to make sense for themselves the doctrine of the Trinity as a problem-solving exercise (how does one God equal three persons?), to explore the ideas they have begun to develop and to arrive at solutions by bringing all their experiences of that knowledge together (through Newman's principles specifically at this stage the illative sense).

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[19] *Key Stage 3 National Strategy Pedagogy and Practice Unit 2: Teaching Models*, DfES, 20044-5
[20] ibid pp 7-8
[21] ibid pp 9-10
[22] ibid p10-11
[23] ibid pp13-14
[24] ibid p14-15

Pupils were asked to verbalise information, reduce information, transform information, sequence text, use analogy, predict, classify and create cognitive maps and rank order. By the inductive approach pupils formed a concept if they did not have one of the Trinity already, built on or shaped previously learned concepts and explored their feelings at the same time. They learnt new skills, new knowledge and clearly creative thinking was generated in new directions through the study of doctrine and religious belief.

The range of successful thinking was measured against criteria set by National Curriculum Key Stage 3 Strategy[25]. Did the data demonstrate:

(i)   connections are made but unsubstantiated or inaccurate

(ii)   one or two relevant connections are made relating to visible features in the image, but there are problems in explaining the connection

(iii)   three or more direct connections are made and explained adequately with some linkage between the points

(iv)   a number of relevant connections are made and explained adequately with some linkage between the points.

(v)   Inferences or deductions are made beyond the direct connections. Use is made wider knowledge, and some connections are likely to use higher-order or abstract concepts and thus be more generalised. May generate alternative explanations or interpretations.

(vi)   Can do all of the above but also shows an awareness of an overall strategy to complete the task eg has gone from 'this is how I did the task' to 'this is how you tackle a task like this'.

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[25] *Key Stage 3 National Strategy Pedagogy and Practice Unit16:Leading In Learning.* DfES, 2004. pp11

The data reveals deep learning that goes beyond surface learning when it shows pupils trying to make sense of the Trinity, when they are: relating ideas and information to previous knowledge and experience, they are not accepting information uncritically, they are using organising principles to integrate ideas, they are relating evidence to conclusions, they are examining the logic of their arguments. Surface learning is where pupils reproduce or memorise given facts and information and accept ideas passively. It is where they are not required to look for principles or patterns or to reflect on final outcomes.

The teacher as researcher[26] operates to help pupils make sense of the learning material, maintain an orientation on the task, attune the challenge and give support to pupils, teach pupils learning behaviours and sharpen and increase the learning outcomes.

Pupil insights are interpersonal and intrapersonal. Pupils collaborated within pairs and small groups as well as the class as a whole. In addition they carried out individual research, reflected on their own learning and identified their own questions. Bracketed-out pupil insights are just as valid as the data from diaries and learning journals.[27]

3. Linguistic and psycho-somatic processes with regard to how belief is not dependent on understanding or proof;

Pupils demonstrated, as said above, the act of believing (*fides qua*) as well as the object of their belief (*fides quae*). They can believe, although they do not have to. The act of belief

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[26] The teacher as researcher harmonises with qualitative research practice as cited in *Collecting and Interpreting Qualitative Materials*. 2nd edition. NK Denzin & YS Lincoln. Eds. Sage Publications: London, 2003. pp209- 213.*Key Stage 3 National Strategy Pedagogy and Practice Unit 2: Teaching Models*, DfES, 2004, pp 14-15. However any relativistic presuppositions of this research paradigm are overruled by the objectivity reality of the subjective consciousness of the human person, which is the presupposition of the research hermeneutic that underpins this study.
[27] *Collecting and Interpreting Qualitative Materials*. 2nd edition. NK Denzin & YS Lincoln. Eds. Sage Publications: London, 2003, Chapter 6.

is critical to this study. Is there evidence of belief? What kind of learning skill is it? How does it express itself linguistically and through what kind of psycho-somatic processes? Newman's articulation of the principles of apprehension, assent and inference, first principles, conscience and the illative sense are revealed at work in the bracketed-out pupil insights in different measures of understanding and proof. Belief can go beyond understanding and proof staking out the ground of faith. An explicit prior understanding and proof are not necessary conditions for religious belief. Believing is just as important in maths or any other subject on the curriculum as it is in philosophy and theology. Believing is the pathway to the certainty that God (or anything else) exists and is not dependent on understanding or proof because it is the economical driving force of the grammar of assent. Believing is more natural than not believing.

Newman in the nineteenth century tested his arguments in the context that discredited belief and the possibility of being certain about one's beliefs. Newman saw the challenge then, as this study does now, to educate people to faith, for faith and by the processes of faith. The extrapolation of the nineteenth century context reached its completion in the twentieth century with the negation of religious belief through the complete separation of *fides quae* and *fides qua*. [28] The twenty-first century, however, is witness to the persistency of faith and religious knowledge and belief. People are losing faith with having no faith, losing belief in having no religious belief.

Are beliefs about God, beliefs about doctrine different from beliefs about weather and islands? Newman brings the focus to where it belongs in his grammar of assent – to the act of believing and everything that act entails including what *is* believed. Belief is real assent. Assent functions through the organic design of the human person. Newman and his phenomenological attitude examines the processes of faith describing but not

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[28] See Chapter Three: Religious Education: The Catholic Tradition. P180-181

exclusively explaining. His insights provide evidence of the human person as a believing person while not excluding alternative approaches and explanations.

