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THE NOTION OF «WORLD»
IN NEWMAN

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INTRODUCTION

We are celebrating this year the centennial of the death of John Henry Cardinal Newman. In these past one hundred years, many persons have devoted themselves to studying, applying, and disseminating his works and ideas. They have concluded unanimously that he is one of the greatest thinkers and writers of the 19th century. Furthermore, they have recognized his great and abundant contributions in many fields of learning and, in particular, in that of theology. Thus, we are fortunate and honored to have realized this study on an aspect of his thinking, and it is our wish to be able to contribute in making men know and understand his works.

The aim of our study is to determine and analyze Newman’s notion of the world and his thoughts on topics related to this notion. We shall devote our attention, in particular, to his consequent ideas on the vocation and sanctity of the Christian. Up to this date few works have been written on this topic, and only one has made a detailed analysis of the entirety of Newman’s writings with regard to it. Therefore, there is still much left for us to add.

The concept of the world is an important topic in Newman’s thinking. On one hand, it can be found to lie beneath his views on many subjects. Some go so far as to say that «the key to all that Newman wrote was his realization of the world for what it is.» Indeed, it is possible to discuss a large part of Newman’s doctrine from the point of view of the notion of the world. Thus, in our study, we shall touch on a wide variety of topics to which Newman has dedicated his thoughts, such as liberalism, science, university education, and the spiritual life.

On the other hand, Newman dealt widely on the subject of the world itself. We find that he refers to it directly or indirectly in a great number of sermons, discourses, and essays. He shows a deep concern for answering men’s questions about the proper attitude with respect to the world and the things of the world.
A particular example of this concern is found in the following passage from one of his sermons:

Ten thousand things come before us one after another in the course of life, and what are we to think of them? what colour are we to give them? Are we to look at all things in a gay and mirthful way? or in a melancholy way? in a desponding or a hopeful way? Are we to make light of life altogether, or to treat the whole subject seriously? Are we to make greatest things of little consequence, or least things of great consequence? Are we to keep in mind what is past and gone, or are we [to] look on to the future, or are we to be absorbed in what is present? How are we to look at things? this is the question which all persons of observation ask themselves, and answer each in his own way.³

Indeed, a Christian who wants to live in accordance with the Gospel will ask himself these questions. Furthermore, if he is familiar with the warnings of the Gospel regarding the world, he will ask himself if he should separate himself from them, or if it is licit to seek the goods of this world and enjoy its pleasures. He will ask himself if his daily work has any real importance, considering that the most important thing is to gain Heaven, and that prayer and contemplation are higher duties. Moreover, do the efforts to make this world better or more just have any value, since this world will be annihilated at the last day? We shall seek Newman’s answers to these and other questions as we go along with our discussion.

For our study, we shall draw out from both his Anglican and Catholic writings. His sermons constitute the most important source, being the most frequent place where Newman deals with our subject. Nevertheless, we shall also look into his discourses, essays, and letters, since a number of them also reflect his thoughts on the subject. For example, his discourses in the Idea of a University contain references to the relation between university education and the Christian’s life in the world.

In the first chapter, keeping in mind the characteristics of the world given in our essays previous chapters of ours essay, we shall see what Newman says on the attitude the Christian should
take with regard to the world and how he should act in it. This chapter will include Newman’s view of the meaning and purpose of man’s life in this world, and the proper attitudes with respect to temporal pursuits and goods.

The second chapter has as its ulterior aim to see Newman’s view on whether Christians have the role of influencing society. To achieve this, we shall consider first his view on the relations between the Church and the world, and, in particular, on the Church’s influence on the world. We shall then see the task of Christians in society, in relation to the Church’s mission with respect to the latter.

Finally, we should like to take advantage of this opportunity to thank D. José Morales for guiding us in this work, for lending us books and materials, and for introducing us to the marvellous treasure contained in the life and writings of Newman.
1. We are referring here to the work of B. Dolenc, «'World' and the Christian Attitude to it according to the Sermons of John Henry Card. Newman» (Ph. diss., Pontifical Urban University, Rome, 1985).


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ABBREVIATIONS*


Campaign My Campaign in Ireland, Part I (printed for private circulation only). Aberdeen, 1896.


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* The dates within parentheses are the original dates of publication.
CHAPTER I: THE LIFE OF THE CHRISTIAN IN THE WORLD

In this chapter we shall answer the question, How should the Christian live in the world? How should he react to the knowledge that the world is an enemy? Should he live apart from the world or should he grapple with it? We shall also have to talk about the attitudes proper to a Christian with respect to the use and enjoyment of the world's goods, and the undertaking of pursuits and professions. However, before dealing with these topics, we shall talk about some fundamental parts of Newman's doctrine that serve as important points of reference in his view of the proper attitude of the Christian with respect to the world. These parts refer to man's relation with the unseen world.

A. THE TEMPORAL VOCATION OF MAN

Considering Newman's view of the world as the enemy of our souls, and as insufficient for our happiness, and considering that he demands that we must aim above all for the next world, which is the really important world; considering all this, we now ask ourselves, Should we stay in the world? That is, should we involve ourselves with the pursuits and affairs of the world? Furthermore, does the life in this world have any importance? We shall now proceed to answer these questions, starting with the last one, which is the most fundamental question.

1. The Importance of This Life

«The Greatness and Littleness of Human Life» is the title of one of Newman's sermons, and can might as well serve as a sum-
mary of his teaching on the importance of the life in this world. This life is, at the same time, «great and little, and we rightly condemn it while we exalt its importance.»

This world is great for several reasons: «It is precious as revealing to us, amid shadows and figures, the existence and attributes of Almighty God and His elect people: it is precious, because it enables us to hold intercourse with immortal souls who are on their trial as we are. It is momentous, as being the scene and means of our trial.» In other words, the world is important, because it reveals to us the invisible world, and because in it we prepare ourselves for Heaven.

The world, then, is important but not in itself, but because of its relation to the other world. As we explained before, Newman considers the world as hiding and revealing the invisible world at the same time.

He explains it in still another way: this life seems to be too short for man who was created for immortality and is endowed with marvellous intellectual and moral gifts. «The very greatness of our powers makes this life look pitiful; the very pitifulness of this life forces on our thoughts to another; and the prospect of another gives a dignity and value to this life which promises it.»

Accordingly, «to the 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.» The importance of the world lies in its being the place where we prove ourselves worthy of Heaven. We must thus use well our short stay here in purifying ourselves and serving God; «you will be among those unwilling serious ones then, if you are mad enough to be gay and careless now; if you are mad enough to laugh, jest, and scoff your poor moment now on earth, which is short enough to prepare for eternity in, without your making it shorter by wasting your youth in sin.»

If we consider the prize which awaits us we shall willingly deny ourselves in order to follow God’s will and bear the sufferings which this life brings with it. We shall consider all this as «an easy trial,... a cheap price for eternal glory»; life is «contemptible in itself, yet in its effects invaluable... a small seed of easy purchase, germinating and ripening into bliss everlasting.»
In accordance with this view, we must consider that our life is «scarcely more than an accident of our being —that it is no part of ourselves, who are immortal; that we are immortal spirits, independent of time and space.»

We can describe it as «a sort of outward stage, on which we act for a time, and which is only sufficient and intended to answer the purpose of trying whether we will serve God or no.»

We can also compare it to a game, in which we are players; or to a «sort of dream, as detached and as different from our real eternal existence, as a dream differs from waking; a serious dream, indeed, as affording a means of judging us, yet in itself a kind of shadow without substance, a scene set before us, in which we seem to be, and in which it is our duty to act just as if all we saw had a truth and reality, because all that meets us influences us and our destiny.»

Moreover, we see that, in this view, all men are equal; each one is a candidate to immortality on the same footing as anyone else. Wealth, power, honor, and rank do not have any weight; before God, what matters is the state of the soul. «We may be poor or rich, young or old, honored or slighted, and it ought to affect us no more, neither to elate us nor depress us, than if we were actors in a play, who know that the characters they represent are not their own, and that though they may appear to be superior one to another, to be kings or to be peasants, they are in reality all on a level.»

We must then be humble and not consider as valuable the goods prized by the world. «The more we realize this view of things, the more will the accidental distinction of nature or fortune 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 life everlasting.»

Recapitulating a bit, we see that Newman gives importance to this world, but a relative one. It is an importance entirely relative to the next world; this world reveals the latter, and is a scene of probation for it. Here, we are led to ask, Is the world then limited to being a stage, which will pass away, «scarcely more than an accident of our beings»? A passage from one of Newman’s Catholic writings seems to add more to this concept of the world’s impor-
tance: «We attain to heaven by using this world well, though it is to pass away.»¹³ Here, he seems to say, «The world is a stage, but it is something more: it is also a means, an instrument, for attaining Heaven.»

2. The Necessity of Good Works

Before considering the significance of temporal pursuits, we shall consider a topic which is closely linked to it in Newman’s preaching: the duty of doing good works. Many of his Anglican sermons, from the earliest ones to the latest, teach the necessity of good works or works of obedience (these are used as equivalent expressions).

Newman rejects expressly the Protestant doctrine which denies the necessity of good works for salvation. In his sermons, he argues against this doctrine in general and also against certain currents of Protestantism that preach the same thing, using different arguments.

One of these doctrinal currents, widespread at the time among the Evangelicals, teaches that the principal aim of Christians should be «the direct creation, in their minds, of faith and spiritual mindedness.»¹⁴ This is supposed to be achieved by fostering religious thoughts and feelings in oneself, and by a constant self-contemplation that aims to ascertain the existence of a spiritual state of mind. This is an offshoot of the doctrine of the Sola Fides, which gives primary importance to justification by faith to the detriment, or disparagement, of the other truths of the Gospel. One of the truths denied is the necessity of striving for good works.

