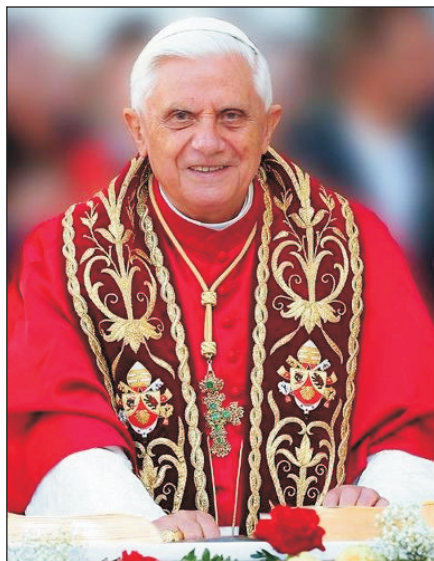


John Henry Newman: Becoming Rome's First Ecumenical Saint



John Henry Newman



Pope Benedict XVI

Richard Bennett
&
Michael de Semlyen

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John Henry Newman - Becoming Rome's First Ecumenical Saint

By Richard Bennett and Michael de Semlyen

The German-born Pontiff, Benedict XVI, is due to carry out a State visit to the UK from September 16th to September 19th 2010. Newspapers and the Internet have highlighted the escalating abuse scandals involving the Papacy that could have threatened Benedict's role as Pope, let alone his visit. However on March 16th, the Vatican confirmed the dates. The Pope's program is expected to culminate with a massive public Mass in Coventry, in the Archdiocese of Birmingham, at which the Pontiff will beatify the "Venerable" John Henry Newman. The Pope will be performing the second stage of the English Cardinal's Canonization, or path to Sainthood, by virtue of which Newman will be pronounced "Blessed." In 1991, Newman was declared "Venerable," the first of the three stages of the process of becoming a "Saint." It is customary for beatifications to be carried out at a local level, but Benedict especially desired to personally highlight Newman's teachings that have been apparent in the Vatican's promoting of false ecumenism.

Newman's cause for sainthood has found favour with several postwar popes, not least the present Pope Benedict XVI, the former Cardinal Ratzinger, who has long been devoted to him and much influenced by his theology. According to *The Times's* religious correspondent, Clifford Longley, Newman was famously said, "...to have certainly written the agenda of the Second Vatican Council from the grave." Longley also predicted that Newman would become the first ecumenical "Saint." Newman's "reformulation of doctrine," part of his *Via Media* or "Middle Way," has been particularly influential, as has his teaching that, "developing doctrine is the same as continuing revelation." This is also in accord with that which Pope Benedict calls "the hermeneutic of continuity." The ecumenical movement in the UK owes a considerable debt to Newman's "developing doctrine," which was particularly used by those responsible for formulating the Agreed Statements of "The Anglican Roman Catholic International Commission" (ARCIC). Newman's *Essay on the Development of Christian Doctrine*, a uniquely ecumenical work, which he started as an Anglican and completed as a Roman Catholic, has provided a proof text for all involved in this false ecumenical project, which for the most part has successfully brought much of the worldwide Anglican Communion into fellowship with Rome.

The Beatification ceremony, at the same location Pope John Paul II conducted a Mass to more than 350,000 people in 1982, is sure to make a very considerable and

further impact. The teachings and reputation of Newman will be promoted by the presence and prestige of the Pope and by his Papal endorsement. The visit is expected to boost the popularity of both the clever Anglican distortions of Newman and the old errors of Rome among undiscerning Christians within the Ecumenical Movement.

In the nineteenth century, Newman saw the Anglican Church as a way he could bring Christians back to Roman Catholicism. According to Newman's own assertion, his primary objective was to make Anglicanism identical to Roman Catholicism, and to do so from within the Church of England as the Catholic Church had arranged for him. It is instructive to learn that early in 1833, months before the launch of the Oxford movement, Newman being accompanied by his friend Hurrell Froude, had visited Monsignor (subsequently Cardinal) Wiseman in Rome. "We got introduced to him," wrote Froude "to find out whether they would take us in (to the Church of Rome) on any terms to which we could twist our consciences, and we found to our dismay that not one step could be gained without swallowing the Council of Trent as a whole."¹

The Pope, in elevating Newman to the lofty status of Sainthood, as well as harnessing the power and persuasion of both the Papacy and the media as he does so, will endeavour to achieve in the 21st century what Newman set out to accomplish in the 19th century.

To this end, Newman and the other Tractarians had determined to insinuate themselves into Evangelical, Reformed, and Confessional Christianity, presenting themselves as Anglicans. To accomplish this goal, the Oxford Movement, led by Newman and other Oxford academics turned Anglo-Catholic, was launched in 1833.

Education and Early Life

John Henry Newman was born in London in 1801. Within Anglicanism, Newman's family had maintained strong bonds to biblical faith, which had exercised considerable influence on his early religious life. He much enjoyed reading the Bible during his childhood years, although later he added to his reading sceptical works by rationalist philosophers, including Paine, Hume, and Voltaire. Early on, he did display the distinctive signs of what could be called Evangelical faith. However, in his autobiographical *Apologia Pro Vita Sua* (1864), Newman later wrote of having been "very superstitious" in those formative years. Certainly, later

in his life, the superstition and idolatry of Romanism, including the adoration of “Saints” and of “relics,” and of the claimed “real presence” of Christ in the Mass were to prepare him well for his abandoning Evangelical faith and defection to Rome. At the age of fifteen, during his last year at school, he considered himself “converted.” The incident recorded in his autobiography he described as “more certain than that I have hands or feet.” It was in the autumn of 1816, that in his own words he “fell under the influence of a definite creed” and received into his intellect “impressions of dogma, which through God's mercy, have never been effaced or obscured.”¹

Before this experience, in March 1816, his happy childhood had ended abruptly when his father's bank was forced to close because of the collapse of the economy after the Napoleonic wars. While his father tried unsuccessfully to redeem the situation by managing a brewery business, young Newman stayed on through the summer holidays, boarding at Great Ealing School because of the family crisis. The period from the beginning of August to the 21st of December, when the next term ended, was always regarded by Newman as the turning point in his life. At the age of fifteen, alone at school and shocked by the family disaster, he fell ill. Later, he came to see it as one of the three great providential illnesses of his life; for in the autumn of 1816, he underwent his religious conversion, which we referred to above. It happened under the influence of one of his schoolmasters, Walter Mayers, who had himself shortly before been converted to a Reformed form of Evangelicalism. Newman had had a conventional Church of England upbringing with the emphasis in his home on the Bible rather than dogmas and sacraments, and where any sort of Evangelical “enthusiasm” would have been frowned on. The tone of his mind at this time became Evangelical and Reformed and, significantly, he held to the conviction that the Pope was antichrist.