The conventions of philosophy define belief as a state of mind or thought about the world. It is a mental representation, which claims that something is the case or that a proposition is true. A belief will have some degree of evidence in support of it but it is normally regarded as weaker than knowledge, either because knowledge cannot turn out to be false, or because it requires stronger evidence[29]. Knowledge on the other hand is defined as three sorts. Firstly there is practical knowledge, then knowledge by acquaintance and finally factual knowledge. Factual knowledge is the kind that philosophers are principally concerned to define. The traditional definition is that knowledge is justified, true belief.[30]

Plato argued that true belief is inferior to knowledge because knowledge is justified (glued together with reasons). Having a belief without proper justification cannot count as knowledge even if the belief happens to be true. So justification is said to be a necessary condition for knowledge[31]. Although some philosophers take the line that knowledge and belief are incompatible there are strong reasons to think that belief is a necessary condition for knowledge. Can you know what you do not believe or is this a contradiction? You cannot know something that is false (but you can know if something is false) so truth is a necessary condition for knowledge.

What Newman is saying is that the act of believing cannot be separated from the object of belief. The pupils' work in this study through the bracketed-out insights supports his view that is steeped in the profound unity of knowledge of his beloved Patristic sources.

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[29] Cardinal, D, Hayward J & Jones G. *Epistemology: the theory of knowledge*. John Murray: 2004, p145
[30] ibid, p148
[31] ibid pp126-127

Pupils participate actively and passively[32] in the act of believing. This is a directed search, its intentionality clearly focused on knowing what is in the organism's (body and soul) best interest to know. At the most basic level *fides quae* and *fides qua* holistically attach themselves by means of the processes of real and notional assent. Propositions about what is known are the teaching and learning materials of the classroom. The discovery of number and being able to manipulate numbers in a host of meaningful ways accords and harmonises with pupil experience of reality. This knowledge has an explicitness and implicitness on the teaching and learning journey. In the same way the discovery and experience of language is grounded in the strict discipline of a given language. It accords and harmonises with reality and has an explicitness and implicitness of expression at different stages of this teaching and learning journey.

Newman says the discovery of God and being able to express what is known about God as the object of this knowledge has an explicit and implicit character. The search for knowledge from the Catholic perspective or lifeworld is governed by Natural Law. Education to faith, for faith, by the processes of faith is not closed off from the objective reality that is God by a numerical or linguistic determinism. There is always more to be experienced than can be said but this does not mean the human person cannot be certain by means of belief.

Catholicism is not a closed belief system even though that is what many[33] would have us believe. Contrary to the sceptical argument of the nineteenth century[34] (that extrapolates into the twentieth century) the certainty that nothing can be known is worked by Newman through the infinite regress of justification to its grave, by confounding it at the point where it detaches itself from the purpose of knowledge itself. For a belief to be known it

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[32] Wojtyla's *agere* and *patere*
[33] see Chapter Three Religious Education: The Catholic Tradition pp151-163-170
[34] see Chapter One The Oxford Movement

must be supported by a good reason and that reason will be another thing we believe. The infinite regress of each reason supported by some further reason suggests that no belief can be justified because the whole unitive belief system rests on nothing.

However, Newman's principles expose the processes of faith and certainty to be a dynamic interplay and interpenetration of assent and inference that at no time detach themselves from the other. Although for the purposes of articulation Newman's *Grammar* gives the appearance of fixed categories in fact the principles of apprehension, assent and inference, first principles, conscience, certitude and the illative sense are not fixed. They have to be understood as insights into the linguistic and psycho-somatic processes of the human person. These insights are into children and adults. These principles are driven by developmental trends[35] rather than operating as a stage theory.

Belief as real assent is seen at work in the relationship between knower and what is known. An infant recognises the maternal face, the mobile toddler is cautioned by depth perception, a small child learns that sugar is sweet just as it experiences and learns will from cause. Pupils assent to God as one and three by means of a triangle and a circle, or, is and is not statements. But the logic of language is not the whole story. Numerical and linguistic determinism are recognised by pupils as closed systems so they go beyond to express what they know about God as an objective reality characterised by an invariant structure with permanent properties and persisting features. The act of belief, which has served them well in everyday operations about contingent things and categories, does not stop working in the metaphysical domain. There is an element of risk as there is in all new learning. The first principle of the accelerated learning classroom is that the optimal conditions for learning are 'high, sustained cognitive challenge but low stress'. The

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[35] see discussion of the links between Newman's nineteenth century ideas in the *Grammar* and Eleanor Gibsons' theory of perceptual development in Chapter Three Religious Education : The Catholic Tradition pp184-192

teacher works to support a safe educational environment, which reinforces positive attitudes to learning where 'I can' is the norm rather than 'I can't'.

The act informs the knower of the objective reality of what is to be known. The act of belief is not a premeditated and justified succession of infinite reasons. It is grounded and not detached from the objective reality known. Real assent participates in the known objective reality according to Newman. This is the true way of learning and is founded on the development of a system of invariants, permanent properties and persisting features (as is the Gibson model of perception). Catholicism for Newman is this system. The successive acts of belief discover, select, collate, identify, record in memory, and are subjected to the economy or grammar that eliminates excessive and redundant features by the transformation of parts into whole.

