

honour of God's law, Satan becomes the enemy of God's true purpose.<sup>1</sup>

We see this development in Satan's character as part of an attempt on the part of the Hebrews to give some account of the evil and suffering which they experienced in the world around them, without implying that God was the direct author of that evil. But in doing so an awkward dualism of the forces of good and evil was set up; a situation that would only be resolved with the coming of the Messianic Age, when Satan and his attendant angels would be finally banished. T. Ling<sup>2</sup> thinks that this development represents a more profound understanding of the nature of evil, rather than the influence of Persian dualism. Although we agree that the Persian influence is not as great as some have supposed, it seems that in the attempt to provide a more adequate theodicy, the sovereignty of God was sacrificed in the belief in a kingdom of evil under the rule of Satan, a kingdom only to be banished at the coming of the Messianic Age. The world is seen as the temporary domain of Satan, and human beings as mere pawns in the cosmic drama. Although it is never doubted that God is ultimately in control of all things, this particular theodicy is less than satisfactory because it loses that valuable paradox and that act of faith which affirms that God is in direct control of the course of history, despite suffering and evil in the world. In this sense the development we have traced in the character of Satan, and the changed attitude to suffering and evil, can be said to be a part of what J. B. Bury has described as a 'failure of nerve'.<sup>3</sup>

<sup>1</sup>*Principalities and Powers* (Oxford, Clarendon, 1956), p. 37.

<sup>2</sup>*Op. cit.*, p. 7.

<sup>3</sup>Quoted by E. G. Rupp, *Principalities and Powers* (London, Epworth, 1952 and 1965), p. 10.

## On Non-Infallible Pronouncements by Cardinal Newman

Fr Bede Bailey O.P., archivist of the English Dominican Province writes: 'I read Rahner on non-infallible pronouncements (*New Blackfriars* November 1970) and was reminded of the enclosed which I send you, a letter from Newman to Fr Buckler, O.P., in 1870.' (Ref. APAOP, Coll. Letters, Vol. 1, p. 132.)

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The Oratory,  
Good Friday, 1870

My dear Fr Buckler,

Accept all the prayers and good wishes from me which are suggested by this most sacred time, & my congratulations in anticipation of Easter.

Thank you for your letter. You are quite right in supposing that my letter to Bp Ullathorne was most confidential, & that I had no hand whatever in its getting into circulation.

It was one of the most confidential letters I ever wrote in my life. And I wrote it as an absolute duty.

I have no claim as a theologian—but I have a claim to speak as one who is now near 70 years old, & has experiences of various kinds in ecclesiastical matters. My rule is to act according to my best light as if I was infallible, before the Church decides, but to accept and submit when the Church has spoken. The Church has not yet spoken, and till she has, not only is my freedom of thought in possession, and I may fairly consider myself right in what I think, and I have a very strong view on the present question. I think the movement party is going too fast. I recollect the text, *Quisquis scandalizaverit unum ex his pusillis credentibus in me, bonum est ei magis si circumdaretur mola asinaria collo ejus, et in mare mitteretur*<sup>1</sup>. I wish the *Civiltà*, the *Univers*, and other like publications would think of it. How differently they went in the case of the Immac. Concept! Step after step were taken *towards* it. The Church patiently waited till all was ripe. No council was necessary—the theological opinion grew into a dogma, as it were, spontaneously. But now it is as if certain parties wished to steal a march upon Catholics. Nothing is above board—nothing is told to the bishops generally beforehand—the gravest innovation possible (for it is a change in the hitherto recognized basis of the Church) is to be carried by acclamation. Deliberation is to have no part in the work. Open any theological book, and see what a different view is there presented to us. Turn to the first Council, in Acts xv, and there you find that before the settlement there was a ‘magna conquisitio’. Slowness in decision, tenderness for weaker brethren, are first principles in the exercise of Ecclesiastical authority. Of course I should not have written so abrupt a letter to my Bishop except confidentially, but if you saw a railway train bowling at full speed over some unhappy workman, what could you do but cry with all gesticulations!

very sincerely yrs

JOHN H. NEWMAN

<sup>1</sup>Whosoever shall scandalize one of these little ones that believe in me: it were better for him that a millstone were hanged about his neck and he were cast into the sea. (Mark 9, 41.)