Newman agrees with the proponents of the above teaching in the indispensability of having a spiritual mind in order to be saved. The new creature of God must be holy; he must possess a spiritual frame and temper of mind. If not, he cannot enter Heaven, for he could not bear Heaven: «Heaven would be hell to an irreligious mind.»¹⁵ However, Newman disagrees with them with regard to the relation of good works with such a state of mind. For him, good works are necessary for it: «If a certain character of mind, a certain state of the heart and affections, be necessary for entering heaven, our actions will avail for our salvation, chiefly as they tend to produce or evidence this frame of mind.»¹⁶ He affirms that «a spiritual frame of mind has no ex-
istence except in attempt and profession. True spiritual-mindedness is unseen by man, like the soul itself, of which it is a quality, and as the soul is known by its operations, so it is known by its fruits." Therefore, «deeds of obedience are an intelligible evidence, nay, the sole evidence possible, and, on the whole, a satisfactory evidence of the reality of our faith.» This is so because good works are «the concomitant development and evidence, and instrumental cause, as well as the subsequent result of faith.» In other words, «good actions are the fruits of faith, and assure us that we are Christ’s; they comfort us as an evidence of the Spirit working in us.»

In the Sermon «The Work of the Christian», Newman declares again the necessity of good works, in opposition to those who say that the Gospel has freed man from the works required by the Law of the Old Testament. «These teachers» claim that «works were only required under the Law, and grace comes instead under the Gospel.» The true doctrine, however, is different; it teaches «that the Law enjoined works, and the grace of the Gospel fulfills them; the Law commanded, but gave no power; the Gospel bestows the power. Thus the Gospel is the counterpart of the Law.» In other words, the Gospel preaches the necessity of good works; «it gave grace in order that it might enjoin a work.»

In short, Newman affirms that it is the Christian’s duty to do good works. God does not dispense him from His Law, but rather gives him the Holy Spirit and His graces to renew him and thus enable him to fulfill that Law. By doing deeds of obedience with the aid of grace, he manifests and strengthens his faith, and works for his salvation. Only by acting in this way can he attain the next world. Thus, for Newman, «the whole duty of man» can be summarized in having «an orthodox faith and an obedient life.» We see, then, that the Christian’s life in the world is active, and, as we shall see presently, his activities gain a lot of importance.

3. Stay in the World

We shall see in this subsection that Newman affirms that we must stay in the world —that we must remain with the pursuits and affairs of this world. In spite of the dangers which they potentially present, and in spite of the fact that we must strive,
above all, to deal with the invisible world and prepare ourselves for it, we must involve ourselves with temporal activities.

*Good Works and Ordinary, Everyday Duties*

One first consideration we can make flows directly from the two previous subsections. Newman maintains that the life in this world is a preparation, a scene of probation, for the next world, and that to qualify ourselves for the next life, we must realize good works. What we shall point out now is that, for him, the realization of good works is concretized in the fulfillment of the ordinary duties of every day, and these duties involve the realization of our pursuits, tasks, and work.

He affirms that "it is absurd that the affairs of this world should not at all engage his attention. If so, this world is not a preparation for another." He is referring here to the clergyman, but this affirmation is even more valid for the layman. We prepare ourselves for Heaven by participating actively in the affairs of this world.

We can see in many of Newman’s sermons how he relates the fulfillment of our duties with the duty of doing good works. He frequently preaches that we obey God—we do works of obedience—by doing our ordinary, everyday duties. He says, for example: «Aim at obeying God, in a things, little as well as great; do the duties of our calling which lie before us, day by day; and ‘take no thought for the morrow, for sufficient unto the day is the evil thereof’ [Mt. 6:34].» In another place, he says: «‘Wait on the Lord’ this is the rule; ‘keep His way’», this is the manner of waiting. Go about your duty; mind little things as well as great.»

When he rejects the error of those who «measure their advance in faith and holiness... by the warmth and energy of their religious feelings», he affirms that they must rather measure it «by their power of obeying God in practice, mastering their wills, and becoming more exact in their daily duties.» Likewise, we shall grow in faith, «we shall gain light as to general doctrines, by embodying them in those particular instances in which they become ordinary duties.»
In the same sense Newman declares that «this world is to be a world of practice and labour.» It is true that «God reveals to us glimpses of the Third Heaven for our comfort», but we must not make them our end but prepare ourselves for «the future enjoyment of the fullness of them,» by practicing and working.

Don't Leave the World

We must, then, fulfill our duties in the world. Newman affirms this and rejects erroneous reasons for leaving the world. One of these errors is that which claims that our duty of placing the unseen world above everything, and contemplating it, and being detached from this world, leads us to «a positive separation from active and social duties.» The error does not lie in thinking of the next world —it is, in fact, a duty to do so— but in the «manner of thinking of it.» It is not true contemplation, «but some counterfeit, which makes us dream away our time, or become habitually indolent, or which withdraws us from our existing duties, or unsettles us.» We must renounce the world and become spiritually-minded, but it is wrong to think that we do so when we «lose taste and patience for the businesses of this life.» Detachment from the world is not to shut one’s eyes and to sit down doing nothing. Those who fall in this error «neglect those active duties which are, in fact, incumbent on them, and... dwell upon the thought of God’s glory, till they forget to act to His glory.»

They forget that «the employments of this world, though 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.» We must fulfill both our duties: to live for the next world, and to realize our duties in this one; «to contemplate the life to come, yet to act in this.» Viewed in another way, we must strive «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.’

God Calls Us to Our Temporal Activities

The most important thing for the Christian is to discern God's will and follow it. If God calls him to abandon the world,
that will be his duty. If not, he is bound to serve God in his temporal employments. Nevertheless, what we would like to point out now is that, for Newman, the duty of Christians in general is to glorify God in the world, in their work and pursuits.

We shall start with his Anglican writings. In one of them, he declares that «Christianity is a religion for the world.» 

J. Morales comments: «If Christianity is for this world... one can and must say that the Christian has not only an eternal vocation and destiny, but also a temporal vocation, that is to say, an earthly activity entrusted to him which he must perform with a sense of being called by God to do so.»

Effectively, in one form or another, Newman preaches that God calls us to a certain way of life and asks us to do our duties in it. He frequently repeats: «let us do our duty in that state of life to which God has called us.» Accordingly, he frequently uses the term calling or temporal calling, as can be seen in many of the passages we have quoted above. One must abide in his calling, and in it he must serve God; «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.’ The Lord Jesus Christ our Saviour is best served, and with the most fervent spirit, when men are not slothful in business, but do their duty in that state of life in which it has pleased God to call them.»

In this context, Newman distinguishes between worldly and heavenly ambition. Worldly ambition leads us to be discontented with our lot of life in an unchristian manner. Heavenly ambition, on the other hand, «prompts us to soar above the vulgar and ordinary motives and tastes of the world, the while we abide in our calling.»

In acting this way, the Christian imitates Christ. «He will recollect our Saviour’s life. Christ was brought up to a humble trade. When he labours in his own, he will think of his Lord and Master in His. He will recollect that Christ went down to Nazareth and was subject to His parents, that He walked long journeys, that He bore the sun’s heat and the storm, and had not where to lay His head.» The Apostles, likewise, «had various employments of this world before their calling; St. Andrew and St. Peter fishers, St. Matthew a tax-gatherer, and St. Paul, even after his calling, still
a tent-maker.» Newman declares that «their calling was heavenly, but their work was earthly; they were in labour and trouble till the last.»

Therefore, Christians are outwardly the same as other men in society, since Christianity does not remove them from their professions and pursuits. Christianity is a religion for the world —«for the busy and influential, for the rich and powerful, as well as for the poor. A writer of the age of Justin Martyr expresses this clearly and elegantly:— ‘Christians differ not,’ he says, ‘from other men, in country, or language, or customs. They do not live in any certain cities, or employ any particular dialect, or cultivate peculiar habits of life. They dwell in cities, Greek and barbarian, each where he finds himself placed’.»

Inwardly, they are different in that they live an intimate dealing with God and the unseen world, but outwardly, their activities are the same. They remain in the same temporal state as before their conversion.

Here, we see that, for Newman, living for the next world and being detached from this one is compatible with possessing power, wealth, and prestige. Christian detachment does not necessarily involve rejecting these things, since they may be used for the glory of God. Of course, we must recall that Newman demands that we do not set our hearts on them or make them our end. We must inwardly renounce the world.

In his Catholic period, Newman repeats the same ideas with even a greater insistence. He affirms that each man has a temporal vocation from God. «He [God] has an end for each of us,» he says: «we are placed in our different ranks and stations... to labour in them for Him. As Christ has His work, we too have ours; as He rejoiced to do His work, we must rejoice in ours also.» He draws again that image of us being actors in a play, but this time giving more importance to the parts which have to be played. «Every one in this world has to play a part», and it is «the part which the great Lord and Master of all assigns him.» Thus, «each has his special part at present, each has his work, each has his mission.»

Accordingly, he urges Christians to take an active part in the world. In speaking of university education, he maintains that its aim is to prepare men for the world.
He also argues that many saints lived their vocation in the middle of the world. Such is St. Chrysostom whose «duty at Constantinople was to mix with the world; and he lived as others.»  
He explains that saints may be classified, «in their external aspect, into two classes. There are those, on the one hand, 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.»  
St. John, St. Mary Magdalene, the hermits of the desert, and many mystical Virgins are examples of this type.

«On the other hand, there are those... in whom the supernatural combines with nature.» To these, whose sanctity is as elevated as the first ones, «the world is... a book, to which they are drawn for its own sake, which they read fluently, which interests them naturally —though, by the reason of the grace which dwells within them, they study it and hold converse with it for the glory of God and the salvation of souls.»  
In this class can be included many of the early Fathers and St. Paul.

Newman’s own vocation reflects these ideas. He joined the Oratory of St. Philip Neri, which is not a religious order, but a congregation of secular priests. Their mission, like that of St. Philip, is «to save men, not from, but in the world.»  
St. Philip’s mission did not lie in «separating off from each other the world and the Truth», but «in bringing them together.»

**Christian Perfection in the Ordinary Duties of Every Day**

As Newman affirms that the majority of Christians have a vocation to stay in the world and do their duties there, in the same manner he considers that they serve God best and sanctify themselves by doing those ordinary, everyday duties. It has been said that «Newman considered Christian perfection attainable by all and that the reason for this is that «he thought it to consist in the responsible fulfillment of the ordinary duties of the day, an ideal within the reach of everyone.»

He tries to make people see that the commonplace life which they have, has more importance than it would seem to them. He observes that «an even, unvaried life is the lot of most men, in spite of occasional troubles or other accidents», and that «we are apt to despise it, and to get tired of it, and to long to see the
world,— or, at all events, we think such a life affords no great opportunity for religious obedience." We are inclined to think that to please God, we need to undertake some special mission or do extraordinary things. Newman rejects this idea; he says that the lives of many saints prove the contrary «We have the history of St. Bartholomew and the other Apostles to recall us to ourselves, and to assure us that we need not give up our usual manner of life, in order to serve God; that the most humble and quietest station is acceptable to Him, if improved duly,—nay affords means for maturing the highest Christian character, even that of an Apostle.»