Belief therefore is embedded in its sources and gives rise to reason and emotion not detaching itself from the design features of its processes or the objective reality known. These processes have the subjective character of the interior life. The act of thinking is seen as objectively verified by the fact that is the nature of the human person. The act of believing is verified by the fact that is the nature of the human person and Newman has examined this act in relation to all other acts. It is not necessary to have understanding and proof prior to belief. Belief or real assent is prior (but not detached from it) to inference. It gives rise to the inferences of understanding and proof. This understanding and proof has an explicit and implicit character. As Newman says assent is strongest when inference is weakest and inference is strongest when assent is weakest[36].

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[36] see Chapter Two Arguments and Principles of the Grammar pp89-90

4. *The role of the conscience in learning;*

Newman has given a specific character to the human person through his study of assent. The human person as a believing person feels new and fresh against the context of a contemporary relativism where belief is downgraded to subjective opinion. Newman has also given a specific status to conscience. His teachings and insights substantiate the moral argument for the existence of God, although that was never his intention. Newman was in the *Grammar* focused on explaining and articulating the processes of the conscience and how it worked. The inductive interpretations that substantiate the moral argument are nevertheless critical to the philosophy of religion and epistemology.

The role of the conscience in learning is one that motivates, rewards, personalises, leads to a single parental moral origin and makes implicit and explicit demands that command reason to find approximations in doctrine and dogma. Subjectivity is moored in the objective reality of God by the conscience.

Conscience as the connecting principle operates through the experience of the subject. This experience as shown in this study by pupils' work validates Newman's argument: that conscience has a moral sense and a moral sanction, which work together in a unison. Contrary to modern criticisms from sociology and psychology[37] that there are scientific explanations for the existence and experience of conscience the evidence in this study from pupil insights shows these two senses of the conscience at work. The psychological and sociological explanation of the conscience focuses on the nurtured moral sense discarding the moral sanction in the nurture debate. While this fits the evidence for the development of different moral codes that lend themselves as evidence for the practical economy of a global relativism it neglects the harder questions of the conscience's purpose and origins.

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[37] The influence of Darwin, Spencer, Durkheim, Nietzsche and Freud downgraded the conscience as a function of evolution, sociology and psychology.

Newman understands the conscience to be purposefully at work in the human person pressing him/her towards their origins that is the eternal parent God outside time and space. Newman is correcting the imbalance of the critics by reconnecting the conscience to its traditional roots as a unique phenomenon. He validated religious experience just at a time when the emotional fervour of evangelical Christianity was increasingly being detached from the unitive wholeness of its sources. The Oxford Movement represents a move towards harnessing the energies and trends in society at large to make a reconnection with the primal sources of Christianity[38].

For our purposes today the status of the conscience is contested by the above arguments and by those who hold a mechanistic model of its workings as a dispenser of reward and punishment according to a set of imposed commands or rules that has immense power to generate levels of guilt that destroy the personal autonomy of free moral choice. But the conscience according to Newman is subtler in its operations. Critically, coming to faith by the processes of faith means that the natural design of the human person will engage the capacity for being possessed by or possessing the image of God and in so doing what this image consists of will be made clear. Its purpose is to realize a living hold on knowledge through the processes of education. What kind of educational processes is Newman referring to? The maze of learning materials that incorporate knowledge in all its cues while on first approach seems disordered, are brought to coherent order through a purposeful education. This applies to all the different kinds of facts religious or otherwise. To Newman all facts would be religious coming from a single moral origin – God.

Gibson[39] recognises the innate built-in propensities of a child for teaching him/herself about the permanent aspects of the world. This innate ability to find the structure, the embedded relations that make up units or clusters of permanent, unvarying and persisting

[38] See Chapter One The Oxford Movement
[39] See discussion Chapter Three Religious Education: The Catholic Tradition pp149-153

information is an ecological perspective. Newman assigns pre-eminence to the conscience for these same reasons. The conscience engages the human person across their development in a directed exploratory search bringing order to the exterior and interior worlds they inhabit. The biology is stimulated to take in the full metaphysical range of knowing, being and acting. The conscience is designed for the exactitude of Christianity specifically expressed in Catholicism as a true/false system of doctrine and dogma. Although this may sound a rule-bound closed system in fact it is the opposite. Learning to be free by the trial and error is the true way of learning and Newman's corpus of writings is the strongest evidence for a vast amount of experience in this domain.

Although Newman's professes the high destiny of the human person he recognises that at any stage there is the capacity to freely opt for other paths. Error presupposes its opposite. Doubt presupposes certainty. The range of emotional cues is integral to intelligence. It is their convergence that stimulates motivation, esteem and the pleasures of the problem-solving directed search. This convergence is negotiated through the conscience. Newman is clearly maintaining that all information is at some point exposed to the workings of the conscience.

If the conscience can stop working or be blunted in its capacity and purpose it is because the moral sanction has been detached from the moral sense. The moral sense will still bring order out of the disorder of learning materials but to what end? The connection to origins severed leads to a distortion of the role of reason and the role of the emotions. Newman sees the directed search for knowledge as a balance between the competing rivalries of inference that mimics assent[40].

