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VOCATION IN THE LIFE
AND WRITINGS OF
JOHN HENRY
CARDINAL NEWMAN

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The objective of the present work is to attempt a systematic theological study of the basic themes related to the subject of the Christian vocation in the life and works of John Henry Cardinal Newman.

In recent times, there has been a renewed interest within Theology for the subject of Vocation, considered not in the limited sense of a particular calling to a way of perfection for a few select souls but in the wider context of the Christian vocation directed to all souls in the most varied and concrete situations of life. There is also a growing awareness among Christians —including theologians— that the Christian vocation —understood in its wider sense—is one of the fundamental points of our Faith and therefore lends itself to study and reflection in all the theological disciplines —especially dogmatic, moral, biblical and historical—and should not be confined to ascetical and mystical spiritual theology. In this context, the Christian vocation has its roots planted in the whole Divine plan of salvation and in which all men and women find the real and true meaning of their existence. In particular, it has to do with the Divine election and its communication or revelation to man and with the sanctification of man considered not only as a gratuitous action on the part of God but also as a free and responsible co-operation on the part of man. It has also to do with the task of Christian perfection demanded by the Gospel which includes the relations of the Christian with temporal realities.

With this perspective in mind, we have chosen for our study a particular author —John Henry Newman— not only because it would fill an important sector of Christian thought during the nineteenth century since he is widely considered today as one of the most important religious and intellectual figures of the nineteenth century but also because his influence in fact extends beyond the society of his day. In his discourse to the participants of the Symposium commemorating the Centenary of the
death of Cardinal Newman on 27 April 1990 in Rome, Pope John Paul II observes that «the passage of a hundred years since his death has done nothing to diminish the importance of this extraordinary figure, many of whose ideas enjoy a particular relevance in our own day»\(^1\).

The importance and relevance of Newman in our times lies in the fact that he has been considered by many as one of the fore-runners of the Second Vatican Council\(^2\) as well as one of the spiritual writers who has influenced greatly the theology of the twentieth century. He represents a thinking that is profoundly classical with a deep respect for Tradition while, on the other hand, also opens new avenues within Catholic theology and spirituality which has proved to be most fruitful with the passage of time.

There is also the ecumenical interest of his work. As Pope John Paul II said: «The thoughts and convictions which gave rise to his conversion (from the Anglican Church to the Roman Catholic Church) found their roots and inspiration in the writings of the Fathers of the Church, which are the common patrimony of all Christians. I have often urged that Christians need to rediscover together their common heritage of faith if we are to see the reintegration of Christ’s followers in the unity for which he prayed. This is a process that can be remarkably furthered by attention to the work of Newman»\(^3\).

The subject of Christian vocation may be considered as one of the central—if not the central—themes of the life and works of our author even though he did not write any systematic treatise on the subject. Newman was an undisputed intellectual whose mind could encompass with tremendous spontaneity in a wide area of topics—from politics, science and literature to history and religion—, but they interested him especially because they shed light on the purpose and destiny of man, i.e. the vocation of man was one of his key points of reference and reflection. Nevertheless, it is not merely an interesting theme for intellectual speculation or for theological consideration but a living reality which affects the most profound being of each and every human person and in which he or she has to find the truest meaning of life: God has revealed Himself to mankind and has called every one to a life of communion with Him.
But why is there so much ignorance and so much resistance to the Divine call? Why is it that man is so little interested in what is his supreme good? Why does man prefer not to have a guide? Why does he prefer darkness to light? «So Newman saw—as H.F.Davis would express it—that it was his vocation as a religious teacher to discover the God and His revelation towards which his conscience drove him, and then solve sufficiently the mystery of man so as to find the entrance through which he could introduce God’s truth into man’s heart,... how to make him want God and listen to Him,... to make him realize that God must have spoken, that God has spoken,...»

Thus, for Newman, the Divine plan is the basis and origin of the Divine call or Vocation but Vocation as such is considered as the first act of God in time of what He has decreed in His eternal plan. In this sense, he is also conscious of the historical character of our vocation which cannot be conceived outside the coordinates of place and time. In fact, for this reason, Newman knows how to appreciate the «economical» character—a Patristic concept—of God’s revelation and the progressive nature of the response of man to the Divine call which leads to perfection.

Our study will have to include an investigation of the principles and ideals of perfection which shape the thinking and the life of Newman in order determine whether his concept of Christian perfection belongs to that corresponding to the religious vocation or is better situated in a different horizon.

In any serious study of Newman, it must be observed that «it is necessary to consider his life as a whole, without generalizing from particular texts or allowing isolated statements to assume an absolute value»⁵. Therefore, we are interested in the whole of his life and works—both as an Anglican and as a Catholic—although it would be discovered in the course of our study that his Anglican period does, by itself, constitute a certain unity in his thinking: while there was evident religious development in this period of his life as our author passed through Evangelical, Liberal and High Anglican influences, yet by the time of his conversion—even somewhat before—to the Catholic Church, he had already attained a certain maturity and consistency of thought—with respect to most aspects of the subject of our study—which was maintained without great changes for the rest
of his life. We have also borne in mind during our study the importance of considering his ideas in the context in which they are used and developed⁶, a context which at times is not stated explicitly in the text itself.

It is also important to realize that the life and writings of Newman are intimately related one another so that many assertions contained in Newman's writings bear an autobiographical character. It is, therefore, interesting to analyse the content of the subject of our study —within the thematic frame-work which we have established— following a certain chronological order- in so far as it is feasible in order to trace the personal and intellectual development of our author.

Finally, I would like to take this opportunity to thank the professors and staff of the Faculty of Theology of the University of Navarre, especially Prof. José Morales for his constant guidance and encouragement during the course of this study, and all who have contributed in one way or another to make this work possible.
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ABREVIATIONS

WORKS OF JOHN HENRY NEWMAN


DA *Discussions and Arguments on Various Subjects*, London 1911


DMC *Discourses addressed to Mixed Congregations*, London 1876.


SSD *Sermons bearing on Subjects of the Day*, Westminster (Md.) 1968.

SVO *Sermons preached on Various Occasions*, Westminster (Md.) 1968.

US *Fifteen Sermons preached before the University of Oxford (1826-1843)*, London 1880.
STUDIES

I. VOCATION AND THE RESPONSE OF MAN TO THE DIVINE CALL

A. VOCATION: COMMUNICATION OF THE WILL OF GOD

«'Whom He did foreknow, He also did predestinate' (Rom 8,29); —'whom He did predestinate, them He also called' —here was the first act which took place in time— 'and whom He called, them He also justified; and whom He justified; and whom He justified, them He also glorified'. Such is the Divine series of mercies»¹.

If the existence of man is not an illusion or the product of a blind Fate or limited only to the realities of this visible world but extends beyond it, and if man is the subject—a free and responsible subject—of a Divine vocation or calling, it is because God is a living and personal God who speaks to us and communicates His Will to us. H. F. Davis has noted that for Newman, ever since «the time that he began to think, it was inconceivable to him that God might have left mankind with no revelation of Himself and no guide for man's action»². Newman himself would confess in 1833 what has been his conviction for many years, «that all knowledge of religion is from Him, and not only that which the Bible has transmitted to us. There never was a time when God had not spoken to man, and told him to a certain extent his duty»³. Thus, religion for Newman, if it is true religion and not any of its counterfeits, cannot merely be a subjective matter—a pure creation of man, for man—but is primarily an objective reality for us, precisely because God has spoken to us and it is Him and no other who is the ultimate source of religion and of revelation. For this reason, religion and revelation
are «dogmatic» in nature: «... before God had actually spoken to us—Newman writes in the 85th number of the Tracts for the Times, published in 1838—, He might accept as sufficient a sincere acting on religious opinions of whatever kind; but that, after a Revelation is given, there is nothing to believe, nothing (to use an expressive Scripture word) to «hold», to «hold fast», that a message comes from God, and contains no subject-matter, or that, containing it (as it must do), it is not important to be received,... -all this is so extravagant, that I really cannot enter into the state of mind of a person maintaining it....Why should God speak, unless He meant to say something? Why should he say it, unless He meant us to hear? Why should we be made to hear if it mattered not whether we accepted it or no? What the doctrine is, is another and distinct question; but that there is some doctrine revealed,...and that it really is revealed, (I mean, not so hidden that it is a mere matter of opinion, a mere chance, what is true and what is not, and that there are a number of opposite modes of holding it, one as good as another, but) that it is plain in one and the same substantial sense to all who sincerely and suitably seek for it,... -all this seems a truism». In short, Newman concludes, «if there be a Revelation, there must be some essential doctrine proposed by it to our faith».  

For Newman, this «dogmatical principle» has strength. Nevertheless, it must be borne in mind that this principle is not the same as what may be called «dogmatism» which would be its defective extreme, a posture that would be held by the extreme ultramontanes of Newman’s day.

Now, in His infinite Wisdom and most gracious Providence, He has vouchsafed to disclose His Will to us in this life in various ways. Not only has He disclosed it to us in various ways, but He has actually communicated it to us in different doses, little by little, gradually and progressively, even though the content of His Will is one and unchanging, until we attain to full knowledge of it in the life to come.

Newman’s well-known first conversion of 1816, in which «God changed me altogether when I was a boy of fifteen.», was the decisive moment in which he was deeply impressed with the reality of a living God and consciously discovered the personal as well as the dogmatic character of his relationship with God.
He even believed that he was «elected to eternal glory»\(^9\). The experience reinforced his «mistrust of the reality of material phenomena» and made him «rest in the thought of two and two only absolute and luminously self-evident beings, myself and my Creator»\(^10\). This great change which took place in him was, nevertheless, preceded and prepared by a childhood in which he was brought up «to take great delight in reading the Bible» and taught to have a «perfect knowledge» of the Catechism\(^11\). His conversion was also influenced by the «conversations and sermons» of an «excellent man» —«the Rev. Walter Mayers,»\(^12\) who was the «human means of this beginning of divine faith in me» and by «the books which he put into my hands, all of the school of Calvin\(^13\). In other words, in the personal life history of Newman, God made use of diverse means to communicate His Will to him, even though there were no deep and conscious impressions at the time. In a sermon of 1833, he would write that «the disclosure of this glorious invisible world is made to us principally by means of the Bible, partly by the course of nature, partly by the floating opinions of mankind, partly by the suggestions of the heart and conscience:— and all these means of information concerning it are collected and combined by the Holy Church, which heralds the news forth to the whole earth, and applies it with power to individual minds, partly by direct instruction, partly by her very form and fashion, which witnesses to them; so that the truths of religion circulate through the world almost as the light of day, every corner and recess having some portion of its blessed rays.»\(^14\).

Newman’s understanding of the disclosure of the invisible world, which developed progressively over the years after his initial conversion in 1816 until the year 1833 when he published his theological work, *The Arians of the Fourth Century*, is based on what may be called the «mystical or sacramental principle» or the «principle of economy»\(^15\). He describes it in the *Apologia* «to mean that the exterior world, physical and historical, was but the manifestation to our senses of realities greater than itself» -i.e. realities of the interior and invisible world, the only intensely real one. «Nature —he continues— was a parable: Scripture was allegory: pagan literature, philosophy, and mythology, properly understood, were but a preparation for the Gospel (...) the outward frame, which concealed yet suggested the Living Truth, had
never been intended to last, and it was dissolving under the beams of the Sun of justice which shone behind it and through it. The process of change had been slow; it had been done not rashly, but by rule and measure, 'at sundry times and in divers manners', first one disclosure and the another, till the whole evangelical doctrine was brought into full manifestation. And thus room was made for the anticipation of further and deeper disclosures, of truths still under the veil of the letter, and in their season to be revealed. The visible world still remains without its divine interpretation; Holy Church in her sacraments and her hierarchical appointments, will remain, even to the end of the world, after all but a symbol of those heavenly facts which fill eternity. The principle of economy does not mean that the exterior and visible world does not have a consistency of its own by that it does not end in itself; it does but point to —manifesting yet concealing at the same time— greater realities, «those heavenly facts which fill eternity» which in this life can only be known and enjoyed in this veiled manner.

The Divine Will which is communicated in this economical way is directed to the world at large but—in the mind of Newman— what really matters is that it is primarily directed to the individual. In one of his first sermons preached in 1825, he writes: «God speaks to us primarily in our hearts. Self-knowledge is the key to the precepts and doctrines of Scripture. The very utmost any outward notices of religion can do, is to startle us and make us turn inward and search our hearts; and then, when we have experienced what it is to read ourselves, we shall profit by the doctrines of the Church and the Bible»

These words of Newman should not be understood as an open declaration of pure subjectivism or liberalism. Rather they express his conviction of the need for a personal and real apprehension (as opposed to a merely general and notional assent to a form of words) of the Divine message. «Religion—he wrote in 1841— is a personal, private, and individual matter, that it consists in a communion between God and the soul, and that its true evidences belong to the soul that believes, are its property, and not something common to it and the whole world. God vouchsafes to speak to us one by one, to manifest Himself to us one by one, to lead us forward one by one; He gives us something to rely upon which others do not experience, which we cannot convey to others,
which we can but use for ourselves»\(^\text{19}\). Newman does not deny the social, public, and visible nature of religion and of the Church\(^\text{20}\), but the true Christian cannot be contented with this until «the general had become particular; the external had flowed into his secret soul; the universal gift had been appropriated; the visible glory had kindled a light in his own breast»\(^\text{21}\).