We should not seek elsewhere to realize our discipleship. «There is enough for us to do, far more than we fulfill, in our own ordinary course», Newman says. «Let us strive to be more humble, faithful, merciful, meek, self-denying than we are. Let us 'crucify the flesh with the affections and lusts, [Gal. 5:24]'—we can be martyrs in the very place where we find ourselves in.

Consequently, «no calling of life but is honorable; no one is ridiculous who acts suitably to his estate and calling.» Each one has his part in this divine drama. The highness or lowness of one's role is not important, but, rather, «the simple question is, whatever a man's rank in life may be, does he in it perform the work which God has given him to do?» Let each one therefore strive to fulfill the tasks of his particular calling.

The work which we have to do has an enormous value, because Christ assumed it when He came down on earth. «Whereas Adam was sentenced to labour as a punishment, Christ has by His coming sanctified it as a means of grace and a sacrifice of thanksgiving, a sacrifice cheerfully to be offered up to the Father in His name.» We should see Christ in our works, «not as He is in heaven, as when He struck down Saul to the ground, but as He was in the days of His flesh, eating and conversing among His brethren, and bidding us, in imitation of Him, think no duty beneath the notice of those who sincerely wish to please God.» On the contrary, we shall see that our work has been blessed by Christ to become a wonderful way to please God and to sanctify ourselves.

Again, our perfection lies not only in doing great exploits, rather it lies in a great part, if not exclusively, in realizing little, but numerous and constant, duties. «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, whom the world knows not of. The Blessed Virgin is a memorial of this; and it is consoling as well as instructive to know this.»

Newman explains that we strive to fulfill perfectly God's will «by beginning with little things, and so gradually making progress. In all other things, is not this the way to perfection? Does not a child learn to walk short distances at first? Who would attempt to bear great weights before he had succeeded with the lesser? It is from God's great goodness that our daily constant duty is placed in the performance of small and comparatively easy services.»

As a Catholic, Newman repeats and further develops this idea. Answering the question «What is meant by perfection?» he says: «I suppose it is the power or faculty of doing our duty exactly, naturally, and completely, whatever it is, in opposition to a performance which is partial, sloppy, awkward, clumsy... It is a life of faith, hope and charity, elicited in successive acts according to the calls of the moment and to the vocation of the individual.» Therefore, «he is perfect who does the duties of the day perfectly.» Further on, he repeats this prescription: «It is the saying of holy men that, if we wish to be perfect, we have nothing more to do than to perform the ordinary duties of the day well.» He describes this as «a short rule to perfection,» and explains: «Short, not because easy, but because pertinent and intelligible, there are no short ways to perfection, but there are sure ones.»

In accordance with this concept of perfection, he affirms that it is achieved in one's ordinary employments, or, more accurately, in that calling to which God has called us: «[As] one and the same life is not necessary for perfection, neither... [is] one and the same external occupation. So that it is this occupation to which a man is called, it is consistent with his perfection.» Commenting on these ideas, J. Morales affirms: «Newman insists accordingly on the normal and non-extraordinary character of Christian perfection. One would say that he is already thinking —long before Vatican II— of the duty of holiness incumbent on every baptized person on the precise ground of being such a person.» Everyone is called to holiness, and holiness is within the reach of everyone. It is within
the reach of the mass of lay people, since their vocation involves their ordinary duties, and in those duties they perfect themselves.

Referring to Newman’s affirmation that the aim of a university is to prepare men to live in the world, an author comments: «Newman is alluding to what we today term the doctrine of «secularity» or the doctrine of the ‘autonomy of the temporal order,» J. Morales, referring this time to Newman’s «acceptance of the holiness of the layman in the world», says that this acceptance «implies that Newman accepts the secular autonomy of the laity in relation to the specifically ecclesiastical.» Effectively, the ideas we have seen above regarding man’s temporal vocation have been reflected in the Second Vatican Council’s affirmations on the importance of the layman’s temporal activities. We can also observe this with respect to Newman’s ideas of the sanctification of man’s gifts and learning, which we shall discuss in the following section.

For now, let us add that the realization of the importance of one’s ordinary duties will protect one from the temptation of seeking excitements, which can be detrimental to his life of faith. It will give him that «Christian temper, which is in its perfect and peculiar enjoyment when engaged in that ordinary, unvaried course of duties which God assigns, and which the world calls dull and tiresome. To get up day after day to the same employments, and to feel happy in them, is the great lesson of the Gospel; and, when exemplified in those who are alive to the temptation of being busy, it implies a heart weaned from the love of this world.»

We can stop our discussion at this point and recapitulate what we have seen in this section. At first, we see that Newman ascribes importance to the life in this world, but not for its own sake —but rather because it reveals the next world and is a scene of probation for it. We next saw that to be qualified for the next world, good works or works of obedience are necessary. These works vivified by grace help us to gain Heaven. Here, too, lies the importance of our worldly activities, and we see Newman’s affirmation that we need not separate ourselves from the world. For the generality of men, their duties lie in the world, and through them they attain Heaven. They have a temporal vocation given by God: He calls them to serve Him in those temporal duties. Finally, we
see that Newman teaches that our sanctification involves the performance of our ordinary, everyday duties, and is therefore attainable by everyone.

B. CONTEMPLATION AND TEMPORAL PURSUITS

According to Newman, the Christian must stay in the world and fulfill his temporal duties. At the same time, he is constantly exposed to the dangers posed by the world. Therefore, the fulfillment of his duties in the world cannot be separated from his fight against the world. He must sanctify his pursuits, while —and to a certain measure—, by overcoming the world. This fight against the world can be summarized into two fronts: «the more passive one of detachment and the more active one of a living faith.»

In this section, we shall focus on the second aspect and see its practical fulfillment in daily life.

For Newman, faith «is a practical perception of the unseen world; it is to understand that this world is not enough for our happiness, to look beyond it on towards God.» Faith essentially involves the contemplation of the invisible world.

In this section, we shall see how this faith can be practiced in the midst of worldly pursuits and, thereby, how these pursuits can be sanctified.

Martha and Mary

The first significant Sermon of Newman on our present topic is the one preached in 1834, «The Good Part of Mary.» In it Newman says that there are two classes of Christians that glorify God: «those who are like Martha, those like Mary;... both of them glorify Him in their own line, whether of labour or of quiet, in either case proving themselves to be not their own, but bought with a price, set on obeying, and constant in obeying His will.» Both of them act for God’s sake: «If they labour, it is for His sake; and if they adore, it is still from love of Him.»

Newman comments that «Mary’s portion is the better of the two.» However, it seems that he thinks that it is better, not in
the sense that Christ considers it as preferable and praiseworthy for every Christian, but in that it is a surer way of glorifying God. That is, Christ implied «that Martha’s portion was full of snores, as being one of worldly labour, but that Mary could not easily go wrong in hers; that we may be busy in a wrong way, we cannot well adore Him except in a right one.» 78 We see thus that Mary’s portion is blessed —«to serve God by prayer and praise continually, when we can do so consistently with other duties, is the pursuit of the ‘one thing needful,’ and emphatically ‘that good part which shall not be taken away from us.’» 79

We should especially esteem that office of praying and praising God continually, and we must accept it, or indeed aim for it, if we are in a position to do so, «when we can do so consistently with other duties.»

This last phrase is significant. It means that what is important above all is to do what God wants us to do. We must have that desire of praying and praising, but we must do so according to the calling God gives us. «Each has his own place marked out for him, if he will take it, in the course of His providence.» 80 Therefore, «blessed indeed are they whom Christ calls near to Him to be his own peculiar attendants and familiar friends; more blessed if they obey and fulfill their calling!» 81

Now, the present situation is such that the majority of Christians have received the portion of Martha. They «are intended for worldly cares. The necessity of getting a livelihood, the calls of a family, the duties of station end office, these are God’s tokens, tracing out Martha’s path for the many.» 82

Here, we see that Newman maintains that God’s callings take into account the historical situation of men. The actual lives of men are interwoven in God’s plans. On one hand, this means that those Christians who are involved in temporal pursuits —caring for a family, earning a living, fulfilling public responsibilities, etc.— are, in general, not called to leave these pursuits. Of course, there are exceptions: for example, God may call a man to leave his profession in order to serve Him better in a different way.

On the other hand, it means that the specific historical situation determines to a great extent the different vocations of men. Different situations give rise to certain vocations. For example, during the times of persecution, God calls many people to manifest
their faith through martyrdom. In an industrialized society most are called to sanctify themselves in their professions.

However, this does not mean that we should not try to change or improve certain states of society. There are situations which place obstacles to the practice of religion. This is the case, for instance, of a society that persecutes Christians. We should try to change such a society. For a similar reason, Newman complains: «Is not this the age in which few persons are in a condition, from the very state of society, to ‘give themselves continually to prayer’ and other direct religious services?... Does not the frame-work of society move forward on such a plan as to enlist into the service of the world all its members, almost whether they will or no?» 83 The present materialist society discourages people from devoting themselves to contemplation. It is true that the situation of society is such that many men live their vocation in temporal affairs. However, it is equally true that men who may be called by God to separate themselves from those affairs are discouraged from doing so. Here, we see the influence of the way of the world—and we must resist it.

Contemplation amid Temporal Pursuits

As we can see above, Newman places a lot of importance on the contemplation and worship of God. Those who are called to devote themselves continually to it are privileged: «Is it not plainly a privilege, above other privileges, if we really love Him, to be called to this unearthly life?» 84 And those who «must serve like Martha» and «have not the leisure of Mary,... have a loss, as Martha had while Mary was at Jesus’ feet.» 85

Nevertheless, God makes up this loss; «doubtless, He will bless every one who continues in the path of duty. He blessed Peter in prison, and Paul on the sea, as well as the mother of Mark, or the daughters of Philip.» 86 That is, even when one is working, he can be contemplating in a certain manner: «Doubtless, even in your usual employments you can be glorifying your Saviour; you can be thinking of Him; you can be thinking of those who are met together in worship; you can be following in your heart, as far as may be, the prayers they offer.» 87 One may be «both active yet meditative.» 88 In fact, «all, doubtless, must
cultivate inwardly, and in due measure bring into outward act, the spirit" of contemplation.