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[40] see Chapter Two Arguments and Principles of the *Grammar* pp136

The emotions have traditionally been seen by philosophical enquiry as agents of unbalance and instability[41]. They are seen to fulfil their purpose if held firmly in check by the reason. Newman recognises the peculiar character of emotions as evidence of reward and punishment, positive and negative cues that reinforce the image of a God that is the single moral origin of all knowledge. Newman is breaking free of the dominance of the male perspective by means of his phenomenological attitude, to be able to acknowledge the emotions in the reality of the human person. In fact he attributes to women[42] (more than men) their greater measure of natural inference implicit though it be in character. Emotional intelligence is not opposed to reason, in fact they are indispensable to each other and it is the conscience that orders them both by the discipline of the moral sanction working concurrently with the moral sense.

The philosophical enquiry of Plato, Hume, Kant and Freud each in their own way observed reason and emotions to work against each other. Psychologists and neurologists have provided experimental data that has led to a philosophical consensus that confirms the status of thoughts and beliefs in part constituting emotions. Cognitivism[43] holds a view of emotions as claims that beliefs are necessary but not *sufficient for emotions*. Having the beliefs alone is not enough. Yet this view is again identifying emotions as distinct from reason when in fact they are intertwined. Neurological evidence can be used to show that an emotional impairment as a result of brain lesions leads to an inability to prioritise, deliberate, evaluate and make decisions.[44] Emotional education is integral to the accelerated learning paradigm commonplace in contemporary classrooms yet Newman

[41] Alchin Nicolas. *Theory of Knowledge*. John Murray: London, 2003, pp 314-315
[42] GA 331 P214
[43] Cited in Harkin Paul. Emotions. *Theory of Knowledge*. Nicolas Alchin. John Murray: London, 2003, P315.
[44] Anthony Damasio's 1994 investigation (cited in M Johnson. Ethics see full reference below) of brain damage shows that 'certain aspects of the process of emotion and feelings are indispensable for rationality'. This is especially so when it comes to all forms of practical reasoning. Reason cannot function effectively when separated from the complex emotional processes that are connected to and monitor global states of the body. This does not mean that our morality is not rational, but rather that our practical and moral reasoning are always guided and oriented by affective states. Reason can only act when integrated with the emotions. Johnson, M. Ethics. in Bechtel. W & Graham, G. eds *A Companion to Cognitive Science*. Blackwells: Oxford, 1999, p696.

speaks to us convincingly from the nineteenth century with ideas we can resonate with. The emotions as experienced, filtered and educated by the conscience are intertwining and interpenetrating assent and inference at every level of learning.

The relationship between sensations, feelings and emotions appears to be hierarchical one each layer building on the one below and above according to the positive/negative, reward/punishment experience of the conscience. Building up patterns of permanent, unvarying and persisting features is responsive to the ultimate purpose of development and survival. Potentiality or the capacity of the human person to possess or be possessed by the image of God is Newman's foremost intention. Sensations become feelings that become emotions in order to explore features of the world.

Intuition or natural inference reveals the implicit character of emotions. A natural inference is partially beyond an explicit explanation. Knowledge is known without the knower knowing how it is known. These are the Poylani's 'silent foundations of speech'[45] or Wittgenstein's 'deep listening'[46] or Hime's 'more fruitful ways of knowing and believing'[47]. But Newman had already articulated this in the nineteenth century by means of his understanding of the conscience as the essence of the learning experience.

5. *The relationship between truth and Catholicism as expressed through dogma and doctrine and its place in the classroom of a Catholic school.*

Catholic Schools are Faith Schools recognised by government as fulfilling a positive role in society. However coherent models of schooling remain elusive at a time when the

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[45] Moleski, MX. *Personal Catholicism the Theological Epistemologies of John Henry Newman and Michael Poylani.* The Catholic University of America Press: Washington DC, 2000, p 73 & p135
[46] Wittgenstein. L. *Über Gewissheit.* English version *On Certainty,* Oxford, 1969,. cited in Angelo Bottone, http://www.swif.it/biblioteca/cxc, p13
[47] Hime, Michael J. *Communicating the Faith: Conversations and Observations.* Paper delivered at conference at Boston College, October 2004. p11.

relationship between Church and society continues to change towards a completely de-christianised form of society. Although religious faith is recognised as possessing many attractive features that command a formation for citizenship there is still an ambivalence [48] towards religious authority. Catholicism's primal sources make a claim to the sacred origin of its power[49] but the effects of this sacred power on Catholic Schools remain implicit features that compete for existence with the more explicitly dominant features of economic and technological innovations. The media force-field has more opportunity to form language and behaviour[50] than doctrine. Faith operates often as cultural or subjective factors[51] leading to the assumption that 'we will not be able to convert many in schools to the faith. But the students should find out what Christianity is; they should receive good information in a sympathetic way so that they are stimulated: Is this perhaps something for me?'[52]

The modern classroom seeks to harness the energies and developmental trends of its pupils in this contemporary education environment. Newman's First Principles are the subject content of the curriculum, which endeavour to reconnect pupils to sources. The Curriculum Directory[53] understands the passing on of the Catholic faith to the young as a project that straddles the three strands of Religious Education, Catechesis and Evangelisation. This study has found that this approach is out of tune with the reality according to Newman's principles in the *Grammar*. The reality being, Newman says, a project that educates to faith, for faith by the processes of faith. So what does this means for contemporary RE classrooms in Catholic Schools specifically at Keystage Three (11-14 years)?

