



Newman Walk in Rome

The Newman Walk at a glance

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Welcome to the Newman Walk

With our Newman Walk, we intend to do what Newman himself did during his stays in Rome. In his Roman diary he writes about many “walks”, walks within the city during winter and walks in the surroundings during spring and summer. No wonder he reached 90 and got to know the city as well as he did – walking!

Saint John Henry Newman

Newman was born in London 1801. For more than twenty years, he worked as an Anglican priest and professor of *Oriel College* in Oxford. His studies of the early Church led him step by step to the Catholic Church. On October 9, 1845, he was received into *the one true flock of the Redeemer* in Littlemore. In 1847, he was ordained a priest in the Catholic Church, and he founded the Oratory of Saint Philip Neri in England. He is the author of many important writings on various questions. In 1879, he was created a Cardinal by Pope Leo XIII. Because of his humility, his tireless care for souls, and his contributions to the intellectual life of the Church, he was highly esteemed. He died on August 11, 1890, in Birmingham.

Benedict XVI said on September 18, 2010, during the Vigil of Newman’s Beatification: *The drama of Newman’s life invites us to examine our lives, to see them against the vast horizon of God’s plan, and to grow in communion with the Church of every time and place: the Church of the apostles, the Church of the martyrs, the Church of the saints, the Church which Newman loved and to whose mission he devoted his entire life.*

During the Canonization of Newman on October 13, 2019, Pope Francis preached: *Such is the holiness of daily life, which Saint John Henry Newman described in these words: “The Christian has a deep, silent, hidden peace, which the world sees not... The Christian is cheerful, easy, kind, gentle, courteous, candid, unassuming; has no pretence... with so little that is unusual or striking in his bearing, that he may easily be taken at first sight for an ordinary man” (PS V, 5). Let us ask to be like that, “kindly lights” amid the encircling gloom.*

The following pages invite you to a Newman Walk, i.e. to visit some of the places and sites in Rome, which were important to the new Saint, which he visited himself, and wrote about in countless letters. Short meditations, prayers, and hymns can even make this walk a pilgrimage.

Newman's four stays in Rome

First stay: March 2 to April 7, 1833

- Newman was 32 years old and worked as an Anglican clergyman and university professor in Oxford.
- He accompanied his friend Richard Hurrell Froude by boat, visiting Gibraltar, Malta and Naples, spending several weeks in Rome and then traveling on to Sicily.
- Newman had mixed feelings about Rome. He admired the world of the *Roman Empire*, the *world of taste and imagination* and Rome as a *religious arena* (LD III, 240f). He knew that England had received the Faith from Rome. But, like most Anglicans at the time, he regarded the city as the seat of the Antichrist.

Second stay: October 28, 1846 to December 6, 1847

- At age 45, Newman was in the middle of his life.
- Catholic since October 9, 1845, he traveled to Rome at the suggestion of Bishop Nicholas Wiseman to prepare for ordination with his friend, Ambrose St. John, and to clarify the vocation issue of his community in Maryvale. Bishop Wiseman wanted him to receive a regular education and to experience the Catholic Church as a great living organism, with its liturgy, its theologians, its holy places, and its people.
- He was ordained a priest on May 30, 1847. He then continued with the novitiate as an Oratorian.

Third stay: January 12 to February 4, 1856

- Newman, 54 years old, directed the Birmingham Oratory and was Rector of the Catholic University in Dublin.
- He wished to re-establish unity between the Oratories in London and Birmingham through the trip to Rome.

Fourth stay: April 24 to June 4, 1879

- Newman was 78 years old and already ailing.
- On May 15, 1879 he was created a Cardinal by Pope Leo XIII.

The nine stations of the Newman Walk

1) Propaganda Fide: Newman, priest of Jesus Christ



Visits:

- Residence from November 1846 to June 1847 (second trip).
- May 30, 1847: Ordination to the priesthood in the college church by Cardinal Fransoni.
- June 3, 1847 (Corpus Christi): First mass in the Chapel of Propaganda Fide on the 1st floor on the altar above the relics of St. Hyacinth.