In December of that fateful year, 1816, he matriculated at Trinity College, Oxford and, in June of the following year, went into residence there, graduating in 1821. Looking to stay at Oxford, he read for a fellowship at Oriel College, which was at the time the acknowledged center of Oxford intellectualism. He was elected a fellow in April 1822. In 1824, he was ordained as an Anglican priest. Then at the suggestion of E. B. Pusey, who was a fellow at Oriel, he served as a curate of St. Clements, Oxford. In sermons, which Newman preached at the time, he distinguished between justification and regeneration. However, by 1825, the denial

¹Newman's autobiography *Apologia Pro Vita Sua*

of the biblical concept of justification and an embracing of conferred inner righteousness with sacramental leanings became apparent in his life and spiritual understanding. In that year, he wrote in his diary, "I think; I am not certain, I must give up the doctrine of imputed righteousness, and that of regeneration as apart from baptism."² By 1833, Newman was completely won over to accepting what he saw as the Roman Catholic heritage of the Anglican Church, including the Papal concepts of infused justification and baptismal regeneration. At Oxford, together with other "High Church" academics including John Keble, Hurrell Froude, William Palmer, and E B Pusey, he began to publish numerous tracts.

Newman was the principal writer and proponent of the Tractarian Movement. Apparently on his own initiative, he started the *Tracts for the Times*, which provided another name, "Tractarian," for what became known as The Oxford Movement. The teaching of the tracts was supplemented by Newman's Sunday sermons at the University Church of St. Mary's. Sermons preached there were extremely influential among Oxford undergraduates for many years.

In the tracts, he and the other Oriel academics distorted the Scriptures not only with regard to justification, but to prophecy as well. Together they claimed that Protestants had unjustly represented the Papacy as the Antichrist, making clear that Newman had also changed his earlier belief in the scriptural and historical identification of "*the man of sin.*" Instead, he adopted the Jesuit Futurist interpretation of prophecy, which exonerates the Papacy as the Antichrist from its scriptural and historical identification by the Protestant Reformers. Taken together, the Tractarians' collective misrepresentations of Scripture formed a pathway back to the distortions and errors of Roman Catholicism. The Tractarians would later be known as Anglo-Catholics, and their cause *as* The Oxford Movement.

The Oxford Movement (1833-1845)

In 1829, the Catholic Emancipation Act triggered the arrival in England of the Jesuits, the prompt appearance of the Tractarians, and then the launch of the Oxford Movement in 1833. Papal Rome's original policy was to encourage the Tractarians to defect from the Church of England to her own fold. In 1845, Newman was one of the first to actually do this. Rome then changed her policy and advised such clergy to stay in the Church of England, to take its salary and swear its solemn vows, without the least intention of keeping them, and betray the church from within.³

² John Henry Newman, *Autobiographical Writings*, p. 203

³ *British Church Newspaper*: October/November 2009

The circumstances that led to Newman abandoning his Anglican faith caused a great stir in the mid-nineteenth century. At that time, his influence within both the Church of England and the Church of Rome was very significant and extensive and continues to be so today.

In his *Lectures on Anglican Difficulties* (1850), Newman looked back on the founding conception of the Oxford Movement. In the words of *The Catholic Encyclopedia*, “It was meant ultimately to absorb ‘the various English denominations and parties’ into the Roman Church, whence their ancestors had come out at the Reformation.”⁴ Newman led the Anglican phase of the movement by concealed means, opened the way towards Papal Rome, submitted to it in 1845, and made possible the reasoning on which thousands followed his example. *The Catholic Encyclopedia’s* comment is instructive, “There seems to be no other instance, adducible from history, of a religious thinker who has molded on permanent lines the institution that he quitted, while assigning causes for its abandonment.”⁵

The Jesuitical Mindset of Newman

An examination of Newman's life and thought has been described by confused Protestant scholars as “an experience amid the encircling gloom,” but without the “kindly light” to lead them. Such a reflection is not to disparage Newman's well-known hymn, “Lead Kindly Light,” but to express something of what has been revealed as a tortuous, complex, and contradictory intellect. One of Newman's oldest friends, Dr Jelf, described his mind as “always essentially Jesuitical.”⁶ Dr Jelf’s observation would tally and be in accord with the views of others close to him who struggled with his casuistical view of righteousness and truth.

Newman's contemporary, Roman Catholic historian, Lord Acton, admired “the power and the charm of Newman's style,” but considered him “to be a sophist; the manipulator, and not the servant of truth.”⁷ As leader of the Tractarian Society, which was characterized by its secretiveness, Newman had defended what he called “the “Economical” mode of teaching and arguing, i.e., setting out the truth advantageously, or withholding it (today it is described as “spin.”). Approvingly,

⁴ *Catholic Encyclopedia* on the Oxford Movement

⁵ *Ibid*

⁶ *Autobiography of Isaac Williams*, p. 54
Longman's, Green & Co. London 1893

⁷ From correspondence of the first Lord Acton to Mary Gladstone, daughter of Prime Minister W.E Gladstone

Newman quotes the advice of second century Church Father, Clement of Alexandria,

“The Christian both thinks and speaks the truth; **except** when careful treatment is necessary, and then as the physician for the good of his patients **he will lie**...nothing but the good of his neighbor will lead him to do this. He gives himself up for the Church.”

Newman's use of the word “**Economy**” was one term to describe this same “means to an end” doctrine of the Jesuits, and it provided the English language with the phrase “*economical with the truth.*”

“**Reserve**” was another term that Newman used. Author and historian, Walter Walsh,⁸ noted that as early as 1833, at the time of the launch of his movement,

“Newman was already practicing his doctrine of 'Reserve.' He had departed in his own mind from several of the Protestant doctrines of his forefathers, but the world knew nothing at all about the change in his views. What he kept secret from the public, he made known to his trusted friends. For example, he wrote in November 1833 to the 'Rev' S. Rickards.

“I do think we have most of us dreadfully low notions of the Blessed Sacrament. *I expect to be called a Papist when my opinions are known.* But (please God) I shall lead people on a little way, while they fancy they are only taking the mean, and denounce me as the extreme.”⁹

In No 38 of “*Tracts for the Times*” we see another example of Newman's concealing the fact of his admiration of the papacy by criticizing her in strong language. The future Cardinal described the Church of Rome as “unscriptural,” “profane,” “impious,” “gross, and monstrous.” In 1838, in his lectures on “Romanism and Popular Protestantism,” he went even further in denouncing the Church of Rome; he wrote,

“In truth she is a Church beside herself ...crafty, obstinate, willful, malicious, cruel, unnatural as madmen are. She may be said to resemble a demoniac, possessed with principles, thoughts and tendencies not her own ... Thus she is her real self only in name, and till God vouchsafe to restore

⁸ At the end of the nineteenth century, author Walter Walsh, carefully researched as much as he was able to gather and glean from so much that was hidden and misrepresented, which was secretly taught or was subjected to “economy and reserve.” His thorough and authoritative book, *The Secret History of the Oxford Movement* (1898), which has been produced in six editions, also includes much information about several of the secret Romanizing Societies founded and active during Newman's lifetime and still active today.