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[48] Ratzinger, Joseph Cardinal. *Salt of the Earth. The Church at the End of the Millennium.* Ignatuis Press: San Francisco, 1997, p126.
[49] Ibid p190
[50] ibid p126
[51] ibid
[52] ibid
[53] Bishops' Conference of England and Wales. *Curriculum Directory for Catholic Schools.* CES: London ,1996. p10 see also Chapter Three Religious Education: The Catholic Tradition pp151-155

The pupils in this study when provoked, stimulated and challenged by doctrine found themselves in the domain of the Philosophy of Religion long before a secular educational paradigm driven by stage theory would consider feasible. The perception of doctrine as provocative educational materials that the Catholic Church enforces through the processes of indoctrination is not verified in this study. Pupils relished the learning opportunity to engage in 'I believe but I do not have to'.

Bracketed-out pupil insights revealed doctrine to be a stimulus for deep listening and learning that harmonises with a directed exploratory search that tests for and identifies the unvarying, permanent, and persisting features of the internal and external world. This search has long been active. It does not appear only in the educational environments of the classroom. In fact it could be said by many that this search has been stultified in many classrooms by inadequate Religious Education programmes[54]. This search is integral to the human person with their natural propensity to believe. Believing or real assent, as we have seen above, is prior to the inferences that are compiled and correlated by the processes of knowing. Believing is a risk-taking learning adventure that takes account of the material world as well as what is beyond the material categories of existence.

So how are Newman's principles to be applied in the classroom? Are they relevant for Keystage Three Stage Religious education in Catholic Schools? The great richness of the data in this study verifies Newman's epistemology that leads one to conclude that the following areas in contemporary RE can be addressed.

Firstly, one would want to examine the name 'Religious Education' and question its appropriateness. It is not just a question of 're-branding' and 're-packaging' in corporate

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[54] see Chapter Three Religious Education: The Catholic Tradition pp203-214

fashion. But looking squarely at the position of this core subject within the curriculum, is religious education meeting the philosophical, theological, ethical and spiritual needs of students? The themes of the Curriculum Directory to promote, encourage and develop religious literacy of pupils is too tentative and muted when measured against what Newman is saying in the *Grammar*: education to faith, for faith by the processes of faith covers breadth but also depth in religious matters. Would Religious Studies or the more explicit Philosophy or Theology be more to the point of the cognitive challenges that have been revealed to be the nature of the subject in this study? The cognitive challenges of doctrine are no more or less than the cognitive capacities of students.

Then there is the question of subject content. According to Newman's principles, which give an account of the prior nature of assent from which inference is stimulated and accumulated, there is a respect here for the integrity of religious experience of pupils as understood by his epistemology. But this experience is accompanied by, and inseparable from, the inferences that approximate this experience. Doctrine is unavoidable, in fact critical to subject content and it is verified in this study that pupils have an inherent expectation that the teaching materials put before them in diverse ways will be the sources upon which the religion under study is founded.

Catholicism and its careful balance of faith and reason has as its primal source and primal agreement, Scripture and Tradition lived out in the Liturgy. Doctrine is explored and tested for its validity through the parameters of the Philosophy of Religion. This is shown in this study as something pupils did naturally discovering for themselves age-old and contemporary conventions by experimentation in problem-solving tasks set in response to doctrine. Philosophy was the common language by which they used reason to argue and counter-argue but also defend and explicitly stake their claim to belief and knowledge. Belief therefore has an integral place in a taxonomic approach to how pupils learn

according to Newman's epistemology, which works explicitly expanding teaching and learning.

This taxonomy is not a closed system. In fact belief ensures an openness to new learning and new knowledge. Sources of knowledge do not follow one set pathway. Traditionally sources of knowledge have been explained by philosophy to be reason, experience, innate ideas and revelation. Newman sees these four sources as operational functions of his epistemology[55]. The processes of faith are reasonable. They are also empirically verified from experience. Their innate purposeful structure is designed to predispose the human person to a permanent inward knowledge acquired from a revelation-rich world. Knowledge or accumulated and modulated inferences acquired by these processes is dependent on real assent or belief. This knowledge has a certainty that goes beyond other forms of knowledge. Knowing about God intersects at the point where the finite or contingent meets the infinite or non-contingent, where time meets what is outside time. Pupils came naturally to this point of intersection by being exposed to the dimensions of doctrine.

These dimensions were explored and discovered by pupils to be rich in history and narrative. This knowledge is not detached from its sensual features of seeing, smelling, touching, tasting or hearing, or from Revelation. Pupil experience of doctrine is embedded in Scripture and Tradition lived out in the varying commitments to liturgy. This is the reality of the Catholic lifeworld experienced in the Catholic School and its partnership of home, school and parish.