Explanation and texts:

Accompanied by his friend Ambrose St. John, Newman prepared for his ordination in the Catholic Church in the college of Propaganda Fide. England was counted among the mission countries at this time. That was why the two converts lived in this college. A lot was done there to make both of them feel at home.

Newman describes in his letters the attentions they were given: *We are certainly very well housed, much better than in England. They separated the end of the corridor with a glass wall and thus connected two rooms opposite one another, whereby the part of the corridor in between serves as a passage room and as a reception room for visitors* (LD XI, 269). He asserts that they *anticipate all of our wishes in an almost provocative way* and adds humorously: *So today we were forced to smuggle in a few*

little things in our trouser pockets. In addition to the extensive meals, they were offered tea in the evening and stoves were put in their rooms. On the very first day, they received a *key to the library* (LD XI, 294). Newman was happy and grateful to be able to prepare for ordination here. He writes: *It is so wonderful that I am here in the Propaganda - it is like in a dream - and yet so calm, so sure, so happy - as if I had always been here - as if in the course of my life there has never been one painful break or instability - yes, it is even calmer and happier than before. I was happy in Oriel, happier in Littlemore, just as happy or even happier in Maryvale - and I'm happiest here* (LD XI, 294).

A short note on the side:

During the winter months, the weather was bad and it even snowed. Ambrose St. John and Newman both suffered colds. Nevertheless, it did not prevent them from visiting churches in the afternoon and meeting with different people.

Meditation:

The priests of Christ have no other priesthood than this: they are only His shadow and tools; they are His visible signs. When they act, it is He who acts; when they administer the sacrament of baptism, it is He who baptizes; when they bless, it is He who blesses. He is present in all actions of the Church (PS VI, 242).

Prayer:

In asking for fervour, I am asking for effectual strength, consistency, and perseverance. In asking for fervour, I am asking to be rid of the fear of man and the desire of his praise; I am asking for the gift of prayer, I am asking for that loyal perception of duty, which follows on yearning affection; I am asking for sanctity, peace, and joy all at once. Lord, enter my heart substantially and personally, and fill it with fervour by filling it with you. You alone can fill the soul of man, and you have promised to do so. You are the living Flame, and you burn with love of man: enter into me and set me on fire after your pattern and likeness (MD 431). Amen.

Hymn: Praise to the Holiest (Newman).

2) Sant'Andrea delle Fratte: Newman, child of Mary



View from a window at Propaganda Fide

Visits:

- Second trip: visits on November 13, 1846, January 24 and June 28, 1847.
- Third trip: January 15, 16, and 17, 1856: celebration of Holy Mass.

Explanation and texts:

When Newman looked out the window in his room at the Propaganda Fide College, he saw the Church of Sant'Andrea delle Fratte. In a letter to his sister Jemima dated January 26, 1847, he writes: *I have to say that through our windows we can see the church of Ratisbonne, which is on the other side of a narrow street. This is Sant'Andrea delle Fratte, where the unbelieving Marie Alphonse Ratisbonne, an Alsatian Jew, was converted to Catholicism in 1842 after, as he claimed, the Blessed Mother appeared to him (LD XII, 23).*

Already in Littlemore Newman realized that his life in Oxford had been under the protection of the Blessed Mother, for his church was dedicated to the Blessed Virgin Mary. He later named Old Oscott, where he stayed with his friends after his conversion, Maryvale, i.e. valley of Mary. The Miraculous Medal also played a role on his way into the Catholic Church. In Rome, being close to Sant'Andrea delle Fratte was a sign of God's loving providence for him. Marie Giberne painted Newman and Ambrose

St. John sitting in their room in the Propaganda Fide with Our Lady of the Miraculous Medal in the background (see below). Mary, whom Newman venerated with childlike devotion, especially through the rosary prayer, watched over his faith and life.



Marie Giberne



Meditation:

To my own feelings, nothing is more delightful than the Rosary (LD XII, 217).

The great power of the Rosary lies in this, that it makes the Creed into a prayer; of course, the Creed is in some sense a prayer and a great act of homage to God; but the Rosary gives us the great truths of His life and death to meditate upon, and brings them nearer to our hearts. And so we contemplate all the great mysteries of His life; in His birth in the manger; and so too in the mysteries of His suffering and his glorified life.” (Sayings of Cardinal Newman, Dublin 1976, 44-45).