⁹ Newman's letters Vol. 11 p. 490

her, we must treat her as if she were that evil one who governs her.”¹⁰

Walsh asks his readers: “What Protestant could utter abuse of popery more fierce than is contained in these extracts from Newman's own words?” However, the Protestant **means what he says** when he denounces Rome, while Newman meant nothing of the kind. He meant his denunciation of popery to be dust with which to blind the eyes of his opponents, and prevent them discovering his real aims; and for a time in large measure it served his purpose. When the denunciations had done their work, however, they were unreservedly withdrawn. Newman later claimed, “He was not speaking his own words,” but “following a consensus of divines” of the Church of England “it was necessary for our position to write thus,” he argued.

The doctrine of “Economy” or “Reserve” was used by Newman and others to conceal much of the Ritualistic Movement of the 19th century, including the membership, objectives, and activities of the Oxford Movement and the Tractarian Society. This concealment was reflected in the establishment and the conduct of several secret societies, some of which are still active today.

The True Gospel that Newman Cast Aside

Before we examine Newman's teaching on justification, we must summarize the biblical truth that he was attempting to pervert. The Scriptures clearly declare that by self-righteous deeds, or by one's good works, no one can be justified,¹¹ because *“by the deeds of the law there shall be no flesh justified in his sight: for by the law is the knowledge of sin.”*¹² It is the purpose of the Apostle Paul to declare that justification is reckoned to the convicted sinner by God's grace alone and received by faith alone, with the righteousness of God imputed or reckoned to the believer who knows he is a sinner. *“But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference. For all have sinned and come short of the glory of God.”*¹³ What is revealed in these verses is not keeping the law or any kind of human works, as Newman would have us believe, but rather that the convicted sinner's justification is God's righteousness imputed to him and received by faith alone in the

¹⁰ Newman's Lectures on Romanism and Popular Protestantism in, *The British Critic Quarterly Theological Review* (London: Rivington & Parker, Oxford 1833)

¹¹ Ephesians 2:8, 9

¹² Romans 3: 20

¹³ Romans 3:21-23

Lord Jesus Christ's perfect sacrifice. The Gospel is an historical manifestation of the perfect satisfaction which Christ rendered to all the demands of the law, and which God places to the credit of every true believer in Him. Before God's all-holy nature and wrath, sin had to be punished and true righteousness established. This was accomplished in the faithful obedience of the Lord Jesus Christ and His propitiatory sacrifice. Justification is the divine act whereby the infinitely holy God judicially declares the believing sinner to be acceptable and righteous before Him, whom He sees as perfected once and forever in His beloved Son. The great news is that this absolute righteousness is “unto all and upon all them that believe.”¹⁴ As Martin Luther discovered, and the Protestant Reformation confirmed, this doctrine is at the very heart of the Gospel.

Newman Astray on the Very Gospel

In his book, *Lectures on the Doctrine of Justification*, Newman seriously errs in his exposition of the Gospel. His teaching crucially distorts and undermines the pivotal truth that God's righteousness in the Lord Jesus Christ is imputed or credited to the believer. In 1838, Newman published *Lectures on the Doctrine of Justification*. Thomas L. Sheridan, a Jesuit priest, stated correctly, “The *Lectures* remain, for all practical purposes, Newman's last word on the subject.”¹⁵ Newman taught through these lectures what Sheridan defined as a “synthesis of justification and regeneration.”¹⁶ This was to be a hallmark of the transformed Newman; he now denied what he had previously upheld. Thus, he wrote in his *Lectures on Justification*, “The Law written on the heart, or spiritual renovation, is that which justifies us.”¹⁷ However, in Scripture the Apostle Paul states the opposite, “Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin.”¹⁸ The law as such convicts and condemns us and can never justify us. Yet, Newman had the audacity to write, “I have been arguing from the essential union between justification and renewal, that they are practically interchangeable terms.”¹⁹ This identification of justification with inner righteousness is the consistent erroneous teaching of the Church of Rome. For definitively, the Vatican declares, “Justification is conferred in Baptism, the sacrament of faith. It conforms us to the righteousness of God, **who makes us**

¹⁴Romans 3:22

¹⁵Sheridan, *Newman on Justification*, p. 239

¹⁶Ibid 108

¹⁷Newman, *Lectures on Justification*, p. 45

¹⁸Romans 3:20

¹⁹Newman, *Lectures on Justification*, p. 88

inwardly just by the power of his mercy.”²⁰ Newman's teaching, like that of Rome, is that justification and renewal are convertible terms. As we have seen, this is a negation of comprehensive scriptural teaching that justification derives from legal righteousness in Jesus Christ alone, and is simply imputed or credited to the believer.²¹

By 1840, the suspicion that Newman had become an advocate for Catholicism neared certainty with the publication of his notorious *Tract 90*. In that tract, he used sophistry and casuistry to argue that *the Thirty-Nine Articles*, the biblical essence of the Anglican Church, rightly understood, were compatible with the doctrine and dogma of the Church of Rome. This tract was subtly clever in undermining the Reformed Protestant identity of *the historic Articles of the Church of England*. For example, Section 5 of the conclusion of Tract 90 states, “They say that the Church has authority in controversies, they do not say what authority. They say that it may enforce nothing beyond Scripture, but do not say where the remedy lies when it does. They say the works before grace and justification are worthless and worse, and that works after grace and justification are acceptable, but they do not speak at all of works with GOD’S aid, before justification.”²² It had at last become fully apparent that Newman was committed to defending papal doctrine. He was officially received into the Roman Catholic Church in 1845, and he was ordained a Catholic priest the following year.

Newman's Fraud, his “Via Media.”

Newman was well aware of the forensic meaning of *justification*, basing it on the Greek and Hebrew texts of Scripture. The Apostolic message of the New Testament is that Jesus Christ died for our sins,²³ was “*made a curse for us,*”²⁴ “*suffered for the unjust.*”²⁵ In the words of Scripture, “*God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. ...For He hath made Him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.*”²⁶ God laid our sins on Jesus Christ by imputation, the just for the

²⁰ *Catechism of the Catholic Church* (Liguori Publications, 1994) Para. 1992.