B. NATURE OF THE DIVINE CALL

Newman’s understanding of the nature of the Divine call, as we have said, is based mainly on the economical or sacramental principle. One of the characteristics that derives from this principle is undoubtedly the mysterious character which the Divine call possesses, in the sense that it is often intellectually perplexing. We do not understand completely the content of what God is saying to us, either in Scripture, or through the Holy Church, or by means of certain impressions we receive from the events of ordinary life that may awaken our conscience; although we are able to capture the content substantially, we are not able in most cases to rationalize all the relationships that can exist between the facts that we know. We capture what is enough primarily to act, not to satisfy our intellectual curiosity because the object of Divine calls is to teach us «what is are, whither we are going, what we must do, how we must do it» to enable us «to change our fallen nature from evil to good»\(^\text{22}\), i.e. to bring about our sanctification. Therefore its content is mainly directed to a practical and useful end —sanctity or holiness— and not to intellectual satisfaction: the Divine call is given not just that we may know more but that we may do better. They are «truths which involve duties, which are in fact precepts»\(^\text{23}\). In other words, we are concerned primarily with religious and saving knowledge and not merely with intellectual knowledge\(^\text{24}\). This does not mean, however, that religious and saving knowledge does not include knowledge on God as He is in Himself. «Newman often teaches —as J F. Crosby pointed out—that we ought in our religious lives not only dwell on what God has done for us, but on God as He is in Himself; not only on the economy of redemption, but on the inner life of God»\(^\text{25}\).

The spiritual light that God communicates to us in order to act is given at the price of intellectual perplexity\(^\text{26}\). «Sooner,
then, —Newman would admit in 1840— than we should know nothing, Almighty God has condescended to speak to us so far as human thought and language will admit, by approximations, in order to give us practical rules for our own conduct amid His infinite and eternal operations» 27. For sure, one of the reasons for our intellectual perplexity is the limitation of our intellect and our mode of knowing in this life but this is not all. Because of the weakness of the human intellect, and in consideration of this weakness, God does not reveal everything but only something. And when something is revealed, and only something, there are forthwith difficulties and perplexities 28. In this way of considering Revelation, Newman tells us that it is «not a revealed system», complete in itself, «but consists of a number of detached and incomplete truths belonging to a vast system unrevealed, of doctrines and injunctions mysteriously connected together; that is, connected by unknown media, and bearing upon unknown portions of the system» 29. In a sermon of 1831 on Christian Reverence, Newman gives us another reason as to why revelation or God’s call is not completely transparent to us: «[God] hides Himself from us, and yet calls us on, that we may hear His voice as Samuel did, and believing, approach Him with trembling» 30. In other words, we hear His voice but we do not see Him as He calls us on, thus demanding a response of faith rather than sight. Newman perceives it as a general principles, which is constantly manifested both in Scripture and in the world, that «God’s presence is not discerned at the time when it is upon us, but afterwards, when we look back upon what is gone and over»; that He dispenses «His blessings, silently and secretly; so that we do not discern them at the time, except by faith» 31. In a way, besides expecting us to response by faith, because we see not with our limited intelligence the evidence of God’s call, He may also be «trying our love its matter» such that perhaps «it is a law of His Providence to speak less loudly the more He promises» 32. The more we love, the less we need of evidence; love compensated for the defects of the evidence.

God not only calls us and shows us the way but He also gives us the power to follow Him through and difficulties, to give up what needs to be given up to follow Him and to bear the cross which Christ bore for us 33. Nevertheless, He is most gracious and leads us on little by little. He does not show us the
whole prospect at once lest we might be overwhelmed. «Enough light is given us to direct us, and to make us responsible beings, not so much as to overwhelm us»\textsuperscript{34}. Therefore, God, is continually calling us: He does not only call us once and then leaves us to struggle on our own. He calls us once and again, even if we keep on falling or have more or less neglected His gracious callings. Only at the very end does He leave us.\textsuperscript{35} This is God’s gracious and merciful dealings with us: «God is so merciful that He suffers not His favoured servants to wander from Him without repeated warnings (...) they are pursued with gracious visitings, as Jonah when he fled away».\textsuperscript{36} These gracious visitings can take the form of affliction which is designed to try and improve us.\textsuperscript{37} Although God calls us repeatedly, it does not mean that we have the liberty to take any of His callings lightly —i.e. to be presumptuous— since «God gives us warning now and then, but does not repeat them»\textsuperscript{38}, i.e. each one of His callings is not repeated, is given for a purpose at a particular moment— «His call is a thing which takes place now»\textsuperscript{39}. is given once for all, and if we do not act upon it, it will be lost forever. God may call us a second time or a third time, but each has an irreplaceable value in itself.\textsuperscript{40} Furthermore, in the Divine series of mercies, there is an undeniable link between the first act of Divine grace and the second, and so forth. Prompt obedience on the part of man to the first call carries him on into the second and knit together the first mercy to the second\textsuperscript{41}. In this way, God calls us on from grace to grace, and from holiness to holiness. He calls us again and again, not only when we have fallen in order to bring us to repentance, but also when are striving to fulfil our calling in order to sanctify and glorify us\textsuperscript{42}. Now it commonly happens that God does not disclose His will to us at once, in the sense that the when and where of God’s call is something reserved to His inscrutable Will and does not depend on our own will so that we ought to wait when God’s will does not clearly appear, yet eagerly looking out for it without being impatient and trying to persuade ourselves that we have ascertained it when have not.\textsuperscript{43}

When persons refuse His gracious announcements out of unbelief, it seems to be a rule of God’s Providence that He does not urge and insist on them —as if this would do violence to their freedom and harden their hearts further— but rather act as
if withdrawing them even though this in a sense would seem to aid those persons in rejecting His grace. If God seems to harden our hearts, as we find it described in Scripture in the case of Pharaoh, it is because we ourselves—he himself—have hardened it in the first place.

Divine calls are also characterized by the property of singularity: «He does no call all men in one way; He calls us each in His own way» 44. Newman describes in a sermon of 1841 some of the great differences which can exist in God’s dealings with man and man «God who made us, has given to each of us his own place. Some He places in heathen countries, some in Christian; some in the full light and grace of the Gospel, others amid shadows; some He visits almost with sensible tokens of His presence, others He barely supports with the hope and surmise of it. Some He leads forward only by intimations, and, as it were, whispers; as the old Saints, who ‘went out, not knowing whither they went’; and ‘died in faith, not receiving the promise’. And others, like St. Paul, have before now been granted visions of the third heaven, that full and intimate Presence of Christ, which enables the Apostle to say, in the words of the text, ‘I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day’» 45.

Newman distinguishes two kinds of Divine callings. Those which are related to the ordinary or the appointed means of Divine Providence are not especially noted for being miraculous. Such is the case of those «who are living religiously» and «have from time to time truths they did not know before, or had no need to consider, brought before them forcibly; truths which involve duties, which are in fact precepts, and claim obedience», but nevertheless, are brought to us «through our natural faculties and circumstances of life» 46. Such calls may be sudden an unexpected in their nature and indefinite and obscure in their consequences. 47 Then there are other calls which are characterized as being sudden 48 but are generally associated with «great signs» 49 or miracles. St. Paul’s conversion on the road to Damascus is a typical example of this type of Divine calls. However, this kind of Divine calls are not generally given to the multitude so that sudden changes or conversions, such as those that are likely to oc-
cur when the truth is preached to many at once, are considered by Newman to be «in themselves an evil».  

C. THE WORLD AND EXTERNAL CIRCUMSTANCES

It has been said that Newman «embodies in his life a distinct ideal of unworldliness, which deeply marks his whole personality» and which influences his writings and spiritual style in an autobiographical manner. Nevertheless, there is a progressive but harmonious growth in his personal and intellectual development throughout his whole life so that it is necessary to consider his life as a whole without generalizing from particular text or allowing isolated statements to assume an absolute value.

Newman’s temperament is naturally inclined towards the reality of the invisible world and the mistrust of that of the visible world. In the *Apologia*, he confesses that when he was a child and a boy, «I referring to himself used to wish the Arabian Tales were true: my imagination ran on unknown influences, on magical powers, and talismans... I thought life might be a dream, or I an Angel and all this world a deception, my fellow-angels by a playful device concealing themselves from me, and deceiving me with the semblance of a material world». «I was very superstitious, and for some time previous to my conversion [when I was fifteen] used constantly to cross myself on going into the dark». His conversion of 1816 has influenced him in the same direction. He also admired the bold unworldliness of Thomas Scott, a «writer who made a deeper impression on my mind than any other». «Another deep imagination —he would confess—, which at this time, the autumm of 1816, took possession of me,... viz. that it would be the will of God that I should lead a single life.... It also strengthened my feeling of separation from the visible world, of which I have spoken above».

His mistrust of the reality of the visible world together with a vivid perception of the powers of darkness would before lead him to consider that the visible world, although in objective terms «is not necessarily a sinful system —he would affirm in 1829—; rather it is framed...by God Himself, and therefore cannot be otherwise than good», nevertheless, with respect to our present
circumstances, he would continue, «the world is an enemy of our souls...because the love of it is dangerous to...us sinners» ⁵⁸. What is objectively and essentially good may not be so far us practically and existentially, because the attractions of the world may seduce our sinful hearts from our true and eternal good. Furthermore, ever since Adam fell, sin has infected and spread through the whole system of the world, so that although «the frame-work is good and divine, the spirit and life within it are evil» ⁵⁹. This means that ordinarily the world will not lead us to God. ⁶⁰ This relatively negative conception of the world in its present condition is maintained in another sermon of 1837: «The world may be in one age somewhat better or somewhat worse visible course of things...are, I do not say directly and formally sinful (of course not), but they 'come of evil'; the hold of evil, and they are the instruments of Adam's fall... All of them, everything in the world is in itself alien from God, and at first sight must be regarded and treated as being so» ⁶¹. Nevertheless, this relative pessimism is compensated by an increasing awareness of the positive aspect of the sacramental principle due to the influence of Keble's Christian Year ⁶² and the return to the reading of the Fathers ⁶³. What Newman has cherished so long, since he was a boy, viz. the unreality of material phenomena, is now gaining in perspective and depth, i.e. material phenomena and the exterior world are types, instruments and manifestation of greater and invisible realities. In a sermon of 1840, he would say that «Scripture sanctions us in interpreting all that we see in the world in a religious sense, and as if all things were tokens and revelations of Christ, His Providence, and will.» ⁶⁴ Furthermore, although the world has been infected by sin, God has not abandoned it: «The gracious God revealed Himself to His sinful creatures very soon after Adam's fall...At length His Son was born into this sinful world in the form of man, and taught us how to please Him» ⁶⁵. Again, «God created all things good; but when men fell, an evil spirit possessed them, and the are evil till God touches them again with His Divine Light» ⁶⁶.

In any case, God does make use of the elements of this world to communicate His will to us. In a sermon of 1829, Newman writes: «It often pleases God, in the course of His Providence, to rouse men to reflection by the occurrences of life» ⁶⁷. It may be a call to repentance for those who have been living in
sin or it may be a call to greater perseverance in prayer for the faithful who see before them the signs of a sinful world. «The increasing troubles of the world—he says in 1834—, the fury of Satan, and the madness of the people, the dismay of sun, moon, and stars, distress of nations with perplexity, men’s hearts failing them for fear, the sea and the waves roaring, all these gathering tokens of God’s wrath are but calls upon us for greater perseverance in united prayer». 68 Or again, the loss of some dear friend or relative may be the occasion through which God speaks to us and shows us the vanity of things below, and prompts us to make Him our sole stay 69. At other times, God employs some one to bring before us a number of truths which we did not know before, and although we may not understand them nor approve of them completely, yet it involves a call ‘to follow on to know the Lord’ (Hosea 6, 3) 70. As a Catholic, he would add, as another element, the «voice of a lawful superior, speaking on his own provinces» 71.

God makes use of the elements of this world to speak to us whether they are good or bad. «Men are touched, and roused to think of religion continually, by a variety of striking accidents, which God uses indeed, which He overrules for good, but which do not therefore necessarily come from Him. Supposing a man falls into sin, and that rouses his conscience, fills him with remorse, and makes him fly to God for pardon, leads him to pretence and newness of life; all this comes form his having committed this particular sin, whatever it is; but who would say that the sin came from God? God forbid; the sin came from the man’s own self-will, and God mercifully overruled it to him for good; and in like manner, God may condescend to overrule the preaching of those who preach at their own will, and not from Him, without countenancing them thereby in so preaching. They are but the occasion of the miracle, not the instrument of it» 72.