Prayer:

Stand by me, Holy Mother, that I may gain somewhat of your purity, your innocence, your faith, and He may be the one object of my love and my adoration, as He was of yours. Obtain for me this grace, O Virgin Mother, who didst see thy Son suffer and didst suffer with Him; that I, when I suffer, may associate my sufferings with His and with thine, and that through His passion, and thy merits and those of all Saints, they may

be a satisfaction for my sins and procure for me eternal life (MD 317, 323). Amen.

Hymn: O purest of creatures (Faber).

3) Collegio Romano: Newman, friend of Truth



Visits:

Newman followed lectures at the College of the Propaganda, but beginning with Christmas 1846, replaced them with personal study, as he already was very well educated theologically. At the Collegio Romano he often had conversations with Fr. Giovanni Perrone,

SJ, the most important theologian in Rome at the time.

Explanation and texts:

The acquaintance between Newman and Perrone soon turned into friendship. Perrone, in his writings on the theological foundation of the dogma of the Immaculate Conception, quoted passages from Newman's Essay on the Development of Christian Doctrine. Newman thus indirectly contributed to the proclamation of this dogma by Pope Pius IX (1854). During the uprisings in Rome in 1847-1848, the Jesuits had to flee from the Collegio Romano, and go into exile in England. Perrone stayed there for almost two years and began studying English.

From his first conversion in 1816, Newman was a sincere seeker of God, a friend of the truth. Over the years, he discovered the Church Fathers, the great witnesses and heralds of the Christian faith in the early Church. He was deeply inspired by their spirit and their writings: *It was my desire to have truth as my best friend and no enemy than error* (VM I, XII).

After his conversion, Newman continued to seek the truth of the Faith and to make it understandable for people. He had a deep certainty: *Since*

I became a Catholic, I have had the undeserved happiness and grace of never having experienced a single doubt about the divine origin and divine truth of the Catholic faith (LD XXV, 145).

Meditation:

From the age of fifteen, dogma has been the fundamental principle of my religion: I know no other religion; I cannot enter into the idea of any other sort of religion; religion, as a mere sentiment, is to me a dream and a mockery. As well can there be filial love without the fact of a father, as devotion without the fact of a Supreme Being (Apo 49).

Prayer:

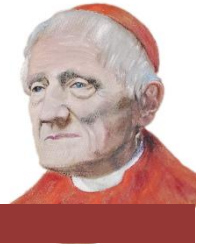
Lord, teach me, like Mary, to sit at your feet, and to hear your word. Give me that true wisdom, which seeks your will by prayer and meditation, by direct intercourse with you, more than by reading and reasoning. Give me the discernment to know your voice from the voice of strangers, and to rest upon it and to seek it in the first place, as something external to myself; and answer me through my own mind, if I worship and rely on you as above and beyond it (MD 380). Amen.

Hymn: Teach me Thy way, o Lord

4) Palazzo Maffei Marescotti: Newman, knower of the signs of the times



Via della Pigna 13



Visit:

This palace, the residence of Cardinal Howard, was the place where Newman on May 12, 1879 received the Bull of his appointment to the Cardinalate. As early as 1850, Newman received from Pius IX the title “Doctor of honour”. As Cardinal, he was now part of the Senate of the Pope.

Explanation and texts:

On that occasion, Newman delivered a speech known as the “Biglietto Speech”. This speech shows how clearly he grasped the signs of the times. Pusey, one of Newman’s closest Anglican friends, wrote about it on May 20, 1879: *It was a beautiful speech, quite old John Henry Newman speaking out of the truth, yet not wounding a single heart* (LD XXIX, 144, footnote 1).