Therefore, we can say that «our whole duty» consists in the following: «First in contemplating Almighty God, as in Heaven, so in our hearts and souls; and next, while we contemplate Him, in acting towards and for Him in the works of every day; in viewing by faith His glory without and within us, and in acknowledging it by our obedience. Thus, we shall unite conceptions the most lofty concerning his majesty and bounty towards us, with the mostlowly, minute, and unostentatious service to Him.»90 As we saw before, Newman maintains that we must seek «to contemplate the life to come, yet to act in this.»

In the years 1837 onwards, Newman preaches on the «duty of watching and waiting.»91 He says that the habit of watching and waiting is an essential characteristic of the Christian;92 it is «a mark of the children of the Church, and a note of Her divine origin.»93 We can summarize this habit as that of being detached from this world and living in the unseen world, of living continually in the presence of Christ and desiring His coming.94

With respect to this habit, Newman also affirms that it is compatible with the performance of one's temporal duties. He says that «it must not be supposed, then, that this implies a neglect of our duties in this world. As it is possible to watch for Christ in spite of earthly reasoning to the contrary, so is it possible to engage in earthly duties, in spite of our watching.»95

In accordance with the preceding affirmations, Newman gives in his sermons examples of contemplation in the middle of the world. For instance, the thoughts about God's particular providence—His continual, loving care for each one of us—will lead to this contemplation: «When he descends to his daily duties, they are still his inward strength, though he is not allowed to tell the vision to those around him. They make his countenance to shine, make him cheerful, collected, serene, and firm in in the midst of all temptation, persecution, or bereavement.»96 As is implied here, living in the presence of God helps one to do his duties with a better spirit.

In another sermon, Newman teaches that we must imitate, in our degree, the Father and Son's «ineffable union with each other.... We, in our finite measure, must live after their Divine
patter, holding communion with Them.» 97 While performing their duties in the world, «there is an inner and truer life in religious men, beyond the life and conversation which others see, or, in the words of the text [Col. 3:1-3], their 'life is hidden with Christ in God'». 98 He explains that it is the «duty and the privilege of all disciples of our glorified Saviour, to be exalted and transfigured with Him; to live in heaven in their thoughts, motives, aims, desires, likings, prayers, praises, intercessions, even while they are in the flesh; 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, but the will to have a secret channel of communication with the Most High, a gift the world knows not of; to have their life hidden with Christ in God.» 99

Likewise, he says that those who watch and wait for the Lord «see Him in all things, expect Him in all events, amid all the cares, the interests, and the pursuits of this life.» 100

Do All to the Glory of God

We must also recall what Newman says of the tendency of temporal pursuits to captivate completely our minds. We can be led to undertake them for their own sake, making them the end of our life, and practically making them a substitute for God. This would be the opposite thing to our duty of contemplating amid our temporal duties.

Thus, Newman also emphasizes the necessity of working always for God’s glory and fighting against the temptation of setting our hearts on our pursuits: «'Do all to the glory of God'» says St. Paul, ... nay, ‘whether we eat or drink’; so that it appears nothing as too slight or trivial to glorify Him in.» 101

He maintains that «it seems to be the will of Christ that His followers should have no aim or end, pursuits or business, merely of this world.» 102 That is, «it is His will that all we do should be done, not unto men, or to the world, or to self, but to His glory.» 103

Christ has promised us that ‘the necessaries of life shall never fail His faithful follower, any more than the meal and oil of the widow-woman of Sarepta.» 104 He declared: «Seek ye first the kingdom of God and His righteousness; and all these things shall
be added unto you." He reveals, thus, «to us at once our privilege and our duty, the Christian portion of having engagements of this world without pursuing objects.» 105 That is, He enables the Christian to do his work without setting his heart on it; He tells us «that, while he is bound to labour for his family, he need not be engrossed by his toil, —that while he is busy, his heart may be at leisure for his Lord.» 106 The Christian who works not merely for himself, not merely for the sake of enjoyment or temporal gain, but for the sake of God, will be able to keep his heart free for contemplating Him. In this sense, Newman exclaims: «Oh happy soul, who hast loved neither the world nor the things of the world apart from God! Happy soul, who, amid the world’s toil, hast chosen the one thing needful, that better part which can never be taken away!» 107

Conversely, the contemplation of God —which is the result «of a living, loving faith, such as, overcomes the world, by seeking a better country, that is, heavenly» 108— is what will enable one to keep himself «‘Unspotted from the world, in the midst of worldly engagements and pursuits’». 109

Times of Prayer

Equally important to working with the desire to glorify God is setting off time for periods of prayer, both private and public. These periods serve to keep our hearts from being set on the pursuits themselves, as well —as to enable us to practice true contemplation while working.

Persons involved in temporal pursuits are exposed to the temptation of devoting all their time to those pursuits and none to religious practices. Newman is very much aware of this danger and asks his hearers to make the following resolution: «I know that I ought not, and (please God) I will not, sacrifice my religion to it [worldly business]. My religious seasons and hours shall be my own» 110

These breaks from one’s occupations are «a gracious relief, a pause from the world, a glimpse of the third heaven, lest the world should rob us of our hope, and enslave us to that hard master who is plotting our eternal destruction.» 111 They save one from being engrossed by those occupations. Therefore, «though our world-
ly duties will remain and must be done, and our bodily presence is in the world as it was, yet for a season we must be, more or less, cut off from the intercourse, the fellowship, the enjoyment of each other, and be thrown upon the thought of ourselves and of our God» 112

In these periods, one is left alone with God, and contemplates Him without distractions. They are like moments for building up a store of spiritual strength, from which one can draw when he is in the midst of his temporal pursuits to enable himself to continue contemplating God.

Talking about public worship—but it may be applied to prayer in general—Newman summarizes its effects in the following manner: «Such is the blessed effect of the sacred Services on Christians busied about many things; reminding them of the one thing needful, and keeping them from being drawn into the great whirlpool of time and sense.» 113 In the same place, he says that it «stately interferes with the urgency of worldly excitements», 114 and that «our daily prayer, morning and evening, suspends our occupations of time and sense. And especially the daily prayers of the Church do this.» 115

Here, he refers to the tendency of temporal occupations to engross man and demand all his time. He also points out the contrast which exists between these occupations and contemplation. The former draw us into the world of time and sense, while the latter inserts our mind into the spiritual world. Man has the capacity to act in both worlds, or better said, he should live in both of them. It is true that he cannot limit himself to dealing with the spiritual world, since he has duties in this world. 116 Nevertheless—and this is what consumes us at present—there is also the danger of our being limited to the visible, temporal world, and becoming blind to the spiritual realities. 117

It is also true that we can contemplate God while we are working. However, because of our fallen nature, we tend to put sight over faith, 118 especially when we are working in occupations dominated by time and sense. Therefore, it is necessary to take a break from these occupations and devote ourselves totally to prayer and worship, in order to halt this tendency and strengthen our perception of the spiritual world.
In another occasion, Newman warns about thinking that «religion lies merely in what it certainly does consist in also, in filling out your worldly station well.» He says that, along with this, you must «stir up the great gift of God which is lodged deep within you, the gift of election and regeneration», by being generous «in your devotions, in intercession, prayer, and praise.» As a consequence, you will gain «the sweetness, the winning grace, the innocence, the freshness, the tenderness, the cheerfulness, the composure of the elect of God.» This idea seems to be the underlying one in the following passage:

Unless that holy and superhuman influence which came forth from Christ when He breathed on the Apostles, which they handed onwards, which has ever since gone through the world like a leaven, renewing it in righteousness, —which came on us first in Baptism, and reclaim us from the service of Satan, —unless this Divine Gift has been cherished and improved with us, and is spread round about and from us, upon the objects of our aims and exertions, upon our plans and pursuits, our words and our works, surely all these are evil without being formally proved to be so.

Although we shall come back to this consideration again later, let us just point out here that periods of prayer and worship are necessary «to stir up the great gift of God» and to form in us the figure «of the elect of God.» In this way, we can free the pursuits of the world from the stain of sin and imbue them with that supernatural character which Christ sends forth.

C. THE SANTIFICATION OF GIFTS AND LEARNING

Up to now, we have discussed only Newman's view of man's pursuits in general. We have seen that he places emphasis on the fulfillment of the ordinary, everyday duties of our temporal callings. We have referred to such occupations as earning a living, caring for a family, fulfilling public responsibilities. We have not touched on a specific aspect: that of the cultivation of learning. We have not said anything about the cultivation of the arts and sciences,
about the cultivation of one’s gifts. Should the Christian give importance to it? Or is it something superficial, something which does not form part of his duties?

We shall now proceed to deal with this matter. As will be seen, Newman considers this question mainly—but not exclusively—in his Catholic writings, and much of his discussion on it will be within the context of the object of the university. He inevitably has to turn his attention to this subject when he is asked to set up the Catholic University of Ireland. And when he does so, he sheds a lot of light on the question of the proper attitude of the Christian with respect to the cultivation of learning.

The Dangers of the Cultivation of Learning

Newman acknowledges that the arts and sciences are part of God’s gifts, and are therefore good: «Advance in knowledge, in science, in education, in the arts of life, in domestic economy, in municipal administration, in the conduct of public affairs, is all good and from God, and might be conducted in a religious way.» However, he also affirms that it can be perverted: «But the evil spirit, jealous of good, makes use of it for a bad end.» This is the same thing he said about the world as God’s creation.

In another occasion he says that the gifts of Providence tend to be perverted by our corrupt nature. For example, «what can be more excellent than the vigorous and patient employment of the intellect; yet in the hands of Satan it gives birth to a proud philosophy. When St. Paul preached, the wise men of the world, in God’s eyes, were but fools, for they had used their powers of mind in the cause of error; their reasoning even led them to be irreligious and immoral; and they despised the doctrine of a resurrection which they neither loved nor believed.»

It is the same in the case of the arts: they «have been disgraced by the vicious tastes of those who excelled in them; often they have been consecrated to the service of idolatry; often they have been made the instruments of sensuality and riot. He affirms that «divine gifts may be used to wrong purposes, with which they have no natural connection, and for which they were never intended.» As further illustrations we can mention «that,... in Greece the element of beauty, with which the universe is flooded,
and the poetical faculty, which is its truest interpreter, were made to minister to sensuality;... in the middle ages, abstract speculation, another great instrument of truth, was often frittered away in sophistical exercises.»