Now, because of the world’s evil God speaks through it not loudly 73. As a result, faith is necessary to hear and discern His voice in the world. 74 Without faith, we either do not perceive Him at all in the ordinary matters and accidents of life or we hear His voice in a distorted way which easily leads to superstition or following after false religious professions 75. Neither can we, if we have faith, convince those who do not have faith that
God is speaking in particular occurrences of life. «God does not so speak to us through the occurrences of life, that you can persuade others that He speaks. He does not act upon such explicit laws, that you can speak of them with certainly. He gives us sufficient tokens of Himself to raise our minds in awe towards Him; but He seems so frequently to undo what He has done, and to suffer counterfeits of His tokens, that a conviction of His wonder-working presence can but exist in the individual himself. It is not a truth that can be taught and recognized in the face of men; it is not a nature to be urged upon the world at large, nay, even on religious persons, as a principle. God gives us enough to make us inquire and hope; not enough to make us insist and argue.»

Even in the case of the individual who is on the whole serving God acceptably, he generally does not realize the significance of certain events of his life until years later when he looks back upon them and «he will find how critical were moments and acts, which at the time seemed the most indifferent: as for instance, the school he was sent to as a child, the occasion of his falling in with those persons who have most benefited him, the accidents which determined his calling or prospects whatever they were. God's hand is ever over His own, and He leads them forward by a way they know not of. The utmost they can do is to believe, what they cannot see now, what they shall see hereafter; and as believing, to act together with God towards it.»

D. RESPONSE OF MAN TO THE DIVINE CALL

The Divine call, as we have seen, is principally directed to the individual: each and every human being is the object of the Divine call though not every one receives the same call. Each one therefore has to give a response to that call which corresponds to him. He can either accept it or reject it but he cannot be indifferent. Indifference, in a certain sense, is a kind of rejection. Since man is created intelligent and free and therefore responsible, each one is also personally responsible before God: «In religion each must begin, go on, and end, for himself. The religious history of each individual is as solitary and complete as the history of the world.» For this reason, no one can take another person's standard of holiness for his own.
Newman is firmly convinced that the primacy object of the Divine call is personal holiness: «Holiness rather than peace»⁸² has been one of his leitmotifs since his first conversion at the age of fifteen. His own personal life is a constant endeavour to follow this high calling⁸³. In a way, Newman was protesting against the loose religious lives that he saw in the society of his day when he says that «Lot obscured the especial hope of his calling - impaired the privileges of his election -for a time allowed himself to resemble the multitude of men, as now seen in a Christian country, who are religious to a certain point, and inconsistent in their lives, not aiming at perfection»⁸⁴. The response of man to the Divine call has to be total not only at the beginning or at certain moments of our lives but consistently throughout our whole lives: «Growth the only evidence of life»⁸⁵. «To obtain the gift of holiness is the work of a life»⁸⁶. Similarly, «men do not lose their souls by some one extraordinary act but, by a course of acts»⁸⁷.

The process of our sanctification is not arbitrary but follows a definite course of progressive improvement towards some fixed goal.⁸⁸ Our moral nature is such that «our eternal prospects would, as it appears, still be decided by our first start on its course. We cannot keep from forming habits of one kind or another, each of our acts influences the rest, gives character to the mind, narrows its free-will in the direction of good or evil, till it soon converges in all its powers and principles to some fixed point in the unbounded horizon before it»⁸⁹. For this reason, the early years of our religious life have a very special significance. «Blessed above all men are they who heard His call then [at infancy], and served Him day by day, as their strength to obey increased»⁹⁰. This does not mean that they have never fallen in fact or will never fall as a matter of principle, but that they get up from their falls and keep pace with the course of God's providence.⁹¹

It is not sufficient only to perceive and to know that God is calling us. That is only the first step. It is necessary to follow it up by acting upon it.⁹² «because if he does not, he is beginning a habit of inattention and insensibility»⁹³ so that in time «you may never hear it again, though with your outward ears you hear it a hundred times, because you may be impressed with it now, but never may again»⁹⁴. Those who neglect the Divine
calls out of presumption, thinking that «something or other will happen after all to keep them from eternal ruin» are in fact tempting God, and, «it may be —continues Newman— they will try Him, how far His goodness will go; and, it may be, they will try Him too long, and will have experience, not of His gracious forgiveness, but of His severity and His justice»\textsuperscript{95}. Furthermore, if we do not use the privileges that come from the mercy of God in this life, they will but increase our future punishment\textsuperscript{96}. By acting upon it, we are making it our own inwardly\textsuperscript{97} forming a good habit\textsuperscript{98}. Nevertheless, it is necessary to act with a correct spirit, i.e «a heavenly spirit», in order that our outward acts may be really beneficial to our salvation\textsuperscript{99}. It is also necessary to respond promptly\textsuperscript{100} because «time stays for no one; the word of call is spoken and is gone; if we do not seize the moment, it is lost. Christ was on Him road heavenward. He walked by the sea of Galilee (Matt 4, 18); He ‘passed forth’ (Mat 9,9); He ‘passed by’ (Mark 2,14); them (Matt 20, 6-7)»\textsuperscript{101}. Newman —after the experience of his own conversion to Catholicism— is convinced that we should not «trifle with God’s grace» because it is something «which we cannot merit, which may be withheld without any injustice to us, which is not given to all in the same measure», and, therefore, we must act once convinced of God’s Will\textsuperscript{102}. This conviction —Newman observes in 1849— comes slowly to some men and quickly to others because God deals with each one differently: «in some it is the result of much thought and many readings, in others of a sudden illumination»\textsuperscript{103}. Nevertheless, he explains that conviction is something beyond and different from the mere arguments and the conclusion or inference of which it is the result: it is a state of mind which is one and the same in essence for all, very definite and not to be mistaken, and does not vary with the strength or number of the arguments which lead to it\textsuperscript{104}, so that once a man is convinced, he is bound not to wait for any more arguments before acting, though more arguments be producible.\textsuperscript{105}

Although we have said that the process of our sanctification is a gradual process of growth, it is so in general terms, i.e. when taken as a whole, not in its particular and concrete manifestations which may be sudden and unexpected taking the form of what may be called sudden conversions, although not all of them can be considered ad true conversions. In a sermon of 1832\textsuperscript{106}, Newman considers the character of different kinds of sudden con-
versions. The first kind occurs when «some men turn to religion all at once from some sudden impulse of mind, some powerful excitement, or some strong persuasion» \(^{107}\) but if is due to their light-mindedness which is detected by their frequent changing, simply for the sake of changing, then such conversions are unsound, having no root in themselves \(^{108}\). Then there is another kind of sudden conversion, «in which a man perseveres to the end, consist in the new from he adopts,...who suddenly professes religion after a profligate life, merely because he is sick of his vices, or tormented by the thought of God’s anger, which is the consequence of them, and without the love of God, does no honour to religion, for he might, if it so chanced, turn a miser or a misanthrope» \(^{109}\). The test that this kind of sudden conversions is not from God is «it moroseness, inhumanity, and unfitness for this world» \(^{110}\) which can be traced to «some form of selfishness and pride» \(^{111}\). The true kind of sudden conversion is that «when men change their religious opinions really and truly, it is not merely their opinions that they change, buy their hearts \(^{112}\); and this evidently is not done in a moment —it is a slow work; nevertheless, though gradual, the change is often not uniform, but proceeds, so to say, by fits and starts, being influenced by external events, and other circumstances \(^{113}\). Newman explains further: «We all, by nature, are far from God; nay, and we have all characters to form, which is a work of time. All this must have a beginning; and those who are now leading religious lives have begun at different times. Baptism, indeed, is God’s time, when He first gives us grace; but alas! though the perverseness of our will, we do not follow Him. There must be a time then for beginning» \(^{114}\). The recognition of such moments of conversion is not always the same for every one and may appear sudden «in consequence of external events, or at least for some reason or other their attention being called to it» \(^{115}\) although they all constitute particular moments of a gradual and continual process so that on the whole, «in none of them is there any suddenness in the matter» \(^{116}\).

Our response to the Divine call, even if we have been striving on the whole to be faithful, is never easy nor always pleasant. As B. Dolenc expresses it: «The salvific process advances in a constant, arduous battle within man’s heart through the toilsome growth of the inner man in holiness» \(^{117}\). This is so not because of any fault of the Divine call but because of our defective nature:
«Upon our regeneration indeed, we have a seed of truth and holiness planted within us, a new law introduced into our nature; but still we have that old nature to subdue, «the old man, which is corrupt according to the deceitful lusts» (Eph 4, 22). That is, we have a work, a conflict all through life... till we are wholly Christ’s in will, affections, and reason» 118. It is a conflict of fallen nature with grace, if sinful nature and its fruits —the flesh and false reason— against conscience and the pleadings of the Divine Spirit 119. For this reason, therefore, our response is always one based on faith and not on sight nor on the evidence of sight which reason would demand 120. Nevertheless, this response of faith is not irrational; rather grace has convinced reason 121. Furthermore, it is «not a mere figure, not a mere movement of the heart towards Him, but an action of the visible limbs; not a mere secret faith, but a coming to church, a passing on along the aisle to His holy table, a kneeling down there before him, and a receiving of the gift of eternal life in the form of bread and wine» 122. In other words, it should be a living and active faith, faith manifested in good works, works which correspond to «that way which He has pointed out» for us to come to Him 123. It is a faith which leads to «making ventures for eternal life without the certainty of success» 124. It is «a practical principle» which «judges and decides... for the sake of the man himself, who exercises it -not in the way of opinion, not as aiming at mere abstract truth, not as teaching some theory or view. It is the act of a mind feeling that it is its duty any how, under its particular circumstances, to judge and to act, whether its light be greater or less, and wishing to make the most of that light and acting for the best. Its knowledge, then, though defective, is not insufficient for the purpose for which it uses it» 125.

II. CHRISTIAN PERFECTION

A. PRINCIPLES OF CHRISTIAN PERFECTION

1. Surrender to God’s Will

If God’s Will is the fundamental factor of our life and He has determined the way by which we shall be holy, then our
perfection is —can only be— achieved by a religious submission to God's Will. This is one of the first principles —perhaps the fundamental— of Christian perfection according to Newman. We have seen how the Divine call is communicated to us in an «economical» way and the response on our part to the it. It is precisely through our adequate response that we are to arrive at Christian perfection and Christian holiness.

In a sermon of 1830, Newman maintains that «the only way of salvation open to us is the surrender of ourselves to our Maker in all things -supreme devotion, resignation of our will, the turning with all our heart to God» as the «one doctrine» consistently maintained from the beginning to the end of Scripture. This surrender to God's Will involves both faith and obedience, i.e. believing and doing God's Will, two aspects which —according to Newman— differ nevertheless only as separate ideas in our minds but not actually divided in fact; «they are but one thing viewed differently». Newman here is alluding to the Luteran-inspired Protestant teaching of Sola fides which opposes faith and good works and which he considers as an insufficient conception of the truth and an incomplete understanding of the essence of true faith while at the same time he rejects a possible mistaken interpretation of Catholic doctrine of good works, an interpretation —Pelagian in nature— which would consider good works as separated from faith.

Our surrender to God's Will must also be total: «in all things», «soul and body»; consistent: «not once or twice merely, or in a transport, buy calmly and habitually»; unconditional; motivated by «love towards God and man», rather than «from a sort of conscientiousness short of love; from some notion of acting up to a law; that is, more from the fear of God than from love of Him», and therefore is not mere passivity or passive resignation but active and generous. Because we are intelligent beings endowed with free-will, this submission, though total and unconditional, which Newman advocates, is far from being a mechanical compliance with the higher and inescapable Power, or an unthinking and unworthy obsequiousness that pays only lip service to what is considered an intimidating authority. It is the voluntary conformance of human reason, i.e. a free and willing obedience to the superior Truth.
2. Distinction between Nature and Grace: Perfection of Nature

The core of Newman’s thinking on Christian perfection lies in his distinction between nature and grace. Newman, a keen observer of the society in which he lived, realized, from the time that he was a young man, that the majority of men in his day were either disinterested in religion, intent on making money, on being successful in the world, avoiding all pain and indulging in every pleasure or contented just with a merely natural and gentlemanly concept of perfection. 138

Until 1822, Newman was only dimly aware of the transcendent dimensions of the grace of baptismal regeneration. He was then still under the influence of the Evangelical creed. Grace, implanted by God, and natural virtue were seen by him to be altogether different qualities but the difference was one of degree, not of essence 139. Nevertheless, he was soon to reject this Evangelical tenet. Within a few years, he was preaching about the transcendence of baptismal grace: Christian perfection was not to be reduced in any manner to the ordinary development of nature. Newman alluded to this essential difference between nature and grace in his first published Anglican sermon of January 23, 1825 140: «To the true Christian the world assumes another and more interesting appearance; it is no longer a stage for the great and noble, for the ambitious to fret in, and the wealthy to revel in; but it is a scene of probation. Every soul is a candidate for immortality. And the more we realize this view of things, the more will the accidental distinctions of nature or fortunes die away from our view, and we shall be led habitually to pray, that upon every Christian may descend, in rich abundance, not merely worldly goods, but that heavenly grace which alone can turn this world to good account for us, and make it the path of peace and of life everlasting». 141

He was more explicit in his first University sermon preached on July 2, 1826 142: «The infirmity of which the philosopher must be conscious is but a relative infirmity - imperfection as opposed to perfection, of which here are infinite degrees. (...) But the Christian acknowledges that he has fallen away from that rank in creation which he originally held; that he has passed a line... by sinning». 143
The consequence of this essential difference is that innocence and probity of conduct and courtesy of manners as evident in more advanced periods of society, though they have sometimes been considered illustrations of the peculiar Christian character, have in fact no necessary connection with it. They may be the result of «mere advancement of civilization and education of the intellect» of «principles which do not 'spring from the grace of Christ and the inspiration of His Spirit'».