Newman says in this speech among other things: *I have nothing of that high perfection which belongs to the writings of Saints, viz., that error cannot be found in them; but what I trust that I may claim all through*

what I have written, is this, an honest intention, an absence of private ends, a temper of obedience, a willingness to be corrected, a dread of error, a desire to serve Holy Church, and, through Divine mercy, a fair measure of success. And, I rejoice to say, to one great mischief I have from the first opposed myself. For thirty, forty, fifty years I have resisted to the best of my powers the spirit of liberalism in religion. ... Liberalism in religion is the doctrine that there is no positive truth in religion, but that one creed is as good as another ... that Revealed religion is not a truth, but a sentiment and a taste; not an objective fact, not miraculous....

Christianity has been too often in what seemed deadly peril, that we should fear for it any new trial now. So far is certain; on the other hand, what is uncertain, and in these great contests commonly is uncertain, and what is commonly a great surprise, when it is witnessed, is the particular mode by which, in the event, Providence rescues and saves His elect inheritance. Sometimes our enemy is turned into a friend; sometimes he is despoiled of that special virulence of evil which was so threatening; sometimes he falls to pieces of himself; sometimes he does just so much as is beneficial, and then is removed. Commonly the Church has nothing more to do than to go on in her own proper duties, in confidence and peace; to stand still and to see the salvation of God. "The meek shall inherit the land and delight themselves in abundant peace" (Ps 37:11) (Addresses to Cardinal Newman with His Replies, 63-64, 69-70).

Prayer:

O Heart of Jesus, all Love, I recommend to you Holy Church, your dear spouse and our true Mother, all just souls and all poor sinners, the afflicted, the dying, and all mankind. Let not your Blood be shed for them in vain. Finally, deign to apply it in relief of the souls in purgatory (Mix 341). Amen.

5) Chiesa Nuova (Santa Maria in Vallicella): Newman, the Oratorian



Visits:

- January 10, 13, 24, 25, 27, and 28, 1847 (Vocations Pilgrimage).
- March 12, 14, and 25, 1847.
- April 26 and 28; June 6 and 13, August 1st and 8, December 5, 1847.

Explanation and texts:

Newman had a great respect for the Jesuits and the Passionists. He dealt with their rules. But he did not feel called to an order. He wished to live in community with his friends and have a pastoral ministry. With this basic orientation, he was looking for a community. He was deeply moved by the life of Saint Philip Neri and the rule of the Oratorians. This congregation corresponded to his calling.

On January 17, 1847, he wrote to Bishop Wiseman: *It is strange and very gratifying that, after much reflection on this matter, we are returning to your original idea: We feel that we can do nothing better than to be Oratorians* (LD XII, 19-20). From the eve of January 18 to 25, 1847, Newman held a novena and made daily pilgrimages to Saint Peter to receive light for his path.

On his birthday on February 21, 1847, Newman and Ambrose St. John were informed that, with the consent of Pope Pius IX, they could found

an Oratory of Saint Philip with their friends in England and make the novitiate in Rome from July to December 1847 in the monastery of Santa Croce in Gerusalemme. For Newman, this was a wonderful sign of God's providence. Five other men joined them in their *Express novitiate*: John Dobrée Dalgairns, Robert Coffin, Frederick Bowles, Richard Stanton and William Penny. On December 2, Newman received the Pope's official decree and traveled back to England four days later.

A short note on the side:

In Santa Croce the group was visited by Pope Pius IX, Fr. Perrone, SJ, and many others. All were satisfied with the *exemplary and pious novices*. Here Newman wrote an autobiographical novel entitled *Loss and Gain*, which he published in England in 1848.

Prayer:

Gain for me, o holy Philip, such a measure of thy devotion towards Jesus, that, as he did deign to come into thy heart miraculously and set it on fire with love, he may reward us too with some special and corresponding gift of grace. O Philip, let us not be the cold sons of so fervent a Father. It will be a great reproach to thee, if thou dost not make us in some measure like thyself. Gain for us the grace of prayer and meditation, power to command our thoughts and keep from distractions, and the gift of conversing with God without being wearied. Heart of fire, Light of holy joy, Victim of love, pray for me (MD 279-280). Amen.