²¹ Psalm 32:2, 71:15-16, 130:3; Isaiah 45:24-25, 54:17, 61:10; Jeremiah 23:6, 33:16, 51:10; Daniel 9:24; Luke 18:14; Romans 1:17, 3:21-22, 4:6, 11, 5:18-19; I Corinthians 1:30; II Corinthians 5:21; Ephesians 1:6; Colossians 2:10, 3:3; II Peter 1:1, and elsewhere.

²² <http://anglicanhistory.org/tracts/tract90/conclusion.html> 1/16/2010

²³ I Corinthians 15:3

²⁴ Galatians 3:13

²⁵ I Peter 3:18

²⁶ II Corinthians 5:19, 21

unjust. “*He was numbered with the transgressors.*”²⁷ This is how He was “*made ... to be sin for us.*” There was nothing in Him worthy of death. Nevertheless, having been made to be sin by imputation, He was condemned by the righteous judgment of God. In this sense, it was right and proper that Christ should suffer the wrath of God. He had to be treated *as if* He were a sinner. It is on this same basis that God deals with us. He credits Christ's righteousness to the believing sinner. He declares that same sinner just and righteous in Christ's perfect righteousness, as wonderfully stated by the Apostle, “*being justified freely by his grace through the redemption that is in Christ Jesus.*”²⁸ Newman knew the strength of this biblical argument and was not disposed to refute it, as many Roman Catholic scholars for many years vainly tried to do. Nevertheless, he contended among other things that the word “justify” signifies a making righteous, rather than a receiving of imputed righteousness. On this controversial point, Newman achieved what appeared to be a brilliant synthesis between Scripture and Roman Catholic teaching. Newman believed that he had found a “middle way,” what he called a “*via media*” between Papal dogma and the Scriptures.

Newman's “reformulated doctrine” determined that creation and justification are exactly alike. Thus, he taught that just as in the beginning God said, “Let there be light, and there was light” and just as the Word of God and the work of God went together in creation, so it is again “in the regeneration.”²⁹ Such a teaching seems to have a form of godliness, since it uses a biblical example. It is false, however, in that it denies the repeated biblical statements concerning imputed righteousness.³⁰ In justification, God does not create righteousness as a substance: rather, God imputes righteousness without works. This is as the Apostle stated, “*the blessedness of the man, unto whom God imputeth righteousness without works.*”³¹ A declaration by God is a pronouncement and not a process. Newman's theological octopus makes it possible to depend on the **Church of Rome's sacraments to be filled with goodness - like a filling station through which grace is channeled into the soul.** Newman's attempt to associate creation with justification and thus to teach subjective righteousness as fact, before God, and in violation of His inerrant written Word, is rank apostasy.

²⁷ Isaiah 53:12

²⁸ Romans 3:24

²⁹ Newman, Lectures on Justification, p. 81

³⁰ For example, the Apostle Paul teaches the concept of imputation eleven times in Romans chapter four alone.

³¹ Romans 4:6

Moreover, Newman in a similarly errant way wrote, “Gospel righteousness is obedience to the Law of God, wrought in us by the Holy Ghost,”³² and “The Law written on the heart, or spiritual renovation, is that which justifies us.”³³ Newman failed to see that the Law of God has been written on the hearts of all men; yet, all men are not justified.³⁴ He indicated that the righteousness of God spoken of in Romans 3:21 was said to be this renewing work of the Spirit in the heart.³⁵ This is based on the false association of creation with justification. Newman's conjectures utterly deny the very essence of Christ Jesus' redemptive work on the cross. In denying biblical imputed righteousness, Newman repudiated the central wonderful truth at the heart of Christ's sacrificial death, which is to be found in the glorious doctrine of substitutionary atonement by which Christ was a ransom for His people. Regrettably, the repudiation of the biblical doctrine of Christ's substitution for repentant sinners has become very apparent among ecumenical Evangelicals in the church today, tragically leading to their own apostasy.

It is disturbing that all of this is resurfacing as the Vatican finalizes its plans for Pope Benedict's State visit in September and prepares for Newman's “elevation” to the status of “Sainthood.” It appears that Newman's hour has come once again. Newman, the most influential defector to Rome, who from his grave led the strategy of the Second Vatican Council, has pointed the way for bringing the “separated brethren” into the big tent of Papal Rome's spurious ecumenism. No doubt, Roman Catholic and ecumenical scholars are again working hard in their attempt to lure Christians into compromising their faith as they successfully did with the **“Evangelicals and Catholics Together”** documents of 1994 and 1997. They have already followed these up with **“The Manhattan Declaration”** of 2009, and **“The Westminster Declaration”** of April 2010. **Sadly, several former stalwarts of the Reformed Faith have signed on to a social gospel with Catholicism and Orthodoxy, thus compromising their witness to the true Gospel of grace.**

Unless today's Christians take on board the biblical warnings regarding fellowshiping and making common cause with those who, like Newman, espouse a false gospel, they will be led astray. Unless Bible churches and their pastors are

³²Newman, Lectures on Justification, p. 44

³³Ibid p. 45

³⁴For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: Which shew the work of the law **written in their hearts**, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another. Rom 2:14-15 (emphasis added)

³⁵Ibid p. 50

ready and willing to proclaim the truth and confront the error or lie, they will become increasingly drawn into the new deception of Papal Rome. Steadfastness in the Gospel is of the utmost necessity. It is dangerous when those who profess to be true Christians remain unaware of the hazards that are presently confronting the Gospel. If people succumb to the pride and pomp that will surround Newman's beatification, they will be surrendering to the Babylon of prophecy, "*that great city, which reigneth over the kings of the earth.*"³⁶ What we see is patent apostasy making shipwreck of the faith. Those who would strive for the faith of the Gospel must stand firm in it, aware of present dangers, and carry on unwaveringly in the hour of crisis. In the words of the Apostle, "*...stand fast in one spirit, with one mind striving together for the faith of the gospel.*"³⁷

³⁶Revelation 17:18

³⁷Philippians 1:27

Newman's Devotion to the Eucharist and the Consequences

By Richard Bennett and Michael de Semlyen

In our first article on John Henry Newman, we documented his biblical aberrations that have influenced and led the Anglican Communion into false ecumenism. The Papal acknowledgement and endorsement of the English Cardinal's spurious and idolatrous legacy is to be his beatification by the Pope himself, Newman's most important admirer. This is scheduled to take place during his "State" visit to Great Britain in September.

The Catholic Church's purpose in ecumenism is to bring all professed Christians, and particularly Bible believing Christians, outside of herself to the Eucharist. Thus, she officially states, "little by little, as the obstacles to perfect ecclesial communion are overcome, all Christians will be gathered, **in a common celebration of the Eucharist**, into the unity of the one and only **Church** which Christ bestowed on his **Church** from the beginning. This unity, we believe, dwells in the Catholic Church as something she can never lose..."¹ Thus, the declared goal of the Papacy is a total ingathering of Christians, in particular those who have the Gospel and depend on the authority of the Bible alone. These are the two aspects of true faith, the combination of which the Papacy has never been able to overcome.