Now, although grace and nature are essentially different principles in the sense that one cannot be reduced to the other, Christian perfection -considered as the «present improvement of our moral nature» with grace as a necessary accompanying principle-and human virtue not essentially different from another point of view: «the two are the same in nature» but they differ in that «the former is immediately higher than the other, more deeply rooted in the mind it inhabits more consistent more vigorous,...» They are essentially the same, not in the sense that one can be reduced to the other, but in the sense that they are not incompatible. In this sense, Christian perfection may be considered as the completion of natural virtue, though not an ordinary but a transcendent completion.

In another sermon of 1835, Newman writes: «If a man has not been baptized, be he so correct and exemplary in his conduct, this does not prove that he has received regeneration, which is the peculiar and invisible gift of the Church, (...) the gift of a new and spiritual nature; (...) No outward conduct, however consistent, can be a criterion, to our mortal judgements, of this unearthly and mysterious privilege. Although he clarifies that baptismal regeneration is not yet perfect happiness and holiness—as the beginning is not yet the end—, yet the essential difference between nature and grace is clearly stated and maintained by Newman.

Christian perfection is something supernatural. For this reason, the Gospel has come to us «not merely to make us good subjects, good citizens good members of society. (...) Certainly no one is a true Christian who is not a good subject and member of society; but neither is he a true Christian if he is nothing more than this. If he is not aiming at something beyond the power of the natural man». 
A mere natural perfection does not endure because «mere natural virtue wears away, when men neglect to deepen it into religious principle»\textsuperscript{155}, such as manifested in the case of the Old Testament king Saul, since «by birth, we are in a state of defect or want; we have not all that is necessary for the perfection of our nature»\textsuperscript{156}. Although human nature without grace may often appear to great advantage: «meek, amiable, kind, benevolent, generous, honest, upright, and temperate.»\textsuperscript{157} it has «its reward in this world»\textsuperscript{158} only.

In any case, Christian perfection is not anti-natural: «true refinement of thought, word, and manners is the natural result of Christian holiness, and the necessary result when it is carried out into its full and ultimate effect»\textsuperscript{159}. In fact, grace does not destroy human nature but perfects it after the image of Christ —the God-man—\textsuperscript{160}, with no other limitation than that of violating the «incommunicable majesty of the Most High»\textsuperscript{161} on the one hand and the original constitution of mind which He gave to man\textsuperscript{162} on the other. Newman speaks of destroying «the old Adam»\textsuperscript{163} not in the sense of destroying nature as such but of destroying all that is sinful in nature, e.g. obstinate habits, indulged passions, false opinions, pride,\ldots\textsuperscript{164} In many cases —such as that of St. Paul—, there is much in a person’s character which is not changed by grace, but «merely directed to other and higher objects and purified»\textsuperscript{165}: zeal, strictness of life, abstinence from self-indulgence,\ldots\textsuperscript{i.e. all the human virtues. These are the «raw materials» from which sanctity is formed with the action of grace: «The pliant and amiable by nature, generally speaking, are not the subjects of great purposes. They are hardly capable of extraordinary discipline; the yield and they sink beneath the pressure of those sanctifying processes which do but mature the champions of holy Church»\textsuperscript{166}.

Human virtues, in themselves and by themselves, have no power to make us holier: they are «a necessary condition, but not a sure sign of holiness». «It is only when grace is in the heart, when power from above dwells in a man, that anything outward or inward turns to his salvation».\textsuperscript{167} On another occasions, Newman affirms: «Knowledge is one thing, virtue is another; good sense is not conscience, refinement is not humility, nor is largeness and justness of view faith. Philosophy, however enlighten-
ed, however profound, gives no command over the passions, no influential motives, no vivifying principles...Quarry the granite rock with razors, or moor the vessel with a tread of silk; then may you hope with such keen and delicate instruments as human knowledge and human reason to contend against those giants, the passions and the pride of man».  

Newman does speak of grace *superseding* nature as well but only as the *external* token of certain saints «who are so absorbed in the divine life, that they seem, even while they are in the flesh, to have no part in earth or in human nature, but to think, speak, and act under views, affections, and motives simply supernatural»  

He does not mean, therefore even in these cases, that grace destroys nature. Rather that of nature is eclipsed «by the brightness of divine grace» such that the external manifestations of such holiness are more akin to grace than to nature, more divine than human, more heavenly that earthly. Newman gives some examples of those who would belong to this group of «mystical» saints: St, John, the hermits of the desert, holy Virgins,...

3. **Perfection as Integral Development of all the Virtues**

The perfection of nature by grace which Newman advocates is not a partial nor one-sided or distorted development but an integral and harmonious one of all the virtues of every faculty of human nature.

In the first place, it is an integral development, i.e. perfection of the *whole* man considered as a unity of soul and body. All the faculties, potencies and powers of soul and body are subjected to perfection by grace. Newman refers to this principle with respect to a practical manifestation of our Christian life —worship in Church— in a sermon of 1836: «This is the true way of doing devotional service; not to have feelings without acts, or acts without feelings; but both to do and to feel; —to see that our hearts and bodies are both sanctified together, and become one; the heart ruling our limbs, and making the whole man serve Him, who has redeemed the whole man, body as well as soul». The reason for this integral development is that each
one of the parts which form the whole is, by itself, «incomplete and defective, strong in some points, weak in others, because not any of them is the whole, sufficient for itself, but only one part of the whole». It is not merely a perfection of each of the parts separately but of all of them together as a whole.

In the second place, this perfection is also a harmonious one, i.e. balanced and «symmetrical», a «blending of all its [human nature’s ] powers and affections into the one perfect man, ‘after the measure of the statute of the fulness of Christ’». Our natural tendency after the fall is to rush towards extremes. Therefore, it is comparatively easy to exhibit only one side of moral excellence: faith alone, or zeal alone, or amiableness alone,... Besides, as P. Boyce correctly observes, «many virtues are imperfect in themselves and have to be complemented by their opposite grace. Thus repentance becomes a proud remorse unless accompanied by faith and love; wisdom turns to craft unless regulated by the innocence of the dove; meekness leads to weakness if it is not guided by fidelity to principle and firmness of character, and zeal for the law is imperfect unless it be purified by the love of the Gospel and the obedience of faith». The ideal Christian perfection is consequently a very intricate problem. It is to achieve a balance between opposite or apparently contradictory virtues: e.g. love and fear, joy and fear, zeal and loving-kindness, humiliation and peace, diligence and resignation. In fact, though not of necessity, it is not uncommon to notice in good men—even in saints—that each has his own distinguishing virtue, even though all of them have in some measure all the virtues, because—as Newman would explain—«time and circumstances, and their own use of the gift, and their own disposition and character, have much influence on the mode of its manifestation».

Perhaps it is worthwhile to mention that the balance between the opposite virtues does not result from the elimination of the opposite virtues, as if form some sort of neutralizing process, producing a third kind of «neutral virtue». Neither should it be conceived of as a dialectical process: the balance between the opposite virtues is not the «synthesis» of opposite virtues («thesis» and «anti-thesis»). Rather it is better to conceive it as a dynamic process in which the opposite virtues maintain their individual
identity without forming any «third virtue». Furthermore, the opposite virtues are *both virtues*, i.e. they must not be conceived of as «virtue» and «anti-virtue». J. F. Crosby, speaking of love and fear, can aptly serve to illustrate this process of which we have been considering when he says that «Newman’s love is permeated by the holy fear with which a creature fears his Creator. *This holy fear is not* cast out by love; but far from being hostile to love, it deepens as love deepens, even as our obedience becomes stricter as love deepens». In other words, the opposite virtues *both* grow as the Christian progresses in perfection but they should both grow in that balanced and harmonious way, each forming and perfecting the quality of the other.

B. **NEWMAN’S IDEAL OF HOLINESS IN THE WORLD**

1. *Inward Separation from the World: In the World, but not of the World*

   In a sermon of 1826, Newman refers to holiness as «inward separation from the world». The qualifying adjective «inward» is significant since it implies a certain contrast with its antonym «outward». For Newman, holiness is essentially inward and therefore does not necessarily imply an outward separation from the world. Newman is ever conscious of the fact that the majority of men—including Christian—actually live in the world, and cannot really—and should not in many cases—separate themselves externally from the world. Yet, he is also fully aware that they are exempted from the call and the duty to be holy. Thus, holiness cannot be essentially outward separation from the world, but all men can be—whatever their outward circumstances may be—inwardly separated from the world, i.e. they can be «in the world, but not of the world», according to another well-known expression of Newman.

   What is meant by «inward separation from the world»? In order to respond to this question, it is necessary to have an idea of Newman’s notion of the world in this expression which refers basically to the temporal and visible world of this life. Thus, inward separation from the world means inward separation from this visible world, this present world of time in order to open
oneself to the realities of another world of a different nature: the invisible world that transcends this visible world of time though contemporary with it. This distinction, though not original of Newman, is fundamental in Newman’s understanding of holiness in the world. For him, man is a being who finds himself living simultaneously in two worlds because he is a being not only visible but also invisible, not only temporal but also eternal, not only material but also spiritual, who has not only body but also a soul: two elements intrinsically united in the human person, yet two elements completely and essentially different, irreducible one the other nor derivable one from the other, belonging to two different worlds. Each «world», although not independent of each other with reference to the human person here and now, yet, by itself, had its own principles and rules which are not necessarily incompatible though not always compatible either. Temporal goods and advantages naturally lead us to love this present world. This is a natural principle just as heavenly goods lead us naturally to love heaven and the invisible world. For the worldly-minded who has only a natural concept of this world considering it for its own sake and for its own end, and thus becomes discontented with the doctrine of heaven, the two worlds are made incompatible or are made identical. But the true Christian knows how to make compatible the requirements of both worlds: this world is for him «a scene of probation» —he is in this world and does not attempt to escape or isolate himself from it outwardly while he is here to prepare his immortal soul for life everlasting, for that which is beyond this world and which pertains to another. «The soul was made for religious employments and pleasure —Newman affirms in 1825—; and hence, that no temporal blessing, however exalted or refined, can satisfy its. In other words, the soul belongs to the invisible world with its own principles and rules, and cannot be contented with what is proper of this present world only. On the other hand, the goods of this world, temporal occupations and pursuits are valuable when they are used as means in order to promote God’s glory and man’s sanctification, when they are not sought after disorderly as ends for their own sake. Thus the Christian in the world is not someone who is totally disinterested in this world’s affairs: he has many duties within and without him here in it, is heir of all things, and, if he is faithful, shall hereafter
judge the world\textsuperscript{194}, yet, he possesses powers which are not of this world, which surpass this world's circumstances, and which must, so to speak, «burst the prison of this world to have its appropriate range»\textsuperscript{195}.

Inward separation from the world means to live in heaven interiorly —in our thoughts, motives, aims, desires, likings, prayers, praises, intercessions,...—even while we are on earth outwardly\textsuperscript{196}. There is nothing or little to distinguish the true Christian from other men externally\textsuperscript{197}, yet internally he has «a secret channel of communication with the Most High», his life is —repeating a well-know Pauline expression— \textit{hid with Christ in God}\textsuperscript{198}. This inward separation from the world does not mean therefore a positive separation from the duties and employments of this world, which —as Newman would affirm in 1836—, «although not themselves heavenly, are, after all, the way to heaven —though not the fruit, are the seed of immortality— and are valuable, though not in themselves, yet for that to which they lead.»\textsuperscript{199}

This inward separation from the world —which to a certain extent leads to thinking little of the ordinary objects which men pursue— may give the impression of a certain negligence, indolence and indifference about the world on the part of Christians, especially to the eyes of the worldly. But Newman would compensate this by saying that «if the goods of this world came in their way, they were not bound to decline them; nor would they for bid others in the religious use of them; buy they thought them vanities, the toys of children, which serious men let drop»\textsuperscript{200}. In fact, there is nothing to top them from engaging in worldly business, in forming large plans, in busying themselves in new undertakings, in beginning great works which they cannot do more that begin for others to finish, while at the same time having their hearts firmly fixed on God.\textsuperscript{201} Furthermore, Newman considers as a remarkable law of Divine Providence that temporal advantages and the gifts of this world -power, influence, credit, authority, wealth,... -come unbidden to the true Christian when he does not ask them and precisely \textit{if} he seeks them not. When he does seek them, he loses them because «all virtue and goodness tend to make men powerful in this world; but they who aim at the power have not the virtue»\textsuperscript{202}. 
The ideal of holiness in the world—in Newman’s mind—is, therefore, the intricate balance between the requirements of both worlds—the visible and the invisible: «the Christian must therefore get used to living simultaneously in two worlds».