Newman denounces, in particular, an aberration of the present times: the enemies of religion use the sciences as a weapon against religion. They monopolize the sciences, and present them as something opposed to religion. They try «by the mere exhibition of the visible» to «put an end... to the long reign of the unseen, shadowy world.»

*Let Grace Perfect Nature*

The cultivation of learning, thus, has its dangers. However, this is not a reason for abandoning it. On the contrary, it must be purified and redirected towards the end that God has assigned to it. Newman discusses this task in connection with that of grace of transforming our nature. We can see this in the following passage: «Let grace perfect nature, and let us, as Catholics, not indeed cease to be what we were, but exalt what we were into something which we were not. Do not throw away those advantages which God has given you, but perfect them for his service.»

Our nature tends to pervert our God-given gifts and our pursuits. However, God does not ask us to discard them, but rather He demands that we change our nature: «He does not separate us from this world, though He calls us out of it; He does not reject our old nature when He gives us a new one; He does but redeem it from the curse, and purify it from the infection which came through Adam, and is none of His.»

God does not alter our nature, in the sense that we cease to be men. We continue to have the same faculties and abilities. But He wants us to perfect our nature, and we perfect it, «not by undoing it, but by adding to it what is more than nature, and directing it towards aims higher than its own.» We must let grace act in our nature in order to elevate it to the Supernatural level. Grace has the effect of «changing, renewing, purifying the heart and mind, implanting a good will, imparting knowledge of our duty and power to do it, and cultivating and maturing within us all right desires and habits, and leading us to a holy works.»
Moreover, «the present benefit which Christianity offers us» is «not only a renewal of our moral nature after Adam’s original likeness, but a blending of all its powers and affections into the one perfect man, ‘after the measure of the stature of the fullness of Christ.’» 136 As human nature with all its faculties was perfected in Christ, we too are called to perfect ours and its gifts through grace.

Newman presents us the figure of the saints as illustrations of the above idea. He admits that there are saints who seem to be so dominated by the supernatural that their human nature seems to be absorbed in it. However, he directs our attention to the saints «of the highest order of sanctity too, as far as our eyes can see, in whom the supernatural combines with nature, instead of superseding it, —invigorating it, elevating it, ennobling it.» They are, therefore, «not the less men, because they are saints.» 137 They are, rather, more perfect men. «They have the thoughts, feelings, frames of mind, attractions, sympathies, antipathies of other men, so far as these are not sinful, only they have these properties of human nature purified, sanctified, and exalted.» 138

Such is the case of St. Paul: «In him the fullness of divine gifts does not tend to destroy what is human in him, but to spiritualize and perfect it... In him, his human nature, his human affections, his human gifts, were possessed and glorified by new and heavenly life; they remained.» 139

The same thing happened with St. Chrysostom: «A bright, cheerful, gentle soul; a sensitive heart, a temperament open to emotion and impulse; and all this elevated, refined, transformed by the touch of heaven,—such was St. John Chrysostom; winning followers, riveting affections, by his sweetness, frankness, and neglect of self.» 140

Now, considering in particular their gifts and learning, these saints have the same attitude with respect to them: «They do not put away their natural endowments, but use them to the glory of the Giver; they do not act beside them, but through them; they do not eclipse them by the brightness of divine grace, but only transfigure them. They are versed in human knowledge; they are busy in human society; they understand the human heart; they can throw themselves into the minds of other men; and all this in consequence of natural gifts and secular education.» 141 In fact, they
are «made more eloquent, more poetical, more profound, more intellectual, by reason of their being more holy», 142

St. Paul is a good example of this. He lived in himself what «a heathen poet has said, Homo sum, humani nihil a me alienum puto. ‘I am a man; nothing human is without interest to me:’ and the sentiment has been widely and deservedly praised. Now this, in a fullness of meaning which a heathen could not understand, is, I conceive, the characteristic of this great Apostle.» 143 In him grace did not supersede nature, but rather «grace did but sanctify and elevate nature. It left him in the full possession, in the full exercise, of all that was human, which was not sinful.» 144

St. Philip Neri had the same attitude: «He lived in an age... when literature and art were receiving their fullest development, and commencing their benign reign over the populations of Europe, and his work was not to destroy or supersede these good gifts of God, but, in the spirit, I may say, of a Catholic University, to sanctify poetry, and history, and painting, and music, to the glory of the Giver.» 145 Likewise, «he wished his children, individually and in private, to cultivate all their gifts to the full.» 146 Newman himself was faithful to this wish: «It may be said that Newman’s mind was world-wide. He was interested in everything which was going on in science, in politics, in literature.» 147

The saints sanctified the things they touched. Newman says: «When I read St. Augustine or St. Basil, I hold converse with a beautiful grace-illumined soul, looking out into this world of sense, and leavening it with itself.» 148 They impregnate their works and their achievements with the character of grace.

The Attitude of the Church

The above attitudes are a reflection of those of the Church and of Christianity in general. Newman denies that Christianity has ever been opposed to the cultivation of learning. He confronts the accusations of those who declare that Christianity is «a pernicious system, which unfits men for this life by fixing their thoughts on another», and «an unnatural system, which sets out with supposing that the human mind is out of order, and consequently bends all its efforts to overthrow the constitution of feeling and belief with which man is born, and to make him a being...»
for which nature never intended him.»\(^{149}\) In other words, they claim that the duty of living for the next world and the need for a supernatural elevation, both of which the Church teaches, prohibit the pursuit of arts and sciences. They conclude then that «Christianity is a slavish system, which is prejudicial to the freedom of thought, the aspirations of genius, and the speculations of enterprise.»\(^{150}\)

Newman denies all this as unfounded. He gives examples to show the contrary. For example, Christianity has been «the first to give to the world the pattern of the true spirit of philosophical investigation.»\(^{151}\) Likewise, «that it has discouraged the cultivation of literature can never with any plausibility be maintained, since it is evident that the studies connected with the history and interpretation of the Scriptures have, more than any others, led to inquiries into the languages, writings, and events of ancient times. Christianity has always been a learned religion.»\(^{152}\)

Newman discusses further this subject within the context of university education.\(^{153}\) The Church manifests interest in the different fields of learning by the very fact of founding universities. She «encourages and patronizes art and science», and She does so «for the sake of religion.»\(^{154}\) She knows that learning in itself is not opposed to the Faith, and She is convinced «that Truth is [Her] real ally, as it is [Her] profession; and that Knowledge and Reason are sure ministers to Faith.»\(^{155}\)

Like Her saints, «she represses no element of our nature, but cultivates the whole.» Accordingly, «She fears no knowledge, but She purifies all.» Her principle is the following: «not to prohibit truth of any kind, but to see that no doctrines pass under the name of Truth but those which claim it rightfully.»\(^{156}\)

Art and science have their imperfections, but they should not be rejected for this reason, but rather these imperfections must be remedied, and the Church has a remedy for them. In the case of science, it «is grave, methodical, logical; with science then she argues, and opposes reason to reason.»\(^{157}\)

Literature is different: «Literature does not argue, but declaims and insinuates; it is multiform and versatile; it persuades instead of convincing; it seduces, it carries captive; it appeals to the sense of honor, or to the imagination, or to the stimulus of curiosity; it makes its way by means of gaiety, satire, romance, the beautiful,
the pleasurable.» The Church then has to treat it «with a vigor corresponding to its restlessness, to interfere in its proceedings with a higher hand, and to wield an authority in the choice of its studies and of its books which would be tyrannical, if reason and fact were the only instruments of its conclusions.»

Newman explains that he also learned the attitude described above from St. Philip Neri. This saint lived at a time when a new world of thought and beauty had opened upon the human mind, in the discovery of the treasures of classic literature and art. He saw the great and the gifted, dazzled by the Enchantress, and drinking in the magic of her son; he saw the high and the wise, the student and the artist, painting, and poetry, and sculpture, and music, and architecture, drawn within her range, and circling round the abyss: he saw heathen forms mounting thence, 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 and truth.

That is, «he preferred to yield to the stream, and 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.»

This should be the aim of the Catholic university. All these things are God-given; they are good and should be directed to the glory of God. They are being abused by His enemies, but the Christians would not remedy the situation by keeping apart from them. They must rather try to win science and art back for God by cultivating them widely, according to God’s design for them, and by imbuing them with the Christian spirit. This, then, «is the object of the Holy See and the Catholic Church in setting up Universities; it is to rewrite things which were in the beginning joined together by God, and have been put asunder by man.»

In accordance with this, Newman emphasizes that the University must necessarily have a supernatural aspect: «A great University is a great power, and can do great things; but, unless it be something more than human, it is but foolishness and vanity in
the sight and in comparison of the little ones of Christ. It is really dead, though it seems to live, unless it be grafted upon the True Vine, and is partaker of the secret supernatural life which circulates through the undecaying branches. 'Unless the Lord builds the house, they labour in vain that build it.' Idle is our labour, worthless is our toil, ashes is our fruit, corruption is our reward, unless we begin the foundation of this great undertaking in faith and prayer, and sanctify it by purity of life."162

In other words, «how vain are all our pains, our thought, our care, unless God uses them, unless God has inspired them! How worse than fruitless are they, unless directed to His glory, and given back to the Giver» 163 The pursuit of learning should never be isolated from God. Rather, it must be based on God—who is its source and who gives it its meaning—and directed to God, who is its rightful end.

In the same sense, Newman warns: «For us, my dear Brethren, whose duties lie in this seat of learning and science, may we never be carried away by any undue fondness for any human branch of study, so as to be forgetful that our true wisdom, and nobility, and strength, consist in the knowledge of Almighty God. Nature and man are our studies, but God is higher than all. It is easy to lose Him in His works. It is easy to become over-attached to our own pursuit, to substitute it for religion, and to make it the fuel of pride.» Therefore, «our secular attainments will avail us nothing, if they will not be subordinate to religion. The knowledge of the sun, moon, and stars, of the earth and its three kingdoms, of the classics, or of history, will never bring us to heaven.» 164 We should not forget that we are working in this world in order to attain the next.