The moral character of knowledge is discovered through the conscience that configures innate predispositions that operate from the instinctive to the intuitional. Birds collect

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[55] Cardinal, D, Hayward J & Jones G. *Epistemology: the theory of knowledge.* John Murray: 2004,p38-40

straw for nests, swallows fly south in the autumn, squirrels collect nuts for the winter, infants recognise the maternal face, mobile babies are cautioned by depth perception, will is experienced as cause, God is known as the eternal parent who feeds back reward and sanction on behaviour[56]. The biological rhythms of life have metaphysical implications and vice versa. These rhythms have a contemplative character which receive knowledge from the revelation-rich world in an orderly disciplined manner by means of the conscience. Belief and certainty are risk-taking adventures but the detection of the unshakeable persistence and permanence of faith is grounded in a personal appropriation of the person of Christ who intersects the human and the divine.

Newman demonstrates that it is not an unreasonable leap to extrapolate from having the capacity to believe and then know that there is a tomorrow based on a gradual empirical accumulation of evidence, that seeking food when hungry, that seeking the good is a process that ensures a common good, detecting the real from the unreal, the true from the false. The inferential extrapolation is grounded in primal sources and primal experiences. Belief then knowledge, then certainty followed by new challenges leads to an expanding knowledge base, which is personalised by the illative sense for the purposes of contextualising the subjective in the objective realities of existence.

The taxonomy that follows is based on Newman's principles with their capacity to be applied in the classroom:

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[56] see discussion Chapter Three Religious Education: The Catholic Tradition. pp184-192

Learning Models:	
Apprehension:	Stimulus materials of doctrine appropriate to Year group lesson
Assent & Inference	**Recognition of the role of belief as the stimulus to inference**
First Principles	Scripture Tradition Liturgy Catechism, Doctrine
Conscience	**Pupil search for rules & patterns**
Certainty	Recognition of certainty's implicit & explicit character
Illative Sense	**Pupils can personalise knowledge (make it their own) through a converging judgement**

Teaching Model includes:[57]

Deduction

Induction

Analytic Statements

Synthetic Statements

Analogy

Metaphor

Univocal language

Equivocal language

Concept Attainment

Construct Meaning

This teaching model has a clear focus on doctrinal texts. The exegesis required to experience, know and believe these texts brings the teaching and learning classrooms into the domain of the philosophy of religion. Just as biblical exegesis commands expertise and academic discipline so to does doctrine. The same hermeneutical questions can be

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[57] adapted from Key Stage 3 National Strategy. *Pedagogy and Practice: Unit 2: Teaching Models.* DfES: 2004.

applied to the texts of doctrine and dogma. The demands of the texts on action and life are made accessible through an analysis, which explores the dimensions of rhetoric, language, narrative, semiotics and tradition[58]. The pre-understandings of pupil audiences lead to education as a dialogue. Yet this dialogue takes account of the primal nature of doctrinal materials and the authority and agreement inherent in their origins.

Teaching methodology needs to take a strong account of the teacher as expert as well as the teacher as facilitator of learning. If subject content is to be understood the teacher him/herself has to understand it and have a level of expertise and enthusiasm for imparting and giving pupils diverse opportunities to experience that knowledge. Teacher formation therefore is critical to this process. The RE teacher is ideally a specialist with philosophical credentials as well as theological ones. In fact philosophy is the access point for theology and gives a common language to examine and critique doctrine. An explicit awareness of the parameters of the philosophy of religion is essential to go beyond the theme of religious literacy only. Teachers who lack confidence in the primal sources, agreement and authority upon which the Church is founded and organised will be seen by pupils to be like any other subject teacher who is not in command of their knowledge base.

The Church is explicitly working towards the restoration of faith to reason in order to reconnect its adherents to the unity of knowledge, which reflect the great cognitive capacities of the human mind.[59] It is in this way that Catholic Schools are seen as models responsive to the historical and cultural shifts that Benedict XVI describes as accelerated history[60]. A strong internal Catholic identity in times of instability and change has been a reality in the past but an adequate anthropology that befits the metaphysical discourse of

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[58] The Pontifical Biblical Commission. *The Interpretation of the Bible in the Church.* Pauline Books & Medai : Boston , 1993, pp43-52
[59] John Paul II. *Faith & Reason.* CTS: London, p13
[60] Ratzinger, Joseph Cardinal. *Salt of the Earth. The Church at the End of the Millennium.* Ignatuis Press: San Francisco, 1997, p277

Catholicism is still to gain ascendancy. The orthodox ecclesial constellation goes against the grain of the popular mind that is impelled towards de-Christianisation. However, the Church in every age works to strengthen its position, not as a spent marginalized force but as a counterpoint of the objective unshakeable truth of Catholicism asserts itself to be.

The few casual words of the fisherman of Galilee that have been developed into the doctrines and dogmas of the major world faith of a persistent Catholicism are understood by Newman to be steeped in their sources. Assent and inference by means of the constitution of human person use the diversity of linguistics for talking, writing and picturing God. One of these ways is the genre of the Catechism and its *sensus fidei*. This sometimes misunderstood genre[61] encapsulates the depth structures of orthodox Catholicism in a way that offends those who have a relativistic epistemology that negates the complexity of human believing and knowing. The Trinity as archetypal source of all the phenomena of human experience makes itself understood through the interplay of *fides quae* and *fides qua* where the essence or what something is, is seen as inseparable from that it is. This necessitates that Religious Education, or its re-named variant, is an immersion in the richness of history, narrative and language.