Because of this tension, the task of the Christian striving for sanctity in the world and not out of it is never easy: «To maintain a religious spirit in the midst of engagements and excitements of this world is possible only to a saint». On the one hand, it is difficult to steer between the two evils: to use this world as not abusing it, to be active and diligent in this world’s affairs, yet not for this world’s sake, but for God’s sake. On the other hand, it is difficult to realize both truths at once, and to connect them together: steadily to contemplate the life to come, yet to act in this. Although difficult, it is not impossible. In particular, if the thought of the next world leads men to neglect their duty in this, «we may be sure—Newman writes in 1836—that there is something wrong and unchristian, not in their thinking of the next world, but in their manner of thinking of it».

True contemplation does not make us «dream away our time, or become habitually indolent» but to bear the distaste, inconvenience or pain of our worldly occupation—that in which it has pleased God to call us, without attempting to quite or change it without a call from God or be negligent and indolent in it—and to do that which we especially dislike cheerfully, generously and diligently, to aim at winning others for Christ by our diligence and activity, not only by strictness in attending God’s ordinances and in disapproving vice and folly, but also by all that is of good report in social life—uprightness, honesty, prudence, straightforwardness, good temper, good nature,... These are instances of «being both active and meditative»; «true contemplation of that Saviour lies in his worldly business». Thus our worldly employments and the ordinary activity of each day can be an occasion of meeting Christ an enjoying His presence.

Inward separation from the world does not imply therefore disengagement from the things of this world but it does imply unlearning the love of this world’s pleasure, comforts, luxuries, honours,... It involves self-denial of some kind or other because it involves changing our hearts and thwarting to a certain
extent our natural desires, wishes and tastes. This is necessary because, although we can look abroad into this fair world, which God made ‘very good’, we must «mourn over the evil which Adam brought into it». The consequence of this is that it may imply, in certain cases, moving onward, in obedience to God’s Will, contrary to the world’s way, to what mankind may say. Nevertheless, it must be remembered that the mere possession of worldly goods is not necessarily an obstacle to holiness but may be an occasion for a clear, steadier and nobler faith because it is easier to set our hearts on religion when we have nothing else to engage them whereas to be surrounded with worldly goods and yet to be self-denying and love God supremely considering ourselves as stewards of God’s bounty is an even greater thing.

The Christian who is called to sanctify himself in the world had to task also of sanctifying this world in all things. Formally this can occur when a whole nation enters Christ’s Church and joins itself to the cause of God. However, what is more usual is that this task of sanctifying the world be carried out by the Christian in so far as he sanctifies himself and sanctifies that portion of the world over which he has power, whether it be his work, his place of work, his family, his riches. In most cases, this comprises a life not a great events, but rich in small ones, of routine duties, of happy obscurity and inward peace, of an orderly dispensing of good to others who come within their influence, morning and evening... Perfection —Newman affirms in 1856— «does not consist in any specially heroic deeds;... but it implies regularity, precision, facility, and perseverance in a given sphere of duties. He is perfect who does the duties of the day perfectly."


We have seen that Newman advocates «inward separation from the world» as the essential condition —almost as a definition— for holiness. For those whom God has called to sanctify themselves in the world and not out of it, this does not mean abandoning nor neglecting their temporal duties and occupations
but it does require a certain attitude towards them. Newman speaks of the «temporal calling» of the Christian who lives and works in the world, i.e. the duties and occupations related to his state of life, but he also gives a «vocational» meaning to them... do their duty in that state of life in which it has please God to call them. In the other words, his temporal activity acquires a divine meaning arising from the Divine call and he must now perform it with a sense of being called by God to do so.

Newman affirms —in a sermon of 1825— that temporal advantages —perhaps we can extend it to temporal realities in general— «must be instruments in our hands to promote the cause of Gospel truth». Their principal value, therefore, lies in their being used by the Christian as instrument or means in order to achieve a higher and nobler end the cause of the Gospel. In the first place, temporal realities —for the Christian— must be considered as means and should not be pursued as ends for themselves. But it is not sufficient to consider them simply as means since they can be used to obtain perverse ends or merely natural ones which depend not on the means themselves, which of course yield their natural effect —this can be considered their natural end— but on the will of the one who employs them. Therefore this end to which temporal realities are directed by the agent is vital in the consideration of their ultimate value. This end for the Christian —the cause of the Gospel— is, for sure, supernatural in character. Newman adds that it is this end which really imparts the true value to the means whose «real and intrinsic excellence is little indeed», in comparison with the value which they would attain as a consequence of the supernatural end to which they are directed. Newman is not denying the intrinsic value of temporal realities— good in themselves and, in some cases, valuable even for its own sake, but in themselves and by themselves, temporal realities are merely natural. The fundamental reason is that the end and the means belong to the natural order while the Gospel —the end— pertains to the supernatural order, and, of course, the comparison between them must be disproportionate, even abysmal.

It must always be borne in mind that Newman often takes a view of the world and its activity, of human society as it is
found in its present state in contrast with what it was in its original state of innocence before the fall of Adam. «Take the world as it is—he writes in 1838,—with its intelligence, its bustle, its feverish efforts, its works, its results, the ceaseless ebb and flow of the great tide of mind: view society, I mean, not in its adventitious evil, but in its essential characters, and what is all its intellectual energy but a fruit of the tree of the knowledge of good and evil, and though not sinful, yet, in fact, the consequence of sin? Consider its professions, trades, pursuits,...; trace them down to their simplest forms and first causes, and what is their parent, but the loss of original uprightness?»

Newman is not referring to the mere faculty of our reason which is a great gift from God but to the «particular exercises and developments» of our reason after the fall as we see them in the world when not influenced by grace. In other words, he is not considering the nature of human reason and of its fruits as willed by God in its original state nor in itself nor in its redeemed state after the fall nor as occasioned by the will of man in discordance with the Will of God—what he called «adventitious evil»—but as occasioned by the fall in itself. Much of what we see in the world—its splendours, triumphs, speculations, theories, dexterity, promptness, presence of mind, sagacity, shrewdness, powers of persuasion, talent for business,...—are actually developments of the human intellect not so much in itself or by its very nature but occasioned by the fall such that they in fact would not have been what they are now if not for sin and have no legitimate place except in a world of sickness and infirmity, in remedying the effects of the fall. Newman assures us that these developments of the intellect are not sinful in themselves—because sin implies an act of the will against the Will of God—and, in themselves, excellent, and often admirable, yet they often do subserve the purposes of sin. Thus he would say that «the more a man is educated, whether in theology of secular science, the holier he needs to be, if he would be saved».

In any case, this only one aspect of Newman’s thought and not the most decisive. «Whereas Adam was sentenced to labour as a punishment, Christ has by His coming cheerfully to be offered up to the Father in His name».

In 1839, he writes: «A great object of Christ’s coming was to subdue this world, to claim it as His own, to assert His rights as its Mater, to destroy the
usurped dominion of enemy, to show Himself to all men, and to take possessions. Historically, this has been confirmed in the first centuries of Christianity with the fall of the Roman empire. «The nation and kingdom that did not serve the Church perished. The empire was broken; the Church triumphed; and then the empire humbled itself. It fell down and worshipped the King of the new kingdom, and it was allowed to live. It rose from its ruins, Rome, that guilty Pagan city, lives to this day (though Babylon is destroyed), because it has become Christian. But God also counts on the co-operation and presence of the Christian in the world for this task of regenerating the world. For this reason, «we must not give up this visible world —Newman affirms in 1839—, as if it came of the evil one. It is our duty to change it into the kingdom of heaven. We must manifest the kingdom of heaven upon earth. The light of Divine truth must proceed from our hearts, and shine out upon every thing we are, and every thing we do. Newman does not tell us how far temporal realities and structures can be sanctified -perhaps because he considered that the primary mission of the Church was not so much to reform society as such but to save souls but what is that the degree of this sanctification and renewal is closely related to the personal sanctity of each Christian.» Let us but raise the level of religion in our hearts, and it will rise in the world. He who attempts to set up God's kingdom in his heart, furthers it in the world. In another place, he writes: «It is easy indeed, for the ruling powers to make a decree, and set religion on high, and extend its range, and herald its name; but they cannot plant it, they can but impose it. The Church alone can plant the Church... None but saintly men, mortified men, preachers of righteousness, and confessors of truth, can create a home for the truth in any land.»

One of the major effects of the original fall of man is the disorder which now exists among the different faculties of our nature. Newman explains in a sermon of 1856 that the human mind may be considered from two principal points of view: as intellectual and as moral. As intellectual, it apprehends truth; as moral, it apprehends duty. The perfection of the intellect is called ability and talent; the perfection of our moral nature is virtue. As a result of the fall —i.e. original sin—, we find that, as things are found in the world, the two are separated, and independent of
each other; that, where power of intellect is, there need not be virtue and that where right, and goodness, and moral greatness are, there need not be talent. It is not because our nature is essentially grace, which blended together all its faculties, and made them conspire into one whole, and act in common towards one end, so that the soul without grace cannot hold together; it falls to pieces; its elements strive with each other. Every one, when he comes to the age of discretion experiences the conflict among these separate powers in his own breast: appetite, passion, secular ambition, intellect, and conscience trying severally to get possession of him. Hence we find in fact that one man is dominated by passions or appetite, another by secular ambition,....

However, the fruit of this personal misfortune is not only seen in each individual person but also seen embodied on a grand scale in the world, in different sets of men, in large establishments and centres. What makes it worse is —observes Newman—, that these various faculties and powers of the human mind have so long been separated from each by itself, that it comes to be taken for granted that they cannot be united; and it is commonly thought, because some men follow duty, others pleasure, others glory, and others intellect, therefore that one of these things excludes the other; that duty cannot be pleasant, that virtue cannot be intellectual that goodness cannot be great, that conscientiousness cannot be heroic. Newman accepts this separation as a fact but denies its necessity. He grants that from the disorder and confusion into which the human mind has fallen, too often good men are not attractive, and bad men are; too often cleverness, or wit, or taste, or richness of fancy, or keenness of intellect, or depth of knowledge, or pleasantness and agreeableness, is on the side of error and no on the side of virtue. But Newman does not content himself with resigning himself to this fact. He sees that the object of the Holy See and the Catholic Church in setting up Universities is precisely to unite things which were in the beginning joined together by God, but have been put asunder by man.

Already in 1826, Newman has argued in his first University sermon that Christianity have in fact conferred a benefit —both intellectual as well as spiritual— on the world. The Christian possesses a moral character whose habits of mind are not contrary
to those very habits which are necessary for extending the sphere of human knowledge. Newman gives some examples of these habits of mind: to be in earnest, serious and sincere in seeking the truth, modesty, patience, caution, ... which although not exclusive to the Christian, have not been generally recognized «till a Christian philosopher forced it upon the attention of the world».

Christianity has also benefited the civil and political institutions of this world in various other ways: in the treatment of prisoners, in the laws for the poor, in condemning dueling, in the liberation of slaves...

On the other hand, liberal education knowledge of the world, secular training, good manners, ... i.e. all that which go to form and constitute what is familiarly meant by a «gentleman» or gentleman likeness also benefit the Christian. In the first place, they would exclude their contraries —habits of rusticity or oddness or affectation— thereby aiding the development of the saintly character in all its parts, concurring in it, encouraging and completing it, supplying from inferior principles and by secular instruments that refinement which ought to follow from Christian faith and love. Newman explains that a mind which has not been cultivated or «enlarged» through study, education, books and intercourse with society has a far greater tendency to misunderstandings, jealousies, irritation, resentment and contention than when the knowledge of the world has served to put things in their right perspective. In this way, the mind is not guarded from exaggeration and patient of differences of opinion and conduct but also capable of self-command, i.e. command over our powers, the intellect ruling the inferior faculties and ordering them. Newman, nevertheless, does not fail to clarify the non-essential character of these human «gentlemanly» virtues with respect to Christian perfection while insisting at the same time their proper role and necessity: they are not «necessarily Christian» — but they are Christian in a Christian. — When a Christian mind takes them up into itself they cease to be secular, they are sanctified by their possessor, and become the instruments of spiritual good.