In this subsection we have seen another sense of our work: it should sanctify the realities it touches. We also get here a first glimpse of Newman’s idea of the influence of Christianity in the world. It is true that much of our discussion refers to the task of the Catholic University. Nevertheless, we can take this task to belong to the whole Church—we have mentioned the example set by the saints. This task consists of repairing the damage done by evil in the sphere of arts and sciences, so that God may be glorified through them. In the next chapter, we shall consider what Newman thinks of the influence of Christianity on a wider scale—that is, in society itself.
D. DETACHMENT AND THE GOODS OF THE WORLD

After having considered the battle front of faith and contemplation, we shall consider now the other front in the struggle to overcome the world: the aspect of detachment. In this section, we shall discuss first Newman’s considerations regarding detachment from the world, in general. Afterwards, we shall focus on the topic of the use and enjoyment of goods. This second topic will undoubtedly have detachment as a point of reference. Nevertheless, we will also have to qualify the application of detachment and consider more positive aspects in the use and enjoyment of goods.

1. Detachment from the World

In the following discussion, we shall consider Newman’s view of the Christian’s duty of being detached from the world. By world here, we mean not only the evil world, which the Christian should not only detach himself from, but should moreover reject. We shall also—or indeed, above all—consider the world as referring to human society and its pursuits and goods. Thus, we shall see another aspect of the Christian’s proper attitude with respect to temporal pursuits, as well as introduce the topic of goods, which we shall consider next.

P. Udini summarizes in the following manner the preaching of Newman on detachment from the world: «Newman seeks to make the hearer aware of his own individual and spiritual nature and perceive its radical difference from the world. To understand that one has a soul means, for Newman, to feel different and separated from the world; to understand that, while the latter passes away and ends, we are destined, after the fleeting worldly stage, to live in an eternal state of blessing or condemnation.» This is a good summary of the different aspects of Newman’s arguments on detachment. We shall now enlarge on those different aspects.

The Goods of the Unseen World

Christian detachment form the world is a direct consequence of faith—that faith which gives him a clear perception of the invisible realities. The man who is aware of having a soul cares for
and esteems, above everything else, eternal things, that is, the things of the unseen world. «A clear apprehension of things unseen» makes «us act above the world—indifferent, or almost so, to its comforts, enjoyments, and friendships.»

The moment one gets a clear glimpse of the marvels of the unseen world, he comprehends that they are the only things really worthy of being sought, and that the things of the world seem to be dust by comparison. This is what the Apostles who accompanied our Lord on Mount Tabor experienced. After an experience like this, one «understands that wealth, and notoriety, and influence, and high place are not the fruit of blessings and the standard of good; but that saintliness and all its attendants,—saintly purity, saintly poverty, renunciation of the world, the favor of Heaven, the protection of Angels, the smile of the Blessed Mary, the gifts of grace, the interpositions of miracle, the intercommunion of merits,—that these are the high and precious things, the things to be looked up to, the things to be reverently spoken of.»

Thus, even in the midst of cares and ambitions of the world, a man who has «his mind and heart...fixed upon divine objects,...upon the invisible and eternal», will maintain «a distaste for the honors and the pageants of earth.»

The true Christian, then, cares much «for no blessings...except those which are immortal, knowing that he shall receive all such again in the world to come.» He is therefore detached from those other blessings; he «rejoices in those earthly things which give joy, but in such a way as not to care for them when they go.» He knows that the world is passing away. Therefore,

if our hearts are by nature set on the world for its own sake, and the world is one day to pass away, what are they to be set on, what to delight in, then? Say, how will the soul feel when, stripped of its present attire, which the world bestows, it stands naked and shuddering before the pure, tranquil, and severe majesty of the Lord its God, its most merciful, yet dishonored Maker and Saviour? What are to be the pleasures of the soul in another life, can they be the same as they are here? They cannot; Scripture tells us they cannot; the world passeth away—now what is there left to love and enjoy through a long eternity? What a dark, forlorn, miserable eternity that will be!
We have seen the last quotation already in the last chapter, when we talked of the world’s insufficiency. We saw there how Newman urges us to consider of little importance the goods of the world, since the world is passing away and will finally be destroyed. When we «understand what is meant by this world’s not living for ever, by its dying never to rise again», «we learn that we owe it no service, no allegiance; it has no claim over us, and can do us no material good nor harm.»

*Strangers on Earth*

Another argument for detachment is that we have been «already baptized into the world,» we are citizens of Heaven; we are just sojourners, pilgrims, in this world, and must act accordingly. We are not here to enjoy the world; we must not act as if the world is our end. This argument, of course, corresponds to the duty of watching and waiting.

Those who «look on the present world as if it were the eternal, not a mere temporary, scene of their duties and privileges, and never contemplate the prospect of being separated from it... do not understand that they are called to be strangers and pilgrims upon the earth, and that their worldly lot and worldly goods are a sort of accident of their existence, and that they really have no property, though human law guarantees property to them.»

On the other hand, «the true Christian feels as he would feel, did he know for certain that Christ would be here tomorrow. For he knows for certain, that at least Christ will come to him when he dies; and faith anticipates his death, and makes it just as if that distant day, if it be distant, were past and over.» We must ever be prepared for Christ’s coming, since it is certain, and may occur at any time. Accordingly, «we must make it our duty not to believe the world, not to hope in the world, not to love the world. We must resolve not to hang on the world’s opinion, or study its wishes. It is our mere wisdom to be thus detached from all things below. ‘The time is short,’ says the Apostle; ‘it remaineth that they who weep be as though they wept not, and they that rejoice as if they rejoiced not, and they that buy as though they possessed not, and they that use this world as if they used it not, for the fashion of this world passeth away.’»
We must rather prepare ourselves for Heaven. We must from time to time «quit things visible and temporal for the contemplation and the hope of God’s future presence.»¹⁸² We must remember that, «if Christians are to be saved, they must have carefully unlearned the love of this world’s pleasures, comforts, luxuries, honors.»¹⁸¹ We must rather cultivate the love and taste for the things of Heaven. If we are not prepared for Heaven here, we shall not be able to enter into it.¹⁸²

This can be compared to the fact that «our animal powers cannot exist in all atmospheres; certain airs are poisonous, others life-giving. So is it with spirits and souls: an unrenewed spirit could not live in heaven, he would die; an Angel could not live in hell.»¹⁸³

And as we must think of Heaven, it profits us to think of the dreadfulness of hell and the justness of the final judgment, for when one dies, «he sees sights which before it did not even enter into his mind to conceive, and the world is even less to him than he to the world.»¹⁸⁴ «Who is there but would be sobered by an actual sight of the flames of hell fire and the souls therein hopelessly enclosed? Would not all his thoughts be drawn to that awful sight, so that he would stand still gazing fixedly upon it, and forgetting every thing else; seeing nothing else, hearing nothing, engrossed with the contemplation of it; and when the sight was withdrawn, still having it fixed in his memory, so that he would be henceforth dead to the pleasures and employments of this world.»¹⁸⁵ He would realize that the things that really matter are those which can carry him to Heaven and away from the eternal fire.

The same thoughts will occur to him when he realizes the tremendous significance of the final judgment: «What will you say, when heaven and hell are before you, and the books are opened, and therein you find the sum total of your youthful desires and dreams, your passionate wishes for things of this world, your low-minded, groveling tastes, your secret contempt and aversion for serious subjects and persons, your efforts to attract the looks of sinners and to please those who displease God; your hankerings after worldly gaieties and luxuries, your admiration of the rich or titled, your indulgence of impure thoughts, your self-conceit and pitiful vanity?»¹⁸⁶
An attitude which corresponds to knowing that our permanent city is in the next world, is what Newman calls resignation. We can consider it as one of the aspects of watching and waiting. If we know that Christ is coming, we shall «learn to have no cares for this world, neither to hope nor to fear, but to be resigned and contented!» 187 «'Be careful for nothing,' he [St. Paul] says, or, as St. Peter, 'casting a your care upon Him,' or, as He Himself, 'Take no thought' or care 'for the morrow, for the morrow will take thought for the things of itself, [1 Pet. 5 7; Mt. 6:34]. This, of course, is the state of mind which is directly consequent on the belief, that 'the Lord is at hand.' Who would care for any loss or gain today, if he knew for certain that Christ would show Himself tomorrow? no one.» 188

On the contrary, we shall be «willing to give up present hope for future enjoyment, this world for the unseen.» 189 We shall be detached from desires of gathering in this world the fruits of our efforts. We shall be more concerned with working for fruits which will be given us in the next world: «It is a far nobler frame of mind, to labour, not with the hope of seeing the fruit of our labour, but for conscience' sake, as a matter of duty; and again, in faith, trusting good will be done, though we see it not.... Not that God's purposes or His instruments fail, but that the time for reaping what we have sown is hereafter, not here; that here there is no great visible fruit in any one man's lifetime», 190

Resignation is based on Faith; «Faith alone lengthens a man's existence, and makes him, in his own feelings, live in the future and in the past. Men of this world are full of plans of the day.... But the Christian throws himself fearlessly upon the future, because he believes in Him which is, and which was, and which is to come.» 191

God's Love for Us

Still another argument which leads us to detachment springs from the thought of God's Particular Providence, His loving care for each one of us. As an author observes, a «fundamental theme which runs through all [of Newman's] preaching and thought is his sense of the loving Providence of God.» 192 When the Christian becomes fully aware of all the cares, signs of affection, aids, en-
couragements, and joys which God is continually showering upon him, he will prize them above all things. Compared with those manifestations of the love of God, «how base and miserable does the world appear in all its pursuits and doctrines! How truly miserable does it seem to seek good from the creature; to covet station, wealth, or credit.»

The Christian will then want to correspond to God’s love by loving in return. And «he who loves, cares little for any thing else.» He is detached from all things that do not lead to loving God. «The world may go as it will; he sees and hears it not, for his thoughts are drawn another way; he is solicitous mainly to walk with God, and to be found with God; and is in perfect peace because he is stayed in Him.» He is then oblivious to excitements, which could take his mind from God: «Why is it that we are so open to the power of excitement? why is it that we are looking out for novelties? why is it that we complain of want of variety in a religious life? why that we cannot bear to go on in an ordinary round of duties year after year? why is it that lowly duties, such as condescending to men of low estate, are distasteful and irksome?... why are we so afraid of worldly events, or the opinions of men? why do we so dread their censure or ridicule? —Clearly because we are deficient in love.»