Therefore, in this second article, we examine Newman's devotion to "the Eucharistic Sacrifice" and "the Real Presence." It is with craft, worthy of the Jesuits, that Newman's work on this primary issue has been fashioned by the Catholics into a new Trojan horse that is being rolled into the 'new evangelical' and charismatic ranks.¹ The form that this Trojan horse takes is that of a *mystical* Eucharistic Jesus. Thus Newman, who as we have seen concocted "another gospel," is ideally cast for the Pope to exalt him as the patron saint designate of what is now being called, "The New Evangelization Program." This Catholic program is a major marketing operation parading a mystical Eucharistic Jesus. It is being embraced by many of today's new evangelicals and by other experience-orientated groups. Most are readily drawn to the mystical, the meditative, and the monastic spirituality now on offer.

¹ Post Vatican Council II Document No. 42, "Reflections and Suggestions Concerning Ecumenical Dialogue" Sect. II "Nature and Aim of Ecumenical Dialogue", p. 541 (Emphasis added)

For example, the *Emerging Church movement* emphasizes experiences as important in encountering spiritual reality. One such experience, that of an encounter with “the Eucharistic Jesus,” has been promoted by Robert Webber, one of the Emergent Church leaders who had learned much from the example of Newman.² In his revisionist interpretation of Early Church history, Webber has claimed that, “Christ is really present in the bread and wine.”³ The Vatican's program - to display a mystical Eucharistic Jesus- is now finding willing adherents in the Emerging Church.

Therefore we must study Newman's devotion to the Eucharist. As we have noted, this aspect of Newman's teaching is alluring as it purports to offer mystical contact with Christ, especially for those seeking contemplative spirituality. The ambience of the Eucharist attracts others with its solemn religious ritual and its claimed spiritual power. There is a distinctive type of magical belief in Newman's special adoration of the Catholic Eucharist, which propelled him on his spiritual journey towards Rome. *The Original Catholic Encyclopedia* records that “The Tractarian Movement, headed by Newman and his friends, had its sympathies awakened to the traditions of a Catholic past, and especially the revival of faith in the Real Presence and the Eucharistic Sacrifice.”⁴

The Eucharistic aspect of Newman's influence must be our concern today, since it is at the very heart of Roman Catholic teaching. Over the centuries, whenever and wherever the Papacy has held sway, there has been persecution of those believers who, in conscience, have denied the Mass or the Eucharistic Sacrifice. Many true Christians have given their lives to uphold biblical teaching in opposition to this Papal dogma. Newman, from his school days was entirely conversant with the official dogma of the Church of Rome, as proclaimed by the Council of Trent:- “This holy Council now declares again, that by the consecration of the bread and wine there takes place a change of the whole substance of the bread into the substance of the body of Christ our Lord and of the whole substance of the wine into the substance of his blood. This change the holy Catholic Church has fittingly and properly called transubstantiation.”⁵

² *Faith Undone* by Roger Oakland, Lighthouse Trails pp 75-77

³ Robert Webber, “Ancient-Future Evangelism: Making Your Church a Faith-Forming Community,” Baker Books, page 114

⁴ <http://www.newadvent.org/cathen/13090a.htm> 3/25/2010

⁵ *Catechism*, Para. 1376

In his early years, as an Anglican in the Reformed Church of England, Newman held to the conviction that the Pope was Antichrist; and along with other Catholic dogmas, he rejected transubstantiation. As he stated in one of his sermons,

“I allude to the doctrine of what is called Transubstantiation, which we do not admit; or that the bread and wine cease to be, and that Christ's sacred Body and Blood are directly seen, touched, and handled, under the *appearances* of Bread and Wine. This our Church considers there is no ground for saying, and our Lord's own words contain marvel enough, even without adding any thing to them by way of explanation.”⁶

However later, as he neared conversion to Rome, Newman saw transubstantiation in an entirely different way. He wrote,

“People say that the doctrine of Transubstantiation is difficult to believe. ... It is difficult, impossible to imagine, I grant but how is it difficult to believe? ... For myself, I cannot indeed prove it, I cannot tell how it is; but I say, “Why should it not be? What's to hinder it? What do I know of substance or matter? Just as much as the greatest philosophers, and that is nothing at all ... And, in like manner: ... the doctrine of the Trinity in Unity. What do I know of the Essence of the Divine Being? I know that my abstract idea of three is simply incompatible with my idea of one; but when I come to question the concrete fact, I have no means of proving that there is not a sense in which one and three can equally be predicated of the Incommunicable God.”⁷

Newman's comparing of the unbiblical doctrine of Transubstantiation with the doctrine of the Trinity, as he defected to Rome, demonstrates his departure from his reliance on Scripture to know truth. The doctrine of the Trinity is to be found throughout the Bible, the doctrine of Transubstantiation is nowhere to be found. The only record of a change of one substance into another substance was when the Lord changed water into wine as recorded in John 2:9. True worship of God must be in spirit and truth, and it brings true peace and true Christian living. The Lord's words spoken at the Last Supper are precise and clear, “*take, eat: this is⁸ my body,*

⁶ The Eucharistic Presence Page 136 in Newman's Parochial and Plain Sermons, Volume 6
<http://www.newmanreader.org/works/parochial/volume6/sermon11.html>

⁷ Newman, John Henry, *Apologia pro vita Sua (his religious autobiography)* Garden city, NY: Doubleday Image, 1956 (orig. 1864), p.318 (part 7: General Answer to Mr. Kingsley)

⁸ The Greek word used by the Holy Spirit for 'is' in this context is “eimi” indicates that the subject is to be compared to the thing expressed by the predicate. It is not “ginomai” meaning to become, as was the meaning when the Lord changed water into wine in John 2:9 “*the water that was made wine.*”

⁹ I Corinthians 11:24

which is broken for you.” “Take, eat” is not “worship and adore.” Nonetheless, Newman as a Cardinal of the Papal Church adored the Eucharist. Thus he wrote about “A Short Visit to the Blessed Sacrament” in which he expressed his adoration of the Eucharist,

“I place myself in the presence of Him, in whose Incarnate Presence I am, before I place myself there. I adore You, O my Savior present here as God and man, in soul and body, in true flesh and blood. I acknowledge and confess that I kneel before the Sacred Humanity, which was conceived in Mary's womb, and lay in Mary's bosom; which grew up to man's estate, and by the Sea of Galilee called the Twelve, wrought miracles, and spoke words of wisdom and peace; which in due season hung on the cross, lay in the tomb, rose from the dead, and now reigns in heaven. I praise and bless, and give myself wholly to Him, Who is the true Bread of my soul, and my everlasting joy.”¹⁰