Hymn: Master speak thy servant heareth

6) Saint Peter: Newman, son of the Church



Visits:

- First trip 1833: visits for cultural reasons.
- Second trip:
 - October 1846: inaugural visit with Ambrose St. John.
 - In the following months: many visits.
 - January 17 to 25, 1847: novena to discern his vocation.
 - June 29, 1847: pilgrimage from Santa Croce to Saint Peter to thank God for his ordination and the beginning of the novitiate.
 - Farewell visit: December 5, 1847.
- Third trip:
 - January 13, 1856: pilgrimage barefoot from the Spanish Steps to Saint Peter to pray for unity between the Oratories in London and Birmingham. His prayers were heard.
- Fourth trip:
 - Newman received from Pope Leo XIII the Cardinal's Hat on May 13, 1879.
 - Public consistory on May 15, 1879.

Explanation and texts:

Already during his first trip, Newman was fascinated by the basilica, Saint Peter's Square, and the fountains. He wrote: *There is a highest jet in the middle and it is surrounded by a multitude of others, so contrived all, that in falling they do not form a stream or look at all like water, but*

are changed into the finest and most impalpable spray circling round the jets, like the plumage of a swan or as I say the muslin of the white lady's dress. This dashes against a ledge, and then against another; – so that the whole effect is such as I token by way of comparison – for describe the effect I cannot. When the wind takes them, it is like muslin waving about (LD III, 264).

During his second stay in Rome, Newman made many pilgrimages to Saint Peter. He wrote about the inaugural visit at the end of October 1846: *The first morning I was here at Saint Peter's – we went to say the Apostles' Creed at Saint Peter's tomb, the first thing – and there was the Pope, at the tomb saying Mass – so that he was the first person I saw in Rome and I was quite close to him. People say such a thing could hardly have occurred once in a century, for no one can celebrate there but he, and he went by accident (in private) that morning – no one knew he was going (LD XI, 282).*

Newman had his first audience with Pius IX three weeks after his arrival in Rome and met him three more times (LD XII, 87, 130, 131).

A short note on the side:

Pius IX was Pope for 32 years. His pontificate is the longest in history. About one of his audiences with the Pope Newman wrote: *We were to go to the Pope in half an hour. But our mantellas are dirty. Never mind, we will put them in water. So the tails were dipped in water, not to remove, but to hide the colour of the dirt. After all that, they had to wait an hour and a half before they saw the Pope. When Newman kissed the Pope's foot, he hit his head on his knee. Nevertheless, he was moved by the Pope's gentleness: He was very friendly and gave us a beautiful oil painting of the Mater Dolorosa (LD XI, 285).*

Meditation:

That mighty, world-wide Church, like her divine Author, regards, consults for, labours for the individual soul; she looks at the souls for whom Christ died, and who are made over to her. And her one object, for which everything is sacrificed – appearances, reputation, worldly triumph – is to acquit herself well of this most awful responsibility. Her one duty is to bring forward the elect to salvation, and to make them as many as she can: - to take offences out of their path, to warn them of sin,

to rescue them from evil, to convert them, to teach them, to feed them, to protect them, and to perfect them (Diff I, 236-237).

The world is content with setting right the surface of things; the Church aims at regenerating the very depths of the heart (Idea 203).

Prayer:

Let me never for an instant forget that Thou hast established on earth a kingdom of Thy own, that the Church is Thy work, Thy establishment, Thy instrument; that we are under Thy rule, Thy laws and Thy eye – that when the Church speaks Thou dost speak. Let not familiarity with this wonderful truth lead me to be insensible to it – let not the weakness of Thy human representatives lead me to forget that it is Thou who dost speak and act through them (MD 378-379). Amen.

Hymn: Firmly I believe (Newman).

7) Venerable English College: Newman, example of friendship



Via di Monserrato 45

Visits:

- First trip: three encounters with Rector Nicholas Wiseman (1802-1865), later Archbishop and Cardinal of Westminster.
- Second trip: breakfast on November 8, 1846; Vespers on December 25, 29 and 30, 1846; regular theological discussions.
- Third trip: dinner and sermon on January 27, 1856.
- Fourth trip: English Catholics held a reception for the new Cardinal on May 14, 1879.