Newman is full of this theme in his discourses on University Education prepared in 1852: «When the Church founds a University, she is not cherishing talent, genius or knowledge, for their own sake, but for the sake of her children, with a view to
their spiritual welfare and their religious influence and usefulness, with the object of training them to fill their respective posts in life better, and of making them more intelligent, capable, active members of society.\textsuperscript{256} The University, as it is conceived in the mind of Newman, is indeed a privileged place in order to cultivate the intellect. As a seat of universal learning\textsuperscript{257}, though each student cannot pursue every subject which is available to him or her, all of them will profit by interacting among those and under those who represent the whole circle: «An assemblage of learned men, zealous for their own sciences, and rivals of each other, are brought, by familiar intercourse and for the sake of intellectual peace, to adjust together the claims and relations of their respective subjects of investigation. They learn to respect, to consult, to aid each other. Thus is created a pure and clear atmosphere of thought, which the student also breathes, though in his own case he only pursues a few sciences out of the multitude»\textsuperscript{258}. In this way, «he apprehends the great outlines of knowledge, the principles on which it rests, the scale of its part, its lights and it shades, its great points and its little», all of which go to form a habit of mind characterized by «freedom, equitableness, calmness, moderation, and wisdom»\textsuperscript{259}. In another place, Newman calls this habit «a philosophical habit of mind»\textsuperscript{260}. Such a habit enables the intellect to reason well in all matters, to reach out towards truth, and to grasp it\textsuperscript{261}. This habit is acquired not merely by «the passive reception into the mind of a number of idea hitherto unknown to it» but by «the mind's energetic and simultaneous action upon and towards and among those new ideas,... reducing to order and meaning the matter of our acquirements»\textsuperscript{262}. Thus there must be a comparison of ideas one with another and a systematizing of them, not only of the new ideas as they come before the mind but together with the old ones which the mind already possessed previously in order to form a connected view of the whole.\textsuperscript{263}

Newman points out that the primary object of a University, taken in its essence, i.e. intellectual cultivation, before we view it as an instrument of the Church, is not moral, i.e. it does not attempt to—in fact, it cannot by itself—form men for sanctity but for this world. A University is a direct preparation for this world: «It is a place to fit men of the world for the world. We cannot possible keep them from plunging into the world, with all its
ways and principles and maxims, when their time comes; but we can prepare them against what is inevitable*, especially by giving them a rule «for discriminating ‘the precious from the vile’, beauty from sin, the truth from the sophistry of nature, what is innocent from what is poison». The role of the Church then is not to exclude this preparation but to perfect it, to remedy its imperfection, to purify its defects, repressing no element of our nature remedy its perfection, to purify its defects, repressing no element of our nature but cultivating the whole, without prohibiting truth of any kind but to see that no doctrines pass under the name of Truth except those which claim it rightfully.

Newman is not proposing two separate systems, one intellectual—the University—and one religious—the Church—, as if they are going at once side by side, by a sort of division of labour, and only accidentally brought together**. «It will not satisfy me—he writes in 1856—if religion is here, and science there, and young men converse with science all day, and lodge with religion in the evening,... if young men eat and drink and sleep in one place, and think in another: I want the same roof to contain both the intellectual and moral discipline. Devotion is not a sort of finish given to the sciences; nor is science a sort of feather in the cap, if I may so express myself, an ornament and set-off to devotion»**. Newman is proposing a unity of formation by which the Christian, especially the Christian who has received the call to sanctify himself or herself not out of but in the world**, is enabled to attain that pattern of evangelical perfection described by the Apostle St. Paul: «the Christian character in its most graceful from, and its most beautiful hues,... that charity which is patient and meek, humble and single-minded, disinterested, contented and persevering»**. In another place, Newman writes: «But there is another virtue distinct from charity, though closely connected with it,...the virtue of humanity, as it may be called, a virtue which comes of His supernatural grace, and is cultivated for His sake, though its object is human nature viewed in itself, in its intellect, its affections, and its history. And it is this virtue which I consider is so characteristic of St. Paul; and he himself often inculcates it in his Epistles, as when he enjoins bowels of mercy, benignity, kindness, gentleness, and the like**. In short, Newman advocates that the ideal Christian should be not only Christian nor only gentleman but the Christian gentleman**.
This is Newman’s ideal of Christian perfection in the world, which he dedicated his life, especially as an Oratorian priest, to promoting. As a faithful son of St. Philip Neri, Newman conceives what he considers to be the spirit and pastoral task of St. Philip: «[St. Philip] saw —he observes in 1852— the great an the gifted..., the high and the wise, the student and the artist, painting, and poetry, and sculpture, and music and architecture...: he saw heathen forms mounting then, and forming in the thick air: -all this he saw, and he perceived that the mischief was to be met, not with argument, not with science, not with protests and warnings, not by the recluse or the preacher, but by means of the great counter-fascination of purity an truth... Philip preferred, as he expressed it, tranquilly to cast in his net to gain them; he preferred to yield to the stream, to direct the current, which he could not stop, of science, literature, art, and fashion, and to sweeten and to sanctify what God had made very good and man had spoilt» 272.

C. Newman’s personal ideal of holiness; his Oratorian vocaction

Although Newman considers an important part of his pastoral mission as an Oratorian priest to promote Christian perfection among those who live and work in the world, his own particular vocation as an Oratorian priest presents certain characteristics which make it—the Oratorian vocation—a specific way of sanctity for him personally and for those who—like him—have also received the same calling.

In the first place, as a priest, Newman considers it as a way of holiness in which he is called to sanctify himself out of the world and not in it. He expresses this point in a sermon of 1836: «[The minister of Christ] is not called upon in the same sense in which others are to practise the duty. He is not called, as his people are, to the professions, the pursuits, and cares of this world; his work is heavenly... [He is] tried by the command to live out of the world...» 273. Already in an earlier sermon of 1834, Newman includes the minister of the Altar among those «who may be considered as called to the more favoured portion of
Mary»274, i.e. those who are free from the necessity of worldly business and duties275 in order to occupy themselves more directly with the things of the Lord, prayer and contemplation,... This does not mean, however, that they cannot occupy themselves with secular task276 except that—as a caution to be observed—«they do not so devote themselves to secular occupations as to forget that they are supremely dedicated to a life of religion»277.

The Oratorian vocation is a way of sanctify for priests but it is one specific way among many others so that it has certain peculiarities which distinguish it from those of other priests, whether secular or religious.

1. *A Way of Perfection distinct from the Religious Vocation: Community Living without Vows*

Newman defines the Congregation of the Oratory in his *Remarks on the Oratorian Vocation* of 1856 as «a community of secular priests, living together without vows, for the fulfilment of their ministry, under a rule and with privileges given them by the Holy See»278. Nevertheless, his ideal of an Oratorian priest has already been crystallized in the so-called «Santa Croce Papers» which he had prepared during his brief novitiate in 1847 at the Church of *Santa Croce in Gierusalemme* in Rome. The essence of the way of holiness of the Oratorian vocation may be summarized in the following fundamental idea: community living without vows279. By this, Newman wishes to express in the first place that the Congregation of the Oratory is not a religion, i.e. not a religious order, in the sense that the members of Congregation—in order to become members—do not make any profession of vows280, an element which is essential for a religious order. The remain as secular priests and externally they look like secular priests: there is no poverty, i.e. no external appearance of it, each has his own room; there are no fastings over and above what the Church prescribes for her ordinary faithful, nor other austerities (except the discipline)281. But they differ from the ordinary secular priest of Newman’s day in one essential aspect: they live in community282. It is this aspect which becomes the particular instrument of the particular perfection of the Oratorian because it implies yielding one’s will to that of the rest, i.e., to the will of
the community, considered as one body. Its members act as members: they do not act in an independent and isolated way, but in and for and by and from the body, as having no distinct interest and no private will. In this sense, the Oratory is similar to a religious order but this submission of personal will to the collective will of the community is not determined nor motivated by vows—as is the case of a religious order—but by love. Therefore, Newman would say that the Congregation is to have «the internal perfection of a religion», while «taking away externals, vow, rule, poverty, bodily mortifications and the like». «External mortification... is not the mark of an Oratorian, but internal», i.e. mortification of his private judgment, and his own will, the necessity of which arises out of the fact that he lives in a community, according to the Philippine maxim «Vita communis, mortificatio maxima». Even as an Anglican, Newman is not personally in favour of making vows or solemn promises, perhaps, because he is deeply conscious of the danger of promising without doing.

The Congregation is to be the home of the Oratorian. Newman comments in his third Chapter Address in 1848 that «it is remarkable then that the Oratorian Fathers should have gone out of their way to express the idea by the metaphorical word nido or nest, which is used by them almost technically». The members of the Congregation are bound together by that bond of love, which daily intercourse creates, and thereby all are to know the ways of each, and feel a reverence for «countenances of familiar friends». The practical consequence of this is that the Congregation must never be so large that the members do not know each other. In the fourth Chapter Address in the same year, Newman expands on the inward characteristics of the Oratory: «St. Philip then formed a community, yet without vows and almost without rules; and he aimed at doing this... by forming in his disciples a certain character instead». Instead of imposing laws on his disciples, St. Philip moulded them, as far as might be into living laws or, in the words of Scripture, to write the law on their hearts. «Here—Newman would affirm—, we have touched upon a distinction which separates the Oratory from all monarchism, early as well as late». The regulars—according to Newman—depend on and live almost entirely to their Rule whereas an Oratorian Congregation, although not without a
Rule, «is in its external aspect a Democracy»\textsuperscript{293}, i.e. Oratorian acts at his own discretion, according to an inner spirit more than an outward Rule. For an Oratorian then «his rules does little for him —his community life is not determined by the rule; it will not remain in its perfection by a mere observance of it. He is not able to trust himself to it by a blind obedience, but he must be taught that the well— conduct of the house depends on each as a first spring of action. (...) Each in his place must stand with his eyes about him, and work independently of others, though in cooperation with them. Each is to be bound to each by a personal attachment; each must throw himself into the minds of the rest, and try to understand them to consult for them, to take their hints, and to please them\textsuperscript{294}. This personal love towards individuals implies a certain passion or affection which cannot be obtained by mere willing or trying without going through a course of discipline, in order to obtain it, without much care and watchfulness, without observing many minute rules\textsuperscript{295}. Newman would elaborate on some of these rules of fraternal charity: every one in his place should not only do his own duty, but should try to support and cheer others in theirs with that delicacy, genialness and goodnature that they may feel it not an encroachment, but a real kindness; hiding as far as it is right the imperfections or deficiencies or mistakes of others, without exposing them into open view nor dwelling upon them in the mind but considering their strong point or amiable points of character so as to depend upon and make use of what is best in them, while supplying and assisting what might be better\textsuperscript{296}. Newman —full of a sense of reality— is well aware of the high demands and difficulty of living in community based on personal love and affection that he considers it a gift to be able to live with others\textsuperscript{297}, a gift which is the special mark of the Oratorian vocation: «Human affection, then, though the initiative principle, though the abiding support, of the Oratorian vocation, is after all not is life is a supernatural grace (...) Were there not a real vocation, the work of a divine influence, in the Oratory, its members would not keep together\textsuperscript{298}».

Another practical consequence of the idea of a home is that each Oratorian has his own rooms and his own furniture, without being luxurious but they should be such as to attach him to them. He is to have his things about him, his books and little
possessions. «In a word —Newman would says— he is to have what an Englishman expresses by the distinctive word *comfort*.» 299. This characteristic of the Oratorian’s private room is also manifested in every part of an Oratorian establishment: «The Church is to be handsome, the functions are to be performed with accuracy, and (if possible) with splendour, the music is to be attractive, the Sacristy is to be large and well furnished with vestments, the Refectory is in its way not to be inferior to the sacred buildings, and the table is to be abundant and respectable. Meanness, poverty, austerity, forlornness, sternness, are words unknown in an Oratorian House» 300. The spirit of the Oratorians is to reflect the «splendid and cheerful side of Catholicism» 301, «grave indeed and decorous, but with the manners and habits of a man of the world» 302.

Although fraternal charity is the bond between Oratorian and Oratorian, and the principle of unity and the life of the Congregation, Newman would add to it faith as its foundation: As faith in God is the ground of charity of God —Newman explains in the Chapter Address of 27 September 1848—, so faith in the Congregation is the ground of charity towards the Congregation and as we have no security that we shall continue to love God without true faith in Him, so there is no security that affection shall continue towards each other, if we do not start with a firm faith in the Congregation and in each other». 303 Faith is that indispensable beginning, which is indeed exercised continually, in order to arrive at charity.

2. *Distinction between Precepts and Counsels.*

In order to explain the position of the Oratorian vocation as a way of perfection —i.e, its members do aim at perfection—, yet distinct from the perfection proper to religious orders —i.e. they are not being under vows—, Newman makes a distinction between Precepts and Counsels.

Newman defines perfection as «the power or faculty of doing our duty exactly, naturally, and completely, whatever it is, in opposition to a performance which is partial, slovenly, languid, awkward, clumsy, and with effort» and concludes that «he is
perfect who does the duties of the day perfectly". In this definition, two aspects of perfection are contemplated: the material aspect or the sphere in which one attains to perfection, i.e. the what of perfection, and the formal aspect or the mode by which one attains it, i.e. the how of perfection. The material aspect of Christian perfection comprises essentially of duties which Newman considers as precepts: «precepts of the New Law», «a life of faith, hope and charity according to the calls of every day and every occupation». In this way, he distinguishes precepts from counsels, i.e. counsels are all that are not precepts. Christian perfection, therefore, consists, in substance, in the «exact performance of precept».