The spiritual capital of the Catholic School is essentially its pupil base. The young so often seen as a problematic audience[62] in fact have demonstrated a strong appetite for Philosophy and Theology. This is revealed not only by pupil insights in this study but is also confirmed by Religious Studies as being the fastest growing AS/A Level in England and Wales. Doctrinal information leads to a doctrinal formation that is deep learning, listening and language using. A reasoned delivery of doctrine exposes the far reaches of education to faith, for faith, by the processes of faith. It is not conversion as such that is

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[61] Schönborn, Cardinal. The Theological Concept of the Catechism of the Catholic Church. *The Sower* January, 2003, p5
[62] GDC 185 see discussion Chapter Three Religious Education: The Catholic Tradition. Pp163-170

the goal of doctrinal lessons but that 'students should find out what Christianity is; they should receive good information in a sympathetic way so that they are stimulated: Is this perhaps something for me?'[63]

Doctrinal information and formation therefore, according to Newman, not only is required to be true to the integrity of its sources but also integral to the teaching and learning processes of faith education. Newman's method is neither a cosmetic shift nor a totally new departure. His expertise is of restoring balance and correction in modern life by means of an epistemology that touches the innermost recesses of knowing and believing and resonates and harmonises with trends and themes elsewhere in psychological studies. Such a convergence of knowledge shows Catholicism to not only be in touch with its own great past, but also with modern intellectual life and developments. The principle 'Examine everything, retain the best'[64] holds in this study of Newman's *Grammar of Assent*. In this way 'unbelievers must judge for themselves whether by accepting this additional knowledge they may perhaps gain a deeper and more comprehensive understanding of that which is'.[65] In the case of this study Newman's epistemology reveals the human person as a believing person.

[63] Ratzinger, Joseph Cardinal. *Salt of the Earth. The Church at the End of the Millennium.* Ignatuis Press: San Francisco, 1997, p 126
[64] Stein, Edith. *Finite and Eternal Being.* ICS Publications: Washington DC, 2002, p28
[65] ibid p29

Dear Parent

In my role as Religious Education teacher I am currently undertaking postgraduate research for my PH.D through the Open University and Maryvale Institute. I am taking the opportunity to write to you to obtain your consent for the participation of your child in my research.

My research involves the collection of pupils' work from classwork and homework tasks. This work is produced in the RE curriculum lessons through our Keystage 3 ICONS programme. The work produced is both written and pictorial. I am investigating the nature of religious belief and knowledge in pupils in the age range of 11-14 years. At our school we are always trying to raise the standards in teaching and pupil achievement and my research is part of this strong tradition.

To give your consent to your son/daughter's participation in this research please complete the form below. Thank you for supporting my research studies and I look forward to receiving your reply slip.

Yours sincerely

Ms A Gray
RE Teacher

I ------------------------- do/do not give my consent for the participation of my son/daughter-------------------- in this research project. I understand that written and pictorial work from classwork and homework is collected for the purposes of this research study.
I ---------------------------- do/do not give my consent for my class and homework to be used for the purposes of this research study.

Signed:
Date:

LESSON 1   YEAR 7 & 8   SOURCES: Catechism 185-1065

AIMS: To explore the doctrine of the Trinity

KEY QUESTION: How do we know that there are three persons in the Trinity?

KEY WORDS: Trinity, persons, Three, One, Nicene Creed

Objectives:

- To know that teaching about the Trinity comes from the Creeds and scripture
- To identify clear statements about Father, Son and Holy Spirit in the Nicene Creed
- To analyse the evidence for the Trinity

Lesson Format

1	2 mins	Prayer and Register
2	5–10 mins	**Intro: Brainstorm** Trinity
3	5 -10 mins	**Study**: the Apostles Creed
4	15 mins	**Groupwork: Identify & Record** clear statements about ✓ Father ✓ Son ✓ Holy Spirit
5	10 mins	**Whole class feedback:** Each group feeds back statements. Teacher records on whiteboard. Pupils to record statements additional to own groupwork.
6	5 mins	**Review:** How do we know that there are three persons in the Trinity?

AIMS: To explore the doctrine of the Trinity

KEY QUESTION: How do we know that there are three persons in the Trinity?

KEY WORDS: Trinity, persons, Three, One, Nicene Creed

Objectives:
- To know that teaching about the Trinity comes from the Creeds and scripture
- To identify clear statements about Father, Son and Holy Spirit in the Nicene Creed
- To analyse the evidence for the Trinity

Lesson Format

1	2 mins	Prayer and Register
2	5 –10 mins	**Recap:** Apostles Creed **Intro**: Brainstorm Trinity
3	5 -10 mins	**Study**: the Nicene Creed
4	15 mins	**Groupwork**: Identify & Record clear statements about ✓ Father ✓ Son ✓ Holy Spirit
5	10 mins	**Whole class feedback:** Each group feeds back statements. Teacher records on whiteboard. Pupils to record statements additional to own groupwork.
6	5 mins	**Review:** How do we know that there are three persons in the Trinity?
		Homework: Using class research design a poster or write up a report (1-2 pages) showing the relationship between the Father, the Son and the Holy Spirit.

AIMS: To explore the doctrine of the Trinity

KEY QUESTION: Who is this man?