Explanation and texts:

Newman often visited the Venerable English College. He maintained friendly relationships with many people. His diary gives evidence of numerous encounters: with theologians such as Fr. Perrone, SJ, and Fr. Theiner, CO; with Fr. Mazio, General of the Jesuits; with many bishops and cardinals; with Princess Doria; with ordinary faithful and visitors from America, Canada, and Germany (cfr. LD XI, 273).

Friendship with the Lord and with other people was close to Newman's heart. In a sermon he proclaimed:

The real love of man must depend on practice, and therefore, must begin by exercising itself on our friends around us, otherwise it will have no existence. By trying to love our relations and friends, by submitting to their wishes, though contrary to our own, by bearing with their infirmities, by overcoming their occasional waywardness by kindness, by dwelling on their excellences, and trying to copy them, thus it is that we form in our hearts that root of charity, which, though small at first, may, like the mustard seed, at last even overshadow the earth. (PS II, 55).

He (John) had the unspeakable privilege of being the friend of Christ. Thus he was taught to love others; first his affection was concentrated, then it was expanded. Next he had the solemn and comfortable charge of tending our Lord's Mother, the Blessed Virgin, after His departure. Do we not here discern the secret sources of his especial love of the brethren? Could he, who first was favoured with his Saviour's affection, then trusted with a son's office towards His Mother, could he be other than a memorial and pattern (as far as man can be), of love, deep, contemplative, fervent, unruffled, unbounded? (PS II, 56).

Did you know:

Clocks varied in the time they showed. The basis of calculating the time changed frequently, even with the Propaganda College, drawing from Newman the ironic comment: *The effect of all this is to destroy time – every College takes its own time in despair, consults for itself, lets other places go on as they will, and finds an outlet and exemplification of the Protestant principle of private judgement which is forbidden in religion (LD XI, 298).* To have a single sign for the official time instead of the uncoordinated sound of church bells, Pope Pius IX introduced on

December 1st, 1847, while Newman was still in Rome the “salute” with a cannon at 12 am. Newman left Rome on December 6, 1847.

Meditation:

Let us love one another. Let us be meek and gentle; let us think before we speak; let us try to improve our talents in private life; let us do good, not hoping for a return, and avoiding all display before men. Well, may I so exhort you at this season, when we have so lately partaken together the Blessed Sacrament which binds us to mutual love, and gives us strength to practise it. May we live worthy of our calling, and realize in our own persons the Church's prayers and professions for us! (PS II, 60).

Prayer:

Jesus, son of Mary, we pray for all who are near and dear to us. We beg you to bring them all into the light of your truth, or to keep them in your truth if they already know it, and to keep them in a state of grace, and to give them the gift of perseverance. Thus we pray for our fathers and our mothers, for our children, for our brothers and sisters, for our friends, for our neighbours, for our superiors and rulers; for those who wish us well, for those who wish us ill; for our enemies; for our rivals; for our injurers and for those who cause us sorrow. And not only for the living, but for the dead, who have died in the grace of God, that He may shorten their time of expiation, and admit them into His presence above (MD 202f). Amen.

Hymn: Ubi caritas est vera.

8) Three Pillars: Newman, spiritual brother of Mother Julia



The Theatre of Marcellus, Three Pillars, Synagogue

Explanation and texts from Mother Julia:

Mother Julia, Foundress of the Spiritual Family the Work, read a book about Cardinal Newman in the early 1960s. Years later, she remembered exactly what reading this book did to her: *I was deeply moved by it, so that from that time on I had an enduring devotion to Cardinal Newman and at times pleaded with him for fidelity to the Holy Faith and the Holy Church* (She served the Church, 113). She discovered in Newman a brother who strengthened her in faith, hope, and love for the Lord and for his Church amid the signs of the times.

A fellow sister remembered how Mother Julia said at the time: *I really have to say that I feel a true kinship with this Cardinal. He was a forerunner in the Church of his time. He had such a clear view of the situation in the Church back then. But his insights were not understood by many. That's why he suffered a lot. I almost have to say that he suffered for the Church and because of the Church* (She served the Church, 114).