Just as Newman expressed his adoration, Papal Rome still commands that the Eucharist is to receive the worship that is due to “the true God.” Thus she declares,

“There should be no doubt in anyone's mind that all the faithful ought to show **to this most holy sacrament the worship which is due to the true God**, as has always been the custom of the Catholic Church. **Nor is it to be adored any the less - because it was instituted by Christ to be eaten.**”¹¹

There are devout Catholics who spend hours kneeling before the sacrament worshipping and praying to it, and getting solace, they say, from being in **the real presence** of Christ Jesus. The horrifying fact is that Newman in his day, and devout Catholics in our time, while professing that they are worshipping Christ in a religious and holy way were, and are, literally practicing **gross idolatry**. Worship of the sacrament brings about the wrath of God as promised in His Word. Idolatry is **spiritual adultery**. The Lord looks upon those who practice idolatry as haters of God, though they pretend to love Him.¹²

The Eucharist is also a Sacrifice

Newman also held to the belief that in the Eucharist not only was the Sacrament to be adored, but also that the ceremony itself, i.e., the Mass, as enacted by the Catholic Church, is a sacrifice. This was the dogma rejected by the Reformation but

¹⁰ <http://www.osv.com/OSV4MeNav/Sacraments/TheEucharist/Prayers/tabid/211/Default.aspx>

¹¹ *Vatican Council II: The Conciliar and Post Conciliar Documents, Eucharisticum Mysterium*, §3 Emphasis added

¹² Exodus 20:4-6, Deuteronomy 4:13, Habakkuk 2:18-20, Acts 17:29-30 7 1 John 5:21

reinforced by the teaching of the Council of Trent, and recently reconfirmed by the Second Vatican Council. The Vatican claims that the sacrifice of Calvary and the Mass are the same, “one single sacrifice.” Thus the Church of Rome teaches,

“The sacrifice of Christ and the sacrifice of the Eucharist are *one single sacrifice*: 'The victim is one and the same: the same now offers through the ministry of priests, who then offered himself on the cross; only the manner of offering is different.' 'And since in this divine sacrifice which is celebrated in the Mass, the same Christ who offered himself once in a bloody manner on the altar of the cross is contained and **offered in an unbloody manner...this sacrifice is truly propitiatory.”¹³**

Thus, clearly the Catholic Church insists that the Eucharist is a sacrifice and is the same sacrifice as that offered by Christ on the cross. The New Testament teaching, however, is that Christ's sacrifice was once offered, in contrast to the daily offering of sacrifices of the Old Testament. “... *nor yet that he should offer himself often...for then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself.*”¹⁴ Divine perfection is seen in the fact that it was one sacrifice, once offered. We give four serious departures of the claimed Eucharistic Sacrifice from Jesus Christ's perfect sacrifice as revealed in Scripture.

Firstly, to present a re-enactment of the one offering, once offered, is to set out to undermine the will and purpose of God. Secondly, for anyone to deem himself fit to offer the **LORD** Jesus Christ in His perfect sacrifice reveals arrogance beyond measure. Christ Jesus alone was qualified to offer Himself. He alone had the unique qualifications, as the Holy Spirit teaches, “*For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.*”¹⁵ Thirdly, the claim that Christ “is offered in an unbloody manner” is absurd. In a propitiatory sacrifice, to offer is to suffer. This truth is so important that it is given in Scripture as an absolute principle, “*without shedding of blood is no remission.*”¹⁶ Hence, in this context, to propose a bloodless sacrifice is a contradiction in terms. Fourthly, the Lord's Supper is not a sacrifice; **it is a memorial**. The bread and wine are tokens, symbolizing the body and blood of the

¹³ *Catechism*, Second Ed., Para. 1367 (Emphasis not in original.)

¹⁴ Hebrews 9:25-26

¹⁵ Hebrews 7:26

¹⁶ Hebrews 9:22

once and for all sacrifice of Calvary. We are to eat and drink them to remember Him and His atonement with thanksgiving and praise until He returns.

Many of the Christians who were burnt at the stake in England in the sixteenth century chose to become martyrs because of just four words of Scripture: “*in remembrance of me.*”¹⁷ Had they been willing to set aside or recant these words, or at least given them a “liberal interpretation,” they could have saved themselves, even been rewarded by their inquisitors. They refused to do so. The Word of God was truth and life and, therefore, death would have no sting and the grave no victory over them. In affirming the truth of the Lord's Supper, being a remembrance of the Lord's sacrifice, they were denying the 'real presence' - the claim that Christ is truly present in the sacrament, body, and blood, under the consecrated forms of bread and wine. They denied transubstantiation, central to Roman Catholic belief, because they were convinced that it totally undermined the finished work of Christ on the cross.

In Scripture, the Lord's Supper is never called the Eucharist. Nor can it be called a sacrifice because it consistently insists that **the** Sacrifice is *once and for all* and, therefore, unrepeatable. The unique oneness of Christ's sacrifice is in this very fact, that it was **one** offering **once** made. The concept “**once**” is deemed so important that it is asserted seven times by the Holy Spirit in the New Testament. The perfection of Christ's sacrifice is contrasted with the repeated daily sacrifices of the Old Testament. The truth of the excellence of Christ's sacrifice is highlighted by the word “once.” For example, the Apostle Paul teaches, “*For in that he died, he died unto sin **once**: but in that he liveth, he liveth unto God.*”¹⁸ The Apostle Peter likewise declares, “*For Christ also hath **once** suffered for sins, the just for the unjust, that he might bring us to God.*”¹⁹ The same truth is taught five times in the book of Hebrews with the conclusion, “*So Christ was **once** offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation.*”²⁰

Once, He was bruised.²¹ Once, He endured the cross “*despising the shame,*”²² and

¹⁷ Luke 22:19, 1 Corinthians 11: 24-25

¹⁸ Romans 6:10

¹⁹ 1 Peter 3:18

²⁰ Hebrews 9:28

²¹ Isaiah 53:10, “*Yet it pleased the LORD to bruise him...*”

²² Hebrews 12:2

once He endured “the travail of His soul.”²³ The majestic and unrepeatable truth is found in the Lord's declaration from the Cross, “*It is finished.*”²⁴ Thus Newman's claim that the Eucharist of countless Masses is a sacrifice is entirely unfounded.

