



NEWMAN

TOWARDS THE SECOND SPRING

MICHAEL FINCH

Newman Towards The Second Spring

JL Elias



Newman Towards The Second Spring:

Newman Michael Finch, 1991 A vivid portrait of John Henry Newman concentrating on his involvement with the Tractarians and the impact of his conversion to Roman Catholicism leading up to his Second Spring sermon of 1852 **John Henry Newman and the English Sensibility** Jacob Phillips, 2023-04-06 Asides about John Henry Newman being either particularly English or particularly un-English are common John Henry Newman and the English Sensibility scrutinises Newman's theological writings to establish how his theology can be considered distinctively English or un-English at the different stages of its development In his Tractarian period Newman's theology is shown to be profoundly characterised by common 19th century tropes of a perceived English sensibility namely an instinct for compromise an affection for reserve and a markedly empirical orientation to life In the period following Newman's conversion to Catholicism in 1845 however his theology turns against the Englishness of his earlier years as he critiques of the many theological dangers of a self-confident cultural sensibility In his mature writings nonetheless Newman re-incorporates certain elements of his earlier Englishness with a Catholic grounding yet also maintains an antipathy to certain targets of his post-conversion polemics Phillips finds that the English instinct for compromise is not incorporated into Newman's mature theology which remains unabashedly one-sided in its understanding of God and the Catholic Church taking precedence over elements of a cultural sensibility pertaining ultimately to the sphere of the natural The affection for reserve however is shown to be capable of gracious elevation when reconfigured on a Catholic grounding Most importantly the profoundly empirical orientation to life which was considered typical of Englishness in Newman's day emerges as something exhibiting what Newman might consider an antecedent affinity to Catholic theology This book thus concludes by offering a view of the English Catholic sensibility as characterised by a mindset of careful reserve toward knowledge and words about God arising from a marked concern for the living embodied present as the site of God's transformative action in the twists and turns of human life **The Myth of the Fall in Nineteenth-Century Literature** Linda Freedman, 2025-07-15 Why does the myth of the Fall continue to matter in an increasingly secularised world Why do we continue to imagine a point where everything went wrong and why must we imagine that things were once better than they are now Modern political theodicies repeatedly play to the myth of the Fall as empowering human authorship promising to take back control or make America great again The myth of the Fall is so absorbed into western culture that we sometimes don't even notice it's there let alone think about why and how it has persisted through secularisation It is often pernicious playing on feelings of innate supremacy and lost dominion Linda Freedman shows that it is also creative the first act of disobedience and resistance which set new human stories in motion and gave narrative shape to existence Nineteenth century writers were so steeped in Christian traditions that the Fall remained an ineluctable structure of thought and even those who resisted or tried to secularise its doctrinal orthodoxies tended to affirm its logic It was a political social and cultural force as well as an aesthetic preoccupation a way of reflecting

on the limitations and possibilities of art and literature driving innovations in prose poetry and the novel Rethinking narratives of American exceptionalism with transatlantic and anti racist writings Freedman captures some of the most theologically imaginative and aesthetically and politically interesting textures of the Fall in nineteenth century literature The myth of the Fall survives as much more than a judgmental and repressive social mechanism and mattered to people living vastly different lives this is partly due to the adaptability and force of its narrative logic and partly because it gives narrative time the feel of a quest an infinite search for meaning The Fall holds onto the otherworldly and the unworldly It serves as a formal metalanguage a residually and sometimes explicitly religious aesthetic an origin myth of modernity a source for being in time

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John Henry Newman was in many ways the Catholic Church s Duke of Wellington in Victorian times except that he fought his campaigns and won his battles with his pen rather than the sword Similar in appearance both were great Englishmen and now with his beatification by Pope Benedict Newman looks set to become what he certainly never expected to be an icon for the twenty first century and a name known throughout the world America ,1909 *The Jesuit review of faith and culture* Nov 13 2017

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