KEY WORDS: Trinity, persons, Three, One, transformation, Incarnation, Christology, human, divine, Saviour, Revelation

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Objectives:

- To know that the Trinity is the Father, the Son and the Holy Spirit
- To identify the three persons and their relationship with each other
- To understand that the Trinity is too big for the mind to grasp
- To analyse the ways we can use reason to try and express this mystery

Lesson Format

1	2 mins	Prayer and Register
2	5 –10 mins	**Recap:** key themes of module = **Christology** **Intro:** WISE project '**Who Do You Say I Am**?'
3	5 -10 mins	**Read as a class:** Project sheet Identify Levels of Achievement
4	15 mins	Plan & prepare rough draft: see accompanying WISE task Introduction 1 2 3 4 5 6. Conclusion
6	5 mins	**Review:** Have I used all the keywords?
		Homework: Good copy of essay

LEVELS: WHERE ARE YOU IN RE?

- ❑ AT1 5 Can use some forms of religious language
- ❑ AT2 5 Able to identify some religious and non religious beliefs and values
- ❑ AT1 6 Can select appropriate information to support an argument related to religious issues
- ❑ AT2 6 Able to show that questions of meaning have inspired creative work
- ❑ AT1 7 Able to show the power of symbols within belief systems

Wordbank: Incarnation, Christology, transformation, human, divine, Saviour, Messiah, Salvation, Trinity, Revelation, Person, history, historical, identity

Title: Who Do You Say I Am?

1. **Explain** the transforming power of Jesus. *Hint*: **How** does Jesus challenge people to change their lives forever?
2. **Identify** passages from scripture that reveal the transforming power of Jesus. *Hint:* **What** are the key images that express the **true identity of Jesus?**
3. **Select** evidence for the historical Jesus. *Hint:* **How** can ancient historical documents written by believers and non-believers be important evidence for the existence of Jesus?
4. **Demonstrate** with examples from Christian art that Jesus is the saviour for all time. *Hint*: **Why** do the people of Ethiopia see their pain and suffering in the salvation story?
5. **Analyse** how the Trinity expresses the mystery and majesty of Jesus. *Hint:* Why is the Trinity a holy mystery too big for the mind to grasp?

Finally, consider the following statement. Write a response to it, showing that you have thought about more than one point of view:
"There is no way to prove that Jesus actually existed. Therefore it is impossible to answer the question 'Who do people say that I am'?"

APPENDIX 3: Newman Principles As A Code

PRINCIPLE	DEFINED AS	STIMULUS	CLASSROOM STIMULUS	IDENTIFICATION OF PRINCIPLES
1. Perception	Information pick-up, cross modal processing	The truth acting like gravity, the invariants, persisting features	Supernatural facts as formulated in doctrine made explicit to pupils	Pupils can identify persisting , permanent & unchanging features and objects of the world and its layout
2. (a) Assent & (b) Inference NB: these two principles are not inconsistent	*(a)* Naturalness of thought, depth, unconditional apprehension of propositions. involves sense & sensation (b) Reconstruction of thought, breadth, conditional. *compares, contrasts,*	(i) Concreteness of experience, the fuller the experience the more complete the assent (ii) Assent	Language & literacy tasks, written and oral	Pupils can demonstrate with descriptive statements & ideas assent to doctrine Pupils can use information from cross-modal processing (sense & sensation) to reinforce assent Pupils can demonstrate with descriptive statements and ideas inferences from doctrine

and coexist in the same mind. Assent comes first in spite of a tendency to think that inference is prior to assent	groups and discriminates, measures & sounds, frames classes & crossdivisions, opinion, credence, profession			
First Principles	Notional, abstractions from facts, not elementary truths prior to reasoning, repetition and order, subject content, formed from a sequence of acts that exist external to ourselves	Accumulated heritage and wisdom of the ages past, present and future, subject content of education	Subject content, doctrine, scripture and tradition	Pupils can state doctrinal teaching Pupils can cite evidence from the scripture Pupils can cite insights from Tradition Pupils can balance information and identify consistencies and inconsistencies from personal research

Conscience	A voice or the echo of a voice that urges and constrains. A connecting and discerning principle, inward teaching	Natural Law, shifting shapes and colours of the visible world, truth and error	Detection of rules & patterns, self-corrective, directed towards truth and error	Pupils can make judgements about what is true and what is false Pupils can make connections, identify patterns and rules in response to doctrine Pupils can trace their judgements to its origin

| Certitude | Principle of persistence normal & natural state of mind, irreversible intellectual security, convergence, can withstand contradictions, complex assent | Maze of phenomena, investigation and proof, probabilities, pleasures of investigation | Meta-cognition = recap and review of new knowledge | Pupils can think critically and ask questions of meaning Pupils can identify converging probabilities Pupils can express belief without the prerequisite of proof and understanding Pupils beliefs can withstand doubts and contradictions |

| Illative Sense | Active & distributed cognition, method of reasoning that combines pure thought & image, parallel processing, lies beyond verbal argumentation, works with equality & makes vivid connections to reach private & personal judgement beyond which there are no other rules | Raw data of perception, assent & inference, first principles, conscience & certitude, shared matrix of reality, what lies beyond appearance, cognitive dissonance | Use of words & symbols to express personalised individual responses which are also universal in response to problem-solving tasks | Pupils can give expression to a reality greater than their knowledge or experience of it Pupils can reach a judgement without the prerequisite of proof and understanding |

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