Bible Believers Reviled and Persecuted

Many other followers of Christ have suffered death at the stake and violent persecution at the hands of the Church of Rome because they held to the truths of Scripture and would neither attend the Roman Catholic Mass nor bow down nor adore the Eucharist. One of these followers, was James Bainham, well read in the classics, a lawyer and the son of a Gloucestershire Knight. He delighted in the study of the Scriptures, and began to exhibit in his life in eminent degree the evangelical virtues. He was arrested and tortured by the order of Sir Thomas More,²⁵ Lord Chancellor of England and Grand Inquisitor of the Counter Reformation. The historian, J.A. Wylie, gives the account of Bainham's ordeal,

“Standing on the pitch-barrel, he addressed the people, telling them that 'it was lawful for all men and women to have God's Book in their mother tongue,' and warning them against the errors in which they and their fathers had lived. 'Thou liest, thou heretic,' said Master Pane, town-clerk of London. 'Thou deniest the blessed Sacrament of the altar.' 'I do not deny the Sacrament of Christ's body and blood, as it was instituted by Christ, but I deny your transubstantiation, and your idolatry of the bread, and that Christ, God and man, should dwell in a piece of bread; but that he is in heaven, sitting on the right hand of God the Father.’”²⁶

Like so many others, James Bainham joyfully gave his life for the sake of personal faith in Christ Jesus alone and for his refusal to accept transubstantiation and the idolatry of the bread. He died in the fire at Smithfield on April 30, 1531.

Nineteen year old William Hunter refused an edict to attend Mass and receive the Communion because “it would be sin against God to countenance such idolatries.” His declaration was that “he was in heart and soul a Protestant and dared not in conscience attend the Mass.” His mother encouraged him to persevere in his stand by saying: “I am glad, my son, that God has given me such a child, who can find it in his heart to lose his life for Christ's sake.” Hunter died in the fire in Brentwood in Essex in March 1555.

²³ Isaiah 53:11 *He shall see of the travail of his soul, and shall be satisfied*

²⁴ John 19:30

²⁵ Sir Thomas More: The last Englishman to date to be canonized, in 1935 - portrayed today as a great man of faith, but notorious in his own time for flogging and torturing “those who studied the Scriptures.”

²⁶ J.A. Wylie, *History of Protestantism*, Vol. 4, Book 23, Ch. 6 p. 1830

The back to back burning at the stake of Anglican Bishops, Hugh Latimer and Nicholas Ridley, outside of Balliol College in Oxford, in 1555, is still well known to many people, and it would probably have been important to the young John Newman at that time in his youth when he was convinced that the Pope was Antichrist. Latimer's stirring words have been an inspiration to Christians over the centuries, "Be of good comfort, Master Ridley, and play the man; we shall this day, by God's grace, light such a candle in England as I trust shall never be put out."

On September 19, 2010, the Pope will beatify the "Venerable" John Henry Newman at a public Mass in Coventry. Not only is this idolater, who departed from apparent true biblical faith to faith in the counterfeit Papal Church, to be so honored, but also the formal procedure at which it is to be done is to be the Eucharist, also called the Mass.

It is reasonable to assume that Newman would have known about the dreadful treatment of those who were so abominably persecuted by the Papal Church, who were racked and tortured, hacked to pieces, suffocated or burned, simply because they would not agree to affirm the "real presence" of the body and blood of the Son of God in the Eucharist. There is no indication that, at any stage, Newman was moved by this knowledge to reconsider his opinions of the superstition and idolatry of the Church of Rome.

Christ Jesus: Meat and Drink to Believers

According to the teaching of the Lord Jesus Christ, the spiritual desire of the believer is not "*for the meat which perisheth,*" but rather "*for that meat which endureth unto everlasting life.*"²⁷ When the Jews asked the Lord, "*What shall we do, that we might work the works of God?*"²⁸, He answered, "*This is the work of God, that ye believe on him whom he hath sent.*"²⁹ This answer sets the stage for what was to come. Believing on Him whom the Father has sent is central to what He proclaimed. Christ Jesus also explained the standard by which His teaching was to be understood. He said, "*It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*"³⁰ His words are to be understood spiritually, and not after a physical and literal manner. This is so clear that He equates spiritual thirst with believing on Him, "*He that believeth on me shall*

²⁷ John 6:27

²⁸ John 6:28

²⁹ John 6:29

³⁰ John 6:63

never thirst.”³¹ “*And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life.*”³²

Then the Lord explains, “*The bread that I will give is my flesh, which I will give for the life of the world.*”³³ Here, Christ Jesus presents Himself not only as the One who came down from Heaven, but also as the One who had come to earth to die. To give His flesh was to offer Himself as a sacrifice, to voluntarily lay down His life. In these words we have the heart of the Gospel. He willingly gave His flesh in His sacrifice “*for the life of the world.*” “*Then Jesus said unto them, verily, verily I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you.*”³⁴ This speaks of the essential requirement of faith in Christ Jesus the Lord. It is so serious that anyone not trusting in the Lord's sacrifice on the cross will not have eternal life. Eating the flesh and drinking the blood of the Son of man signifies trusting on the Lord in His sacrifice. Christ Jesus accomplished all the benefits of redemption: pardon from sin, acceptance with God, the adoption as children of God, access to the throne of grace, and eternal life. Receiving this by faith is aptly called eating His flesh and drinking His blood. Eating His flesh and drinking His blood is being wholly identified with Him by faith. His sacrificial death must be appropriated by faith if men are to be saved. “Eating” is equivalent to “believing” and confirms the central theme of what He proclaimed, “*He that believeth on me hath everlasting life.*”³⁵

Christ Jesus is meat and drink to the souls of believers. Physically eating flesh with blood in it was prohibited in Scripture. The pagan custom of eating slaughtered animals from which the blood had not been properly drained was forbidden. Thus, the Word of God commanded, “*flesh with the life thereof, which is the blood thereof, shall ye not eat*”³⁶ and “*only be sure that thou eat not the blood: for the blood is the life; and thou mayest not eat the life with the flesh.*”³⁷ As we saw above, the literal eating of flesh and drinking of blood cannot be understood in accordance with Scripture; rather, it is the privileges of the Gospel that are as flesh and blood to true believers. In Christ and His Gospel, there is a real provision and a solid contentment that is indeed meat and drink, filling and satisfying our spirit. The Lord can truly say

³¹ John 6:35

³² John 6:40

³³ John 6:51

³⁴ John 6:53

³⁵ John 6:47

³⁶ Genesis 9:4

³⁷ Deuteronomy 12:23

that in Him there is real supply and solid satisfaction; this is the meat and drink that indeed fills and replenishes the soul. By faith, we must eat the flesh of the Son of man and drink His blood.

Again, Christ Jesus says, “*He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me.*”³⁸ In this discourse, the grace to the believer's soul is represented by bodily actions. This figurative language makes the truths of Christ more intelligible. Yet, some have misconstrued the words of the Lord. The Jews, to whom the discourse was first addressed, misunderstood it. They strove among themselves and said, “*How can this man give us his flesh to eat?*”³⁹ The Jews had seen and heard Him and yet they did not believe in Him. Like the Jews, Catholics understand Christ's message as a corporal and carnal eating of Christ's body. His words have been misread to support their doctrine of transubstantiation. This doctrine, as we have seen, contradicts the Lord's essential message of the need to believe solely in Him for salvation.