Newman then goes on to make an important consideration of the role of counsels. Although the substance of Christian perfection —of whatever type of Christian perfection, whether of laymen, priests, or regulars— does not include the observance of counsel, yet in order to achieve the exact performance of precept, some observance of counsel must be included, accidental to the substance of Christian perfection, but nevertheless of necessity: «He who attempts nothing more than his duty will be certain to fall short of it». Newman thinks it safe and plain to accept that the observance of all counsels is not necessary to perfection although it is not possible to specify in general which are not necessary since this depends on the particular case, i.e. the particular type of vocation of each one, nor does Newman tell us whether there are some specific counsels which are necessary to whatever kind of Christian perfection.

3. Perfection in the Ordinary.

Although Christian perfection is a great calling and a high ideal which involves the workings of God Himself in the soul of man, in practice, it does not consist ordinarily in great and heroic deeds on the part of man but in «the constant aim to go through the ordinary day's work well».

Newman is well aware of the danger of a deceitful hope, that of a «visionary» who would have great and fervent desires to serve God and to advance in holiness but who either has vague
ideas of what perfection really is or involves or who does not give a definite scope to his aspirations or chooses strange ways of accomplishing them instead of the practical tangible work of each day.\textsuperscript{314}

In a sermon of 1830, Newman the Anglican warns of this danger with respect to thinking that it is possible to make some great and important improvements in ideas on the subject of religion which in effect actually draws our attention from the consideration of improving ourselves and from using the day while it is given us.\textsuperscript{315} Newman’s advice then—in another sermon of the same year—is «to obey God’s will strictly in ordinary matters.»\textsuperscript{316}

Addressing his Oratorians in September 1856, Newman illustrates this practical rule to perfection with very concrete examples: «If you ask me what you are to do in order to be perfect, I say—first—Do not lie in bed beyond the due time of rising—give your first thoughts to God—make a good meditation—say or hear Mass and communicate with devotion—make a good thanksgiving—say carefully all the prayers which you are bound to say—say Office attentively, do the work of the day, whatever it is, diligently and for God—make a good visit to the Blessed Sacrament say the Angelus devoutly—eat and drink to God’s glory—say the Rosary well, be recollected—keep out bad thoughts. Make your evening meditation well—examine yourself duly. Go to be in good time, and you are already perfect.»\textsuperscript{317}

CONCLUSIONS

1. We hope that the results of this study have impressed gradually the reader as he progresses through the pages of our work. Nevertheless, we shall highlight those which we consider to be the central points of our thesis, which are accompanied necessarily by certain definite consequences implicit in the analyzed texts.

John Henry Newman is clearly a man of his time who has expounded a doctrine within the intellectual, religious and social context of the period in which he lived. At the same time, it is also clear that in many aspects, his doctrine transcended the think-
ing of his contemporaries. His profound originality of ideas coupled with a firm respect for the Tradition of the Church reveals one of the most important characteristics of Newman, and is therefore an attractive source of theological renovation in our time.

His doctrine on vocation is a clear example of his innovative yet reserved style.

2. Newman discovers in the richness of his interior world, lived always within the universe of the Church, the profound mystery of the whole plan of God for mankind and for each individual soul which is manifested in the uniqueness of the communication between the Creator and His creature, a communication which is characterized by the personal condition of both the Creator and each human being. The most important task of each one in this life is therefore to seek to know God’s Will for him or her and to fulfil it.

3. Newman’s understanding of the disclosure of Divine will to mankind is firmly rooted in the so-called «sacramental principle» or «principle of economy». God reveals His plan to us through a variety of means —Conscience, Sacred, Scripture, the world and external circumstances, Christ and the Church—, yet they are not necessarily contradictory in what they separately inform us a God’s will, but rather they complement each other, although there is a certain order and subordination among them.

4. Although the disclosure of the Divine will is directed to the world at large, it is primarily directed to the individual who has to appropriate it personally for himself. It is, therefore, not sufficient merely to assent to a form of words —notional assent— but it is necessary to make it a living reality in our lives - real assent. This distinction is the Newmanian basis for distinguishing the true and sincere Christian from the merely professing and hypocritical Christian, between the Christian and the man of the world or the natural man.

5. The powerful theme of obedience to the divine will is the surest way to gain true religious knowledge which includes a deeper realization of God’s call, and which is the result, as Newman would say, «not of mere chance reasoning or fancy, but of an improved heart».
6. Therefore, Christian perfection requires—as one of its principles—a religious submission to God’s Will. It is also a perfection of nature by grace which transcends all types of merely natural perfection.

7. Finally, Newman’s ideal of holiness in the world is founded on the principle of «inward separation from the world» which implies sanctifying oneself in the world, but without being of the world. He affirms the true value of temporal realities within a Christian vision which may be considered as that of «Christian humanism». His personal endeavour to holiness as an Oratorian is inspired to a large extent by this positive Christian vision.
1. PPS, VIII, 18. The italics are added, in order to highlight that—for Newman—the Divine call is the first act of God that is manifested in time, i.e. in history, with respect to His plan of salvation for each one of us. His foreknowledge and act of predestination are acts that transcend time and history.


6. LD, XX, 543.

7. «...and making me rest in the thought of two and two only absolute and luminously self-evident beings, myself and my Creator» (Apo. 18).

8. «I fell under the influences of a definite Creed, and received into my intellect impressions of dogma, which, through God's mercy have never been effaced or obscured» (Apo., 17) «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., 54).

9. Apo., 17. His conviction that he was «predestined to salvation» based on the Calvinist doctrine of «final perseverance», namely that «the regenerate cannot fall away», lasted until he was 21, «when it gradually faded away» (cf. Apo., 17-19).

10. Apo., 18.


12. AW, 29.


17. PPS, I, 43.

19. SSD, 325.
21. SSD, 327-328.
22. PPS, I, 204.
23. PPS, VIII, 24.
28. Cf. ECH, I, 41.
29. ECH, I, 42.
30. PPS, I, 304.
31. PPS, IV, 256-257.
33. Cf. PPS, I, 348
34. PPS, III, 295.
35. Cf. PPS, I, 121-122.
36. PPS, III, 5-6
38. PPS, IV, 35.
39. PPS, VIII, 24
40. «Let a person who trusts he is on the whole serving God acceptably, look back upon his past life, and he will find how critical were moments and acts, which at the time seemed the most indifferent: as for instance, the school he was sent to as a child, the occasion of his falling in with those persons who have most benefited him, the accidents which determined his calling or prospects whatever they were» (PPS, IV, 261).
41. Cf. PPS, VIII, 18.
43. Cf. SSD, 42 «It is said that when thoughts about a particular vocation first present themselves to the minds, they are to be repressed and dismissed, under the certainly that, if they are from God, they will return» (NO, 366). Cf. *Letter to Mrs. William Froude*, 9 April 1844, in Positio, I, 101.
44. PPS, VIII, 242.
45. SSD, 324
46. PPS, VIII, 24
47. Cf. PPS, VIII, 25
49. SSD, 361.
50. SSD, 365.
52. Cf. *Ibidem*.
55. Apo.,18.
56. Apo., 20
57. «This main Catholic doctrine of the warfare between the city of God and
the powers of darkness was also deeply impressed upon my mind
by...Law's 'Serious Call'» (Apo.,19).
58. PPS, VII, 29.
59. PPS, VII, 31.
60. Cf. B. DOLENC, «World* and the Christian Attitude to it according to the
ban University, Rome 1985, pp. 184-186.
62. «...the two main intellectual truths which it brought home to me, were the
same two, which I had learned from Butler, though recast in the creative
mind of my new master. The first of these was what may be called, in
a large sense of the word, the Sacramental system; that is, the doctrine
that material phenomena are both the types and the instruments of real things
unseen.». (Apo., 29).
63. «....Some portions of their teaching...came like music to my inward ear, as
if the response to ideas, which,...I had cherished so long. These were based
on the mystical or sacramental principle, and spoke of the various
Economies or Dispensations of the Eternal. I understood these passages to
mean that the exterior world, physical and historical, was but the
manifestation to our senses of realities greater than itself...». (Apo., 36).
64. PPS, VI, 247.
65. PPS, VII,33-34.
66. SSD, 105.
67. PPS, VII, 48.
68. PPS, III, 303.
69. Cf. PPS, VIII, 28.
70. Cf. PPS, VIII, 29.
73. Cf. PPS, VI, 248.
74. Cf. PPS, IV, 314.
75. Cf. PPS, VI, 250-252.
76. PPS, VI, 250.
77. PPS, VI, 261.
78. Cf. SSD, 292. In fact, the Divine call implies a serious moral obligation on
the part of the person called once he or she perceives that call (cf. J.F.
CROSBY, The Encounter of God and Man in Moral Obligation, in «The
79. There is nothing indifferent in our conduct, no part of it without its
duties, no room for trifling, lest we trifle with eternity» (PPS, III, 216).
82. Apo., 19.
84. PPS, III, 1-2. Cf. DMC, 6-7; J. R. GRIFFIN, The Oxford Movement: A Revi-
sion, Edinburgh 1984, pp. 32-34.
86. PPS, I, 12.
87. PPS, III, 217. Cf. DMC, 30; SVO, 10-11.
88. Cf. PPS, V, 158; DMC, 54-55; P. BOYCE, Holiness - the Purpose of Life, in
90. PPS, I, 121.
92. Cf. PPS, I, 111.122.
93. PPS, I, 111.
94. PPS, IV, 35.
95. DMC, 23-24.
96. Cf. PPS, VIII, 60; DMC, 34.
97. Cf. PPS, V, 45.
98. «Outward acts, done on principle, create inward habits» (PPS, I, 9).
100. «It was prompt obedience on St. Paul’s part which carried on the first act
of Divine grace into the second, which knit together the first mercy to the
second,...which led him from his call to his baptism» (PPS, VIII, 18).
101. PPS, VIII, 21.
102. LD, XIII, 266-267.
103. DMC, 234. Perhaps it would not be incorrect to say that thought and
reasonings and illumination may, in particular cases, be combined and
found in the same person as different moments in the process of arriving
at conviction.
104. Cf. DMC, 235. In this sense, as O. Chadwick observes, «the faith of the
simple is as certain as the faith of the educated» (O. CADWICK, Newman,
105. Cf. DMC, 236.
106. Sudden Conversions, PPS, VIII, Sermon 15.
108. Cf. PPS, VIII, 221-222.
109. PPS, VIII, 222-223.
110. PPS, VIII, 223.
111. PPS, VIII, 224.
112. «He is lost, because he has never really turned his heart to God» (DMC, 37).
113. PPS, VIII, 225.
114. PPS, VIII, 226.
115. PPS, VIII, 226.
116. PPS, VIII, 227.
117. B.DOULENC, «World» and the Christian Attitude to it according to the Ser-
University, Rome 1985, p. 205.
119. Cf. DMC, 54.
120. Cf. SSD, 64; US, 225.
121. Cf. DMC, 55.
122. PPS, VII, 149.
123. Cf. PPS, VII, 149.
124. PPS, IV, 296.
125. US, 298.
127. «[God] is leading forward His redeemed (...) to the one perfect knowledge and obedience of Christ; not, however, without their co-operation, but by means of calls which they are to obey, and which if they do not obey, they lose place, and fall behind in their heavenly course» (PPS, VIII, 27). Cf. NO, 300.
128. PPS, III, 82-83. Cf. PPS, I, 130; US, 166; PPS, IV, 115; V, 253. 321; NO, 272. 301; SVO, 89. 279. Newman's friend Edward Pusey, detects in his leaving the Anglican Church and joining the Catholic Church in 1845 one such manifestation of his fidelity to this «one doctrine»: «He has gone as a simple act of duty with no view for himself, placing himself entirely in God's hands.» (H. P. Liddon, Life of Edward Bouverie Pusey, Vol II, London 1893, p. 461).
129. PPS, III, 81.
130. Cf. PPS, I, 373; V, 182-184.
131. Cf. The New Works of the Gospel, PPS, V, Sermon 12; also PPS, V, 134-137. «If holiness be not merely the doing a certain number of good actions, but is an inward character which follows, under God's grace, from doing them, how far distant from that holiness are the multitude of men!» (PPS, I, 10).
132. PPS, III, 82. Cf. PPS, V, 239; SSD, 131.
133. PPS, VIII, 75. Cf. SSD, 131.
134. PPS, VIII, 75. Cf. PPS, V, 239; SSD, 131.
136. PPS, V, 331.
140. Temporal Advantages, PPS, VII, Sermon 5.
141. PPS, VII, 73.
142. The Philosophical Temper, First Enjoined by the Gospel, US, Sermon 1.
143. US, 13.
144. Cf. US, 40.
145. US, 40 «They are no guarantee for sanctity or even for conscientiousness, they may attach to the man of the world, to the profligate, the the heartless,... Taken by themselves they do but seem to be what they are not; they look virtue at a distance, but they are detected by close observers, and on the long run» (Idea, 110). Cf. Idea, 181.
146. US, 41.
147. US, 37.
148. US, 43.
149. Cf. US, 7; see also Evangelical Sanctity the Completion of Natural Virtue, preached March 6, 1831, US, Sermon 3.
150. Cf. US, 44.
151. The Church Visible and Invisible, PPS, III, Sermon 16.
152. PPS, III, 230.
153. Cf. PPS, V, 178; VII, 113; V, 141; SVO, 6.
154. PPS, IV, 161. «The object which He contemplates, which He loves in the Church, is not human nature simply, but human nature illuminated and renovated by His own supernatural power» (SVO, 57-58). Cf. SVO, 274-275.
155. PPS, III, 40. «Left to itself, human nature tends to death, and utter apostasy from God, however plausible it may look externally» (SSD, 108). Cf. Idea, 112.
156. PPS, V, 314. Cf. DMC, 50.
157. DMC, 153.
158. DMC, 154.
159. NO, 190 «All virtue and goodness tend to make men powerful in this world» (SSD, 245). Cf. SVO, 117.
160. «Men we remain, but not mere men, but gifted with a measure of all those perfections which Christ has in fulness, partaking each in his own degree of His Divine Nature so fully, that the only reason (so to peak) why His saints are not really like Him, is that is impossible -that He is the Creator, and they His creatures» (PPS, VIII, 253). Cf. PPS, I, 265; US, 48; PPS, II, 274-275; NO, 221; DMC, 48-49. 152, Idea, 155; NO, 276; SVO, 95.
161. PPS, VIII, 253.
162. DMC, 72.
163. DMC, 72.
164. Cf. DMC, 68. 72; PPS, V, 274.
165. PPS, VIII, 227. Cf. PPS, V, 274; DMC, 71; SVO, 92.114.
166. US, 166. Cf. NO, 189-190.
167. PPS, V, 305. Cf. SSD, 202-203. 398; NO, 189
169. SVO, 91-92. «They lived in a world of their own, uniform, serene, biding; in visions of peace, in communion with heaven, in anticipation of glory; and, if they spoke to the world without, as preachers or as confessors, they spoke as from some sacred shrine, not mixing with men while they addressed them, as 'a voice crying in the wilderness' or 'in the Spirit on the Lord's Days'» (DMC, 66).
170. SVO, 92.
171. Cf. DMC, 63; SVO, 92.
172. PPS, VII, 16 Cf. PPS, III, 258-259; II, 228; VI, 305. 287; SSD, 281-282. 131-132.
173. SVO, 6.
174. US, 47.
175. US, 48, J. H. Walgrave proposes the idea of polarity to explain further this balanced integration, an idea which he says was the fruit of the golden age of German thought and literature—from the second part of the eighteenth to the first part of the nineteenth century—and which the English Coleridge adopted as one of his central idea (cf. J. H. WALGRAVE, A Psychological Portait of Newman, in «John Henry Newman: Theologian and Cardinal», Symposium, 9-12 October 1979, Pontificia Universitas Urbani­iana, Rome-Brescia 1981, p. 158).
178. Cf. PPS, I, 303.
180. Cf. PPS, V, 71. Aubrey de Vere a friend and contemporary of Newman, is one of the first to recognize this harmonious balance manifested in Newman’s own personality (cf. Recollections of Aubrey de Vere, New York-London 1897, pp. 278-281). V.F. Blehl expresses it quite adequately in the following manner: heroic action and the contemplative mind, love of friends and love of solitude, the courage of a soldier with the tenderness of a woman, a logical mind combined with tremendous intuition and a vivid imagination, a person who was not afraid to take the journey into the depths of his own soul protected from egocentrism by his love and interest in other and his spirit of self-sacrifice (Positio, I, 411).
181. PSS, V, 76 Cf. DMC, 62-63; SVO, 7-8.
183. PPS, I, 7.
185. Cf. SSD, 237-238. 278; SVO, 49. 284; In the World, but not of the World, SVO, Sermon 14. Newman admits that some—by vocation—are called to give up all for the sake of the kingdom of heaven, such as the monks and the religious (Cf. PPS, VIII, 158; SSD, 124. 290-292). Nevertheless, he personally seems not to advocate a «strict outward separation from the world» because he feels that it tends to lead to a formal religion (Cf. US, 39).
187. Cf. PPS, VII, 64. «We naturally love the world, and innocently; it is before us, and meets our eyes and hands first» (PPS, VII, 93).
188. Cf. PPS, IV, 326-327.
189. PPS, VII, 73.
190. «In certain cases God calls upon us not so much to put them [temporal advantages] away as to put away our old natures, and make us new hearts and new spirits, wherewith to receive them» (PPS, VII, 71). Cf. PPS, VIII, 157-158; IV, 162.
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191. Cf. PPS, VII, 72-73. 93; I, 21-22; IV, 216. 221; V, 48; DMC, 112.