In October 1970, Mother Julia took the sisters for a walk through the historic center of Rome. Not far from the Theater of Marcellus they passed three columns that were left of an ancient temple of Apollo. When Mother Julia's gaze fell on these pillars, she said: *Look! These three*

pillars are as old as the Roman ruins. But so strong are their foundations that they have unwaveringly withstood the collapse and decay of centuries. They are a symbol of our faith, hope and love. Faith, hope and love, the fundamental virtues, endure the centuries, the breakdowns and decay in the course of history (She served the Church, 131).

Meditation:

Mother Julia's inner encounter with Cardinal Newman had a great impact. It teaches us to think highly of seemingly small things. Newman wrote: *Let us lay-up deep in our hearts the recollection, how mysteriously little things are in this world connected with great; how single moments, improved or wasted, are the salvation or ruin of all-important interests (PS II, 114).*

Prayer:

My Lord, who camest into this world to do Thy Father's will, not Thine own, give me a most absolute and simple submission to the will of Father and Son. I believe, O my Saviour, that Thou knowest just what is best for me. I believe that Thou lovest me better than I love myself, that Thou art all-wise in Thy Providence, and all-powerful in Thy protection (MD 381). Amen.

Hymn: Be thou my vision.

9) San Giorgio in Velabro: Newman, the Cardinal



Inscription, which recalls San Giorgio as Newman's titular church.

Explanation and texts:

The newly elected Pope Leo XIII sent Newman a papal blessing and a signed devotional image from his breviary in December 1878. Newman was very touched by this (cfr. LD XVIII, 435 footnote 1). In the spring of 1879, Newman undertook his last trip to Rome. Leo XIII wished to elevate him to the Cardinalate and thus pay homage to the Catholic Church in England. He called Newman *il mio Cardinale*. In Brussels, Nuncio Gioacchino Pecci, later Leo XIII, had also been responsible for the development of the Church in England. Thus, he knew about Newman's story and influence.

When Newman found out about the Cardinal's appointment and was told that he could stay in Birmingham, he wrote: *I have this very day learned that the offer of a Cardinal's Hat is to be made to me with the privilege of living still here as before. So great a kindness made with such personal a feeling towards me by the Pope, I could not resist, and I shall accept it. It puts an end to all those reports that my teaching is not Catholic or my books trustworthy, which has been so great a trial to me so long* (LD XXIX, 50).

After having received the Bull of his appointment on May 12, he was created a Cardinal on May 15, 1879 during the public consistory. He received San Giorgio in Velabro as his titular church, but could no longer

visit it because he got very sick. He would not begin his return journey until six weeks later.

Newman described his encounter with Leo XIII on April 27 in moving words: *The Holy Father received me most affectionately – keeping my hand in his. He asked me “Do you intend to continue head of the Birmingham House? I answered “That depends on the Holy Father. “ He then said “Well, I wish you to continue head”... He asked me various questions – was our house a good one? was our church? how many were we? of what age? When I said, we had lost some, he put his hand on my head and said “Don’t cry”. He asked, “had we any lay-brothers? how then did we do for a cook? I said “we had a widow woman and the kitchen was cut off from the house”. He said “bene”. Where did I get my theology? at Propaganda? ... (LD XXIX, 121).*

Finally, the Pope wishes to show Newman a special mark of esteem and, taking his arm, escorted him all the way to the outer door, a courtesy generally reserved only for particularly favoured Catholic sovereigns.