The Christian finds his happiness in being with God —*numquam minus solus quam cum solus*— he «is in perfect peace» with Him. «Great, then, is the contrast between the many, and those holy and blessed souls (and may we be in their company!) who rise with Christ, and set their affection on things above, not on things of the earth. The one are in light and peace, the others form the crowd who are thronging and hurrying along the broad way ‘which leadeth to destruction;’ who are in tumult, warfare, anxiety, and bitterness, or, at least, in coldness and barrenness of mind; or, at best, in but a short-lived moment, hollow and restless; or altogether blind to the future.»

Those who stay with Christ are like those who rose with Him on Mount Tabor: «All is noise and tumult, mist and darkness at its foot; but on the mountain’s top it is so very still, so very calm and serene, so pure, so clear, so bright, so heavenly, that to their sensations it is as if the din of earth did not sound below, and shadows and gloom were no where to be found.»
This perfect peace is gained by those who give themselves completely to God's love and are therefore fully detached from other things. «To those who love the world, and yet are in a certain sense religious and are well contented with such a religious state, to them it [secret gift of the Lord] is not given. But those who give themselves up to their Lord and Saviour, those who surrender themselves soul and body, those who honestly say, 'I am Thine, you make me, do with me what Thou wilt'», who say so not once or twice merely, or in a transport, but calmly and habitually; these are they who gain the Lord's secret gift.»

The Example of Christ

One thing common with the above-arguments is that they are based on the example which Christ gave us in His stay here on earth. Christ's life is a lesson of detachment from the world: «He came into the world, and He speedily left the world; as if to teach us how little He Himself, how little we His followers, have to do with the world.»

Christ's example enables «us to give up this world, that we may gain the next; —and to rejoice in Him, who had no home of His own, no place to lay His head, who was poor and lowly, and despised and rejected, and tormented and slain!»

Seeing that Christ had no home of His own, «may he [a sinner] live in pleasure here, and call this world his home, while he reads in the Gospel of his Savior's life-long affliction and disappointment?»

Moreover, «since He could not acquiesce or pleasure Himself in the earth, so He would not of its vaunted goods. When He humbled himself unto His own sinful creation, He would not let that creation minister to Him of its best, as if disdaining to receive offering or tribute from a fallen world.» He chose to be born of a simple woman in an inhospitable place without the world's welcome. He chose to be the son of a carpenter, and to work in his trade. He preferred to live in the midst of humble people, and refused to be made king.

All this is «a lesson to us who are His disciples. He, who was so separate from the world, so present with the Father even in the days of His flesh, calls upon us, His brethren, as we are
in Him and He in the Father, to show that we really are what we have been made, by renouncing the world while in the world, and living us in the presence of God."  

We must then imitate Christ in His perfect union with the Father and in His detachment from the world: «Let us only put off the world, and we put on Christ. The receding from one is an approach to the other. We have now for some weeks been trying, through His grace, to unclothe ourselves of earthly wants and desires.»

Let us stop here in our consideration of Newman’s preaching of detachment. As we have said at the beginning, we have considered primarily the aspect of detachment from human society and its goods and pursuits. Nevertheless, we see that the arguments we have followed hold equally well for detachment with respect to the evil world. In fact, Newman frequently considers detachment with respect to both of these two aspects of the world. We can see this in the following passage, which gives examples of what it means «to be detached.»

To be detached is to be loosened from every tie which binds the soul to the earth, to be dependent on nothing sublunary, to lean on nothing temporal; it is to care simply nothing what other men choose to think or say of us, or do to us; to go about our own work, because it is our duty, as soldiers go to battle, without a care for the consequences; to account credit, honor, name, easy circumstances, comfort, human affections, just nothing at all, when any religious obligation involves the sacrifice of them.

2. The Possession, Use, and Enjoyment of Goods

In tackling the subject of keeping, using, and enjoying goods, we immediately recall Newman’s demands for detachment from the world and for an austere life. He tells us that we must follow the example of Christ, who did not have a home of His own and did not accept the goods of the world. We also recall the dangerousness of the world, which is precisely the motive for demanding detachment from it. We then ask ourselves, can we use worldly goods?
Maybe we cannot avoid using goods, since life necessarily involves the use of them, but are there limits to our use of them? And can we seek and keep them? Furthermore, can we enjoy them? That is, can we take the pleasure which they can give? We shall look at Newman's answers to these questions.

Before starting with our discussion, let us point out that we shall talk only about goods and not pursuits. They are closely connected—pursuits have goods for their object—but distinguishable. Let us also point out that the goods we shall refer to here are those goods that are good in themselves (although possibly dangerous for us).

*Accept What is Given, Do Not Seek What is Not*

From Newman's teachings, we can draw out some principles for the collective use and enjoyment of goods. One principle can be expressed in the following manner: Accept with gratitude the goods that God gives you and do not seek what is superfluous and excessive.

He affirms that we may keep goods, as long as we remain detached from them and do not take them for their own sake.\(^{208}\) We are only bound «to reject the world, when its goods are dangerous, inexpedient, or unsuitable.»\(^{209}\)

The value of goods lies in their coming from God. We can and should accept them when they come from God. We should not value them for their own sake.\(^{210}\) Newman illustrates this with the story of Lot, who was favored by God with wealth, but still «allowed himself to be attracted by the richness and beauty of a guilty and devoted country.»\(^ {211}\) This is what happens with those who have accustomed their minds to look on worldly prosperity as highly desirable in itself, [they] take it wherever they meet with it; now as given by God, and now, again when not given by Him. It is not to them a point of first importance by whom it is given, at least not in their secret hearts: though they might, perhaps, be surprised did any one so tell them.... Men still consider themselves, and promise themselves to be, consistent worshippers of the One True God, while they are falling into
that sin which the Apostle calls "idolatry," —the love and worship of the creature for the Creator. 212

Newman gives us a rule for possessing and using goods: «Use them, as far as given, with gratitude for what is really good in them, and with a desire to promote God's glory by means of them; but do not go out of the way to seek them.» 213 A passage of another sermon expresses the same idea: «I observe, in the first place, that I have not said a word against the moderate and thankful enjoyment of this life's goods, when they actually come in our way; but against the wishing earnestly for them, seeking them, and preferring them to God's righteousness, which is commonly done.» 214

We can use and enjoy (we shall talk more about enjoyment below) goods when God gives them to us, but we must be content —and grateful— with what is given to us. God gives us what we need: «He promises us food, raiment, and lodging; and He bids us, 'having food and raiment, therewith to be content, [1 Tim. 6:8]. He bids us be content with those gifts, and withal unsolicitous about them; tranquil, secure, and confident, because He has promised them; He bids us be sure that we shall have so much, and not be disappointed that it is no more.» 215

God gives us much, He is generous with us: «He in His bounty has allowed us to take freely of all that is in the world, for food, clothing, and lodging; He allows us a large range, He afflicts us not by harsh restrictions; He gives us a discretionary use, for which we are answerable to Him alone.» 216 On the other hand, God «has not indeed promised us what the world calls its great prizes; He has not promised us those goods, so called, of which the goodness depends on the imagination; He has not promised us large estates, magnificent domains, houses like palaces, sumptuous furniture, retainers and servants, chariots and horses, rank, name, credit, popularity, power, the deference of others, the indulgence of our wills, luxuries, sensual enjoyments.» 217 Accordingly, «it is our wisdom, surely to use what has been provided for us, instead of lusting after what we have not, asking flesh to eat, and gazing wistfully upon Egypt, or on the heathen around us.» 218 «On the whole, we must not take what we do not need. We may take for life, for comfort, for enjoyment; not for luxury, not for pride.» 219 If we seek things that are luxuries, that are superficial, then they
become dangerous for us, they tend to become idols, placed above God.

*Use Without Abuse*

Another principle we can draw from Newman’s preaching is that we may use the world but without abusing it. For example, he says that «the use of the world without the abuse of it» is one of the characteristics of the saints. Moreover, «the great lesson set before us in the Gospel is to use the world without abusing it.» He explains in another place that Scripture does not deny the value of the world’s pleasures nor forbids «us to use them religiously», but it warns us «from enjoying the world unreservedly; that we may use not abusing it.»

He bases this prescription on the principle that «the abuse of good things is no argument against the things themselves»; for example, «mental cultivation may be a divine gift, though it is abused.» He even refers to as «the great principle of our Church, that the abuse of a thing does not supersede the use of it.»

Therefore, «the due use of God’s temporal blessings is [not] wrong, but to make them the object of our affections, to allow them to beguile us from the ‘One Husband, to whom we are espoused, is to mistake the Gospel for Judaism.» And he specifies that the «temptation... of setting our hearts» on goods is «not irresistible, God forbid!» At the same time he warns us that many unfairly «call that use of the world moderate and innocent» —which would be a lawful use of the world— «which the Apostles would call being conformed to the world, and serving mammon instead of God.» The use of the world without abuse implies detachment and is essentially opposed to setting our hearts on it and placing it above God.

*Enjoyment and Abstinence*

Regarding the enjoyment of goods, the principle which we can formulate is the following: You may enjoy earthly goods, but such enjoyment must be purified by self-denial.
Newman recognizes that «we naturally love the world, and innocently; it is before us, and meets our eyes and hands first; its pleasures are dear to us, and many of them not in themselves sinful, only in their excess, and some of them not sinful at all.»

In another occasion, he says: «Let us consider our love of the pleasures of life. I am willing to allow there an innocent love of the world, innocent in itself. God made the world, and has sanctioned the general form of human society, and has given us abundant pleasures in it.»

However, we must be aware of the danger regarding the enjoyment of the goods of the world because «though His gifts are holy and innocent, our hearts are frail and wayward; that they are good in the sending, yet dangerous in the taking —good in the use, but handful in the enjoyment.»

There is a right and wrong enjoyment of things. In particular, what is wrong is «to begin with enjoyment.» Newman explains that the Gospel «hinders us indeed from taking a superficial view, and finding a vain transitory joy in what we see, but it forbids our immediate enjoyment, only to grant enjoyment in truth and fullness afterwards. It only forbids us to begin with enjoyment. It only says, if you begin with pleasure, you will end with pain. It bids us begin with the Cross of Christ, and in that Cross we shall at first find sorrow, but in a while peace and comfort will rise out of that sorrow.»

True enjoyment is one which is combined with a complete detachment, and this detachment is attained by practicing self-denial and abstinence.

