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**From Apostolicity to Catholicity.
John Henry Newman's Ecumenical Ecclesiology in the light of Vatican II**

ABSTRACT: Newman started from an evangelical individualism but later discovered the church's sacramentality and apostolicity. His ecclesiological sight has an organic evolution, starting from the ecclesiology of the Fathers. In his Anglican period, he tried to defend the apostolic character of the Church of England. As a Catholic, his view of the apostolic faith generated tensions with the role of the laity (cf. LG 10), so he tried to understand it in relationship with the magisterium of the doctrine of Christ, balancing at the same time the authority of the pope with the principle of the own conscience. So there is an ecclesiological development from the *via media* and the “branch theory” to the doctrine of the *elementa ecclesiae* (UR 5-6), complementary to the *subsistit in* principle (LG 8; cf. UR 22). He also speaks about the invisible church, as in LG 1. The reform, purification and sanctity of the Church is also another important issue: *Ecclesia semper purificanda* (cf. LG 8). In this sense, the English author is a prophet of Vatican II's ecumenical ecclesiology, and this evolution in Newman's writings is what we analyze in this study.