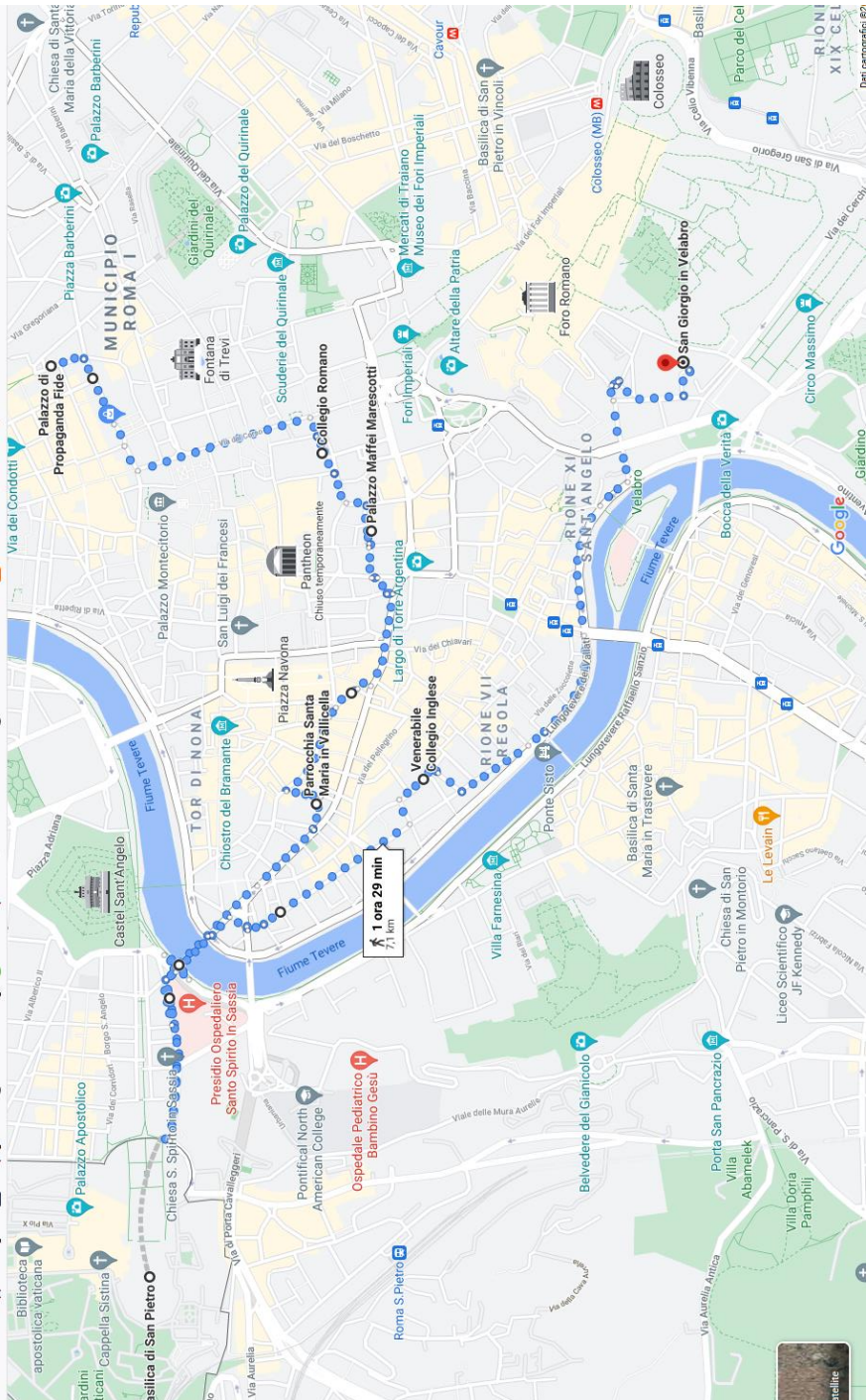
Meditation:

Truth has been upheld in the world not as a system, not by books, not by argument, nor by temporal power, but by the personal influence of such men ... who are at once the teachers and the patterns of it (US 91). I have ever tried to leave my cause in the Hands of God and to be patient – and He has not forgotten me (LD XXIX, 72).

Procession: Lead kindly light (Newman)

Prayer:

Stay with me, and then I shall begin to shine as Thou shinest: so to shine as to be a light to others. The light, O Jesus, will be all from Thee. None of it will be mine. No merit to me. It will be Thou who shinest through me upon others. O let me thus praise Thee, in the way which Thou dost love best, by shining on all those around me. Give light to them as well as to me; light them with me, through me. Teach me to show forth Thy praise, Thy truth, Thy will. Make me preach Thee without preaching – not by words, but by my example and by the catching force, the sympathetic influence, of what I do – by my visible resemblance to Thy saints, and the evident fulness of the love which my heart bears to Thee (MD 365). Amen.



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