Divinely simple and yet wonderfully significant is the figure of speech “eating.” Eating is an extremely personal act. It is something that no one else can do for you. If you are to be nourished, you must eat. No one can believe in Christ Jesus for you. Unless you eat personally the Bread of Life, He has profited you nothing. On the contrary, “*If any man eat of this bread, he shall live for ever.*”⁴⁰ Once a sinner is convicted through the work of the Holy Spirit that he is dead in trespasses and sin, and knows that without Christ he will eternally perish, he will promptly and gladly believe on Christ alone for salvation.

We have seen that “to eat” is “to believe,” and *His flesh for the life of the world* was His sacrifice on the cross. Nothing could be clearer than the criterion for understanding His words than what He himself said, “*It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.*”⁴¹ The doctrine of eating Christ's flesh and drinking His blood, if it were understood literally, profits nothing, but rather leads one into deception and increasing spiritual impoverishment. In contrast, through a God-given sense of personal faith in Christ's atoning sacrifice, a person is born again to eternal life. The

³⁸ John 6:56-57

³⁹ John 6:52

⁴⁰ John 6:51

⁴¹ John 6:63

words that He spoke are indeed “spirit, and they are life.”⁴²

As we have examined, Newman's devotion to the Eucharistic Jesus has influenced and led many present-day new believers, especially those of the Emerging Church movement, into the idolatry of the real presence and the blessed sacrament. Newman's blunder was to uphold the physical, symbolic Lord's Supper as if it were the Lord Himself. This error has led to widespread apostasy because the mystical aspect of the claimed, actual presence of the Lord attracts and fascinates many people. However, Newman's error is simply derived from the age-old temptation of looking to a physical substance in order to obtain life. Such a teaching comes under the eternal curse of perverting the Gospel of Christ.⁴³

What makes Newman's devotion to the Eucharist so horrific is that it is a rejection of the manifest love of God given in the Gospel. But the enduring truth of Scripture remains untarnished. God's gratuitous love is made effective in accordance with His supreme purposes, “*In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.*”⁴⁴ The believer beholds the wisdom, goodness, love, grace, mercy, justice, and power of the Father in Christ Jesus alone!

God's Grace reigns

God's grace was planned before it was imparted, as the Scripture says, “*Who hath saved us, and called us with a holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began.*”⁴⁵

The purpose and design of God from all eternity was that all gifts should come to sinful man, in and through Christ Jesus. Emphatically, grace in its most proper and genuine sense is free; as the Scripture says, “*being justified freely by His grace.*”⁴⁶ Then finally, grace is sovereign because God bestows it upon whom He pleases. The reign of sin and false religion is overcome by the reign of God's grace, as the

⁴² John 6:63

⁴³ “*If any man preach any other gospel unto you than that ye have received, let him be accursed.*” Galatians 1:9

⁴⁴ I John 4:9-10

⁴⁵ II Timothy 1:9

⁴⁶ Romans 3:24

Scripture says, “...*even so might grace reign!*”⁴⁷ The abundance of grace far surpasses the evils of sin. Once a believing sinner accepts Christ Jesus as his only surety before the All Holy God, he finds himself not only freed from his sins, but also made to “*reign in life.*” “*For if by one man's offence death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ.*”⁴⁸ Those who receive the abundant grace given by Christ are not only redeemed from the empire of death, they live and reign with Him as they are sanctified daily through His Word by the Holy Spirit, and by constant fellowship with Him. With Him also they shall forever live and reign, “*world without end.*”⁴⁹ Through Christ Jesus, grace reigns with sovereign freedom, power, and bounty! “*Blessed be his glorious name for ever: and let the whole earth be filled with his glory; Amen, and Amen.*”⁵⁰

⁴⁷ Romans 5:21

⁴⁸ Romans 5:17

⁴⁹ Ephesians 3:21

⁵⁰ Psalm 72:19

The Vatican's Cunning Strategy

For nearly five hundred years, since King Henry VIII's severance of English servitude to the Pope, the Vatican, with its Counter-Reformation has sought unremittingly to undermine the religious and political influence of the Church of England and its Supreme Governor, the reigning monarch of the UK. The planned Papal visit to the UK of September 2010 is in keeping with this centuries-long Vatican policy; and is expected to provide a major step forward. By choosing to elevate John Henry Newman towards 'Sainthood' with a thoroughly Roman Catholic ecclesiastical event in England in September, Pope Benedict is seeking to demonstrate to the world that the Church in England is being brought back to its pre-Reformation status of submission to the Church of Rome. This should come as no surprise, for the Papacy has never withdrawn its claim of divine jurisdiction to judge or to correct those who lead nations.

With the EU Constitutional *Treaty of Lisbon* so recently brought into force, the *de facto* re-emergence of the Papacy as a political power is making its impact on the world stage. With its reliable fifth column within the member nations of the EU, and its commanding influence over their social policy, the Church of Rome is considerably closer to her long-term objective of re-establishing the Holy Roman Empire. On March 16th 2010, less than four months after Lisbon's enactment, the British Government announced that, "At the invitation of Her Majesty The Queen, His Holiness Pope Benedict XVI will pay a Papal Visit to the United Kingdom from the 16th-19th September 2010." This invitation for the first ever official State visit of a Pope to the United Kingdom sadly represents the abandoning of the safeguards, wisely built into our Protestant constitution by our forefathers. It also marks a departure by the Queen from her solemn Accession oath, sworn before nation and Commonwealth, at her Coronation on June 2nd 1953: **"I, Elizabeth do solemnly and sincerely in the presence of God profess, testify and declare that I am a faithful Protestant."**

This apparent abandoning of our Reformation heritage and Protestant Constitution makes it all the more imperative that individual Christian leaders, especially those of the Church of England, remember their martyrs who died for the truth as revealed in God's Word.. The majority of the English martyrs of the Protestant faith chose to die because they denied the unbiblical doctrine of '*the real presence*' of Christ in the Mass, the burning issue of the Reformation.

Newman's beatification during the State visit is particularly important to Pope Benedict because of Newman's rejection of the Biblical faith of the martyrs as he became an enthusiastic believer in the real presence and the divine power of the Eucharistic Sacrifice. Before the world stage the Pope is about to attempt to bring the UK back under Papal edicts. Are we ready to, "*earnestly contend for the faith which was once delivered unto the saints*" and expose the teachings of Newman and the Pontiff and others who during the visit are intent on perverting the true faith with the errors of Rome?