192. PPS, VII, 62.

193. Cf. PPS, VII, 72; III, 14; I, 113; II, 349-350; IV, 222; VIII, 161; IV, 325-326; SSD, 248. «It is a part of Christian caution to see that our engagements do not become pursuits. Engagements are our portion, but pursuits are for the most part of our own choosing. We may be engaged in worldly business, without pursuing worldly objects» (PPS, II, 352-353).

194. Cf. PPS, I, 265; III, 211-212. «When it is a person’s duty to remain in his worldly calling, while in it he is to glorify God, not out of it, but in it, and by means of it, according to the Apostle’s direction, ‘not slothful in business, fervent in spirit, serving the Lord’ (PPS, VIII, 158). «I am not calling on you to go out of the world, or to abandon your duties in the world, but to redeem the time» (PPS, VI, 220).

195. PPS, IV, 219. Cf. PPS, IV, 166; SSD, 252. 279

196. Cf. PPS, VI, 214. To be in the world, but not of the world, is «to hold communion with what we see there, while we seek Him who is invisible» (PPS, V, 272). Cf. PPS, VI, 93.

197. «To look like other men, to be busy like other men, to be passed over in the crowd of men, or even to be scorned or oppressed, as other men may be,...» (PPS, VI, 214). Cf. PPS, IV, 243; V, 295; VI, 268.

198. PPS, VI, 214. Cf. PPS, IV, 243; 268.

199. PPS, VIII, 154. «We attain to heaven by using this world will, though it is to pass away; we perfect our nature not be undoing it, but by adding to it what is more than nature, and directing it towards aims higher than its own» (Idea, 112).


201. Cf. PPS, VI, 268; SVO, 275. «While that we are still on earth, and our duties in this world, let us never forget that, while our love must be silent, our faith must be vigorous and lively. Let us never forget that in proportion as our love is ‘rooted and grounded’ in the next world, our faith must branch forth like a fruitful tree into this» (PPS, IV, 341).

202. SSD, 245.


204. PPS, VII, 62.


207. Cf. PPS, VI, 253.

208. PPS, VIII, 155.

209. PPS, VIII, 155.


211. PPS, VIII, 161.

212. PPS, VIII, 165.


214. Cf. PPS, VII, 86.

215. PPS, V, 272.

216. Cf. PPS, I, 22.

218. Cf. SSD, 109; PPS, VI, 305.
219. «Let us but raise the level of religion in our hearts, and it will raise in
the world. He who attempts to set us God's kingdom in his heart, furthers
it in the world» (SSD, 134)
220. Cf. SSD, 109-110. J. Morales considers this as an aspect which distinguishes
Newman from some other authors of his as well as of our time: he did
not think that a confessional state should necessarily be the best way of
impregnating a society with the public values of the Gospel although he
did not, on the other hand, underestimate the importance that the correct
religion be found massively present in a specific society or nation (cf. J.
MORALES, Religión, Hombre, Historia: Estudios Newmanianos, Pamplona
221. SVO, 246.
222. NO, 316. Cf. NO, 300.
223. «In certain cases God calls upon us not so much to put them [temporal
advantages] away as to put away our old natures, and make us new hearts
and new spirits, wherewith to receive them» (PPS, VII, 71).
224. Cf. PPS, VII, 87; III, 311.
225. PPS, VIII, 158. Italics added.
226. PPS, VII, 72.
227. Cf. also PPS, VIII, 154; NO, 190-191; SVO, 29.
228. Cf. PPS, VII, 72; II, 348.
229. «All God’s gifts are perverted by man; heath, strength, intellectual power,
are all turned by sinners to bad purposes, yet they are not evil in
themselves: therefore an acquaintance with the elegant arts may be a gift
and a good, and intended to be an instrument of God's glory, though
numbers who have it are rendered thereby indolent, luxurious, and feeble-
minded» (PPS, II, 369-279), Cf. SVO, 304.
230. PPS, VII, 72.
231. Cf. PPS, II, 370.
232. «...we are satisfying a direct need of our nature in its very acquisition [of
knowledge]; and whereas our nature, unlike that of the inferior creation,
does not at once reach its perfection, but depends, in order to it, on a
number of external aids and appliances, Knowledge, as one of the principal
of these, is valuable for what its very presence in us does for us after the
manner of a habit, even though it be turned to no further account, nor
subserve any direct end» (Idea, 97-98).
234. PPS, V, 113.
235. PPS, V, 114.
236. Cf. PPS, V, 113-114.
238. PPS, VIII, 170.
239. PPS, VI, 283.
240. SSD, 251.«The heavenly influence which He has given us is as intimately
present, and as penetrating —as catholic— in an individual heart as it is in
the world at large» (SSD, 131).
241. PPS, VI, 304-305.
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243. SSD, 134.
244. PPS, VI, 278.
245. Cf. SVO, 5-7
246. SVO, 7-8.
247. Cf. SVO, 8.
248. Cf. SVO, 12-13. Pope John Paul II observes that this is an area of Newman's thought which deserves special attention in the contemporary cultural climate, with particular reference to Europe: 'I refer to the unity which he advocated between theology and science, between the world of faith and the world of reason. He proposed that learning should not lack unity, but be rooted in a total view' ([JOHN PAUL II, Cardinal Newman: Lover of Truth, Discourse to the participants of the Symposium commemorating the Centenary of the death of Cardinal Newman, 27 April 1990, Rome, in «L'Osservatore Romano» 130/98 (28 April 1990) 4).
249. The Philosophical Temper, First Enjoined by the Gospel, US, Sermon 1.
252. Cf. SSD, 252.
253. Cf. NO, 190.
254. Cf. NO, 210; Idea, 10.
256. Idea, 7.
257. «It is a great point then to enlarge the range of studies which a University professes, even for the sake of the students» (Idea, 95).
259. Idea, 96.
262. Idea, 120.
266. Cf. SVO, 13.
268. Cf. PPS, VIII, 158.
270. SVO, 109.
271. «I want the intellectual layman to be religious, and the devout ecclesiastic to be intellectual» (SVO, 13).
273. PPS, VIII, 170-171.
274. PPS, III, 322.
276. Cf. NO, 344-345.
277. NO, 345.
278. NO, 314. Cf. NO, 299-300.
279. Cf. NO, 192. 332.
280. Cf. NO, 397. See also NO, 300. 314.
281. Cf. NO, 398-399.
282. Cf. NO, 333.
284. Cf. NO, 137, 222. 302.
285. NO, 399.
286. NO, 403. Cf. NO, 448. 334.
287. Cf. SSD, 46-47.
288. Cf. PPS, I, 166.
289. NO, 192.
290. Cf. also NO, 387.
291. NO, 206.
292. NO, 206-207.
293. NO, 208.
294. NO, 209. Cf. NO, 445.
295. Cf. NO, 223. «The carità, which we are taught is to be to us instead of vows, is not a mere supernatural grace, else it would not have for its object one Christian more than another but the sort of mixed or twofold love which St. Paul, for instance, felt for his converts, whom he loved not simply as the regenerate sons of God, but as having certain associations with his own history» (NO, 302). Cf. NO, 448.
296. Cf. NO, 223-224.
297. «Not every holy soul, not every good secular priest, can live in community. Perhaps very few men can do so» (NO, 334).
298. NO, 336.
299. NO, 192.
300. NO, 192. Cf. NO, 330-331.
303. NO, 229. Cf. NO, 375.
304. NO, 316. Cf. NO, 300. 360.
305. NO, 300. Cf. PPS, VIII, 24; SSD, 291-292; Idea, 175.
306. NO, 316.
307. NO, 316. «No one can fulfil the precepts perfects who aims at nothing more, and that without that courage and generosity of obedience, which counsels imply, we shall not be exact or complete even in those things which are directly required of us» (NO, 300). Cf. NO, 300. 317.
308. E. G. In the case of the Oratorian vocation, see NO, 345.
310. He does seem to allude to the necessity of the three evangelical counsels (cf. NO, 300), but this is only an isolated reference and the general tone of Newman’s thinking seems to indicate that they are only peculiar to the perfection of regulars (cf. NO, 331).
312. Cf. NO, 300. 316. «Not all have the opportunity of heroic acts, sufferings» (NO, 360). See also PPS, I, 67; III, 210.

313. NO, 235. Cf. NO, 359-360. «God gives His Holy Spirit to us silently; and the silent duties of every day (it may be humbly hoped) are blest to the sufficient sanctification of thousands»(PPS, II, 136.). «To get up day after day to the same employments, and to feel happy in them, is the great lesson of the Gospel» (PPS, II, 351).

314. Cf. NO, 235. 360; PPS, II, 374.


316. PPS, I, 242.

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