Newman repeats this principle of enjoyment with abstinence in many sermons. In one, he says that we must «feed ourselves with fear», that is, let us «begin our thankful use of God's blessings by a prudent delay and a lowly prayer.» In another, he urges us not to let «the year go round and round, without I break end interruption in its circle of pleasures. Give back some of God's gifts to God, that you may safely enjoy the rest. Fast, or watch, or abound in alms, or be instant in prayer, or deny yourselves society, or pleasant books, or easy clothing, or take on you some irksome task or employment.» Likewise we must keep «moderation or temperance in lawful indulgences»: «To weep, to rejoice, to buy, to possess, to merry, to use this world, are not unlawful,
yet we must not use God’s earthly gifts to the full, but in all things we must be self denying.\textsuperscript{234}

This rule, on the other hand, leads us to a true appreciation of earthly goods. The authentic Christian attitude leads us not to reject God’s blessings. As we must not feast without fearing, «let us beware of fearing without feasting»; «let us beware... of dishonoring and rudely rejecting God’s gifts.» As Christians must not defraud themselves of Christian privileges, neither need they give up God’s temporal blessings.... Those who aim at perfection will not reject the gift, but add a corrective; they will add the bitter herbs to the fatted calf and the music and dancing; they will not refuse the flowers of earth, but they will toil in plucking up the weeds. Or if they refrain from one temporal blessing, it will be to reserve another; for this is one great mercy of God, that while He allows us a discretionary use of His temporal gifts, He allows a discretionary abstinence also; and He almost enjoins upon us the use of some, lest we should forget that this earth is His creation, and not of the evil one.\textsuperscript{235}

Let us observe in these citations that Newman refers to God’s gifts or God’s blessings. These are the things given by God, and must therefore be received. They are not valued for their own sake, but as coming from God. They «may not suitably be enjoyed for [their] own sake», but they are «a figure and promise of that true joy which issues out of the Atonement,... a promise beforehand of what is to be.... a shadow, raising hope because the substance is to follow.»\textsuperscript{236} Therefore, «if we now enjoy God’s ordinances, let us not cease to pray that they may prepare us for His presence hereafter. If we enjoy the presence of friends, let them remind us of the communion of saints before His throne.»\textsuperscript{237} This is how we should enjoy the things of this world.

As we have seen in the earlier chapters, we must appreciate the world because it is God’s creation. At the same time, we should not remain with the outward appearance, with what is visible, but should rather go further inward to what is invisible. As B. Dolenc puts it, «Newman... seeks the middle way between two false extremes. He avoids dualistic-pessimist rejection of the material, visi-
ble world, by affirming its God-given goodness and its natural values. He avoids naive idolatry, by stressing its goodness as only relative and its ambivalence.»

For God’s Glory

Lastly, let us recall one of the rules given by Newman: we must use goods «with a desire to promote God’s glory by means of them.» He adds that «they must be instruments in our hands to promote the cause of Gospel truth. And, in this light, they have their value, and impart their real pleasure.» We must therefore be concerned with contributing goods for God’s service: «Let us master this great and simple truth, that all rich materials and productions of this world, being God’s property, are intended for God’s service; and sin only, nothing but sin, turns them to a different purpose.»

Newman thus prays that «we may be blest, as human instruments, in the use of those human means by which ordinarily the holy Cross is raised aloft, and religion commands the world.»

The Christian is hesitant to spend on himself: «It requires very little of true faith and love, to feel an unwillingness to spend money on one’s self. Fine dresses, fine houses, fine furniture, fine establishments, are painful to a true Christian; they create misgivings in his mind whether his portion is with the saints or with the world.» He prefers rather to «lay out his money in God’s service, to feed the hungry, to clothe the naked, to educate the young, to spread the knowledge of the truth; and, among other pious objects, to build and to decorate the visible House of God.»

This last use —to dedicate goods for the worship of God, for His temple— is especially laudable. «When, instead of spending money on our own homes, we spend it on His house, when we prefer that He should have the gold and silver to our having it, we do not make our worship more spiritual, but we bring Christ nearer to us; we show that we are in earnest, we evidence our faith.»

The dedication of the precious things of the world to God’s temple is their highest use: «The earth overflows with beauty and
richness, and men is gifted with skill to improve and perfect what he finds in it.... The earth is full of God's wonderful works, do you say, and what are we to do with them? What to do with marbles and precious stones, gold and silver, and fine linen? Give them to God. Render them to Him from whom, and through whom, and to whom are all things. This is their proper destination.\textsuperscript{245}

We can stop at this point and make a brief evaluation of what we have seen of Newman's teaching in this subsection. We see that it is coherent with the rest of his doctrine. From his teaching on detachment, the necessity of an austere life and self-denial, the dangerousness of the world, he draws out for the Christian who lives in the world a useful guide for the possession, use, and enjoyment of goods. He shows a just appreciation of goods; they are God's gifts and are for His service. He allows their use and enjoyment, while showing the Christian, at the same time, how to keep the high principles of his religion, drive away the dangers involved, and keep himself holy and untarnished.

CHAPTER II: CHRISTIANITY AND THE WORLD

Our principal objective in this chapter is to present Newman's view of the influence of Christianity on the world, understood as the society of men. As we have seen before, Newman sees this world as evil, that is, dominated by sinful principles, attitudes, and aims. What is the task of Christians with respect to it? Is it possible to transform the world from a sinful one to a just and holy one? We shall look at Newman's answers to these and other questions. However, in order to understand well his ideas, we shall consider first his view on a more general topic—the relation of the Church to the world.

A. THE CHURCH AND THE WORLD

A comprehensive view of Newman's consideration of the relation between the Church and the world would require a number of pages inappropriate for our work and would, moreover, exceed
our purposes. Therefore, we shall limit ourselves to discussing some particular aspects of the topic that would serve as a suitable background for our discussion in the following section. We shall discuss briefly the mission and task of the Church towards the world. We shall consider likewise the attitude of the Church with respect to the world. Does the Church reject and condemn the sinful world? Does it try to win it over to the kingdom of God?

Here, we think it appropriate to consider an author's observation: Newman «always distinguished between the world as the instrument of the devil and the world Christ came to save, human society as such.» 246 In a slightly different sense, he sometimes speaks of the Church as radically separated from the world, and at other times he presents the Church as in the world and the Christians as both in the Church and in the world. The meaning of the world in these two cases changes, and the consequences with respect to the Christian also do. We shall then divide our discussion between these two cases. Just let it be noted that, in both cases, we shall refer to the Church Militant or the Visible Church on earth (Newman uses both terms) and not to the entire Church which comprises not only the Church on earth but also in Heaven and Purgatory.

1. The Church against the World

We shall consider here the world in the sense of Satan's kingdom. Considered as such, Newman views the Church as completely separated from it. They are two bodies completely opposed to each other; they are at warfare with each other.

Two Bodies of Men

According to this view, the whole of mankind is divided into these two groups. One group consists of Christ's servants and the other of Satan's. No one is excluded from both groups; he belongs to either one or the other: «If we will not be Christ's servants, we are forthwith Satan's; and Christ set us free from Satan only by making us His servants. Satan's kingdom touches upon Christ's, the world touches on the Church; and we cease to be
Satan's property by becoming Christ's. We cannot be without a master, such is the law of our nature.» 247

There is a real separation which exists between them 248; they are «distinct from each other, divided by as real a line of demarcation as the fence which incloses the sheepfold.» 249

There are, thus, two and only two parties in the world. One is composed by Christ's true followers — «those, the few, who hear Christ's words and follow Him, who are in the light, and walk in the narrow way, and have the promise of heaven.» The other consists of those «who are the many, for whom Christ prays not, though He has died for them, who are wise and prudent in their own eyes, who are possessed by the evil one, and are subject to his rule.» 250

In its strictest sense, the Church is the body of the elect. These are the true Christians. They are those who are faithful to Christ, are in communion with him, and will be saved on the last day. Not all those who have been baptized belong to this group, for many of them will be unfaithful and will go over to the other party. Newman explains that «the Church then, properly considered, is that great company of the elect, which has been separated by God's free grace, and His Spirit working in due season, from this sinful world, regenerated, and vouchsafed perseverance unto life eternal.» 251 These are the members of the Visible Church, who will be united with those who have already passed their trial and are resting in the Lord. All of them, in turn, compose «that great invisible company, who are one and all incorporated in the one mystical body of Christ, and quickened by one Spirit.» 252 In other words, «the visible ministry on earth, the Bishops and Pastors, together with Christians depending on them», 253 is but a fragment of the invisible Universal Church; the former resembles in type, witnesses, and leads towards the latter. Let us further add that the true members of the Church, the elect, are unknown to us — they are known only to God. 254 In this sense, they are like an invisible body. 255

Newman rejects the Calvinist doctrine regarding the separation between the elect and the world. As we have said above, he himself teaches that there exists a real separation between these two groups. Effectively, he says that much of the Calvinist doctrine in this matter «is parallel or cognate to the Catholic doctrine.» However,
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the former goes on «to say... —very differently from Catholicism,— that the converted and the unconverted can be discriminated by man, that the justified are conscious of their state of justification, and that the regenerate cannot fall away».

Catholic doctrine, on the contrary, teaches that, without a special private revelation, one cannot know with certainty that he is in the state of grace, and rejects the Calvinist doctrine of final perseverance. Moreover, «Catholics... shade and soften the awful antagonism between good and evil, which is one of their dogmas, by holding that there are different degrees of justification, that there is a great difference in point of gravity between sin and sin.»

Newman follows these points of Catholic doctrine in both his Anglican and Catholic writings.

The Warfare between the Church and the World

Not only do the Church and the world constitute two separate and distinct bodies, they are also at war with each other. There is a «never-ending conflict which is waged between our Redeemer and the Evil One, between the Church and the world.» Newman expresses this war in different terms. It can be portrayed as a contest between Truth and Falsehood. This was especially true in the early times of the Church: «In the Apostle’s age, the chief contest between Truth and Falsehood lays in the war waged by the Church against the world, and the world against the Church.»

The Church arose to proclaim the Truth and to condemn the lies of the world. The Church was «the aggressor in the name of the Lord; the world, stung with envy and malice, rage and pride, retaliating spiritual weapons with carnal, the Gospel with persecution, good with evil, in the cause of the Devil.»

In another occasion Newman points at the question of concupiscence and its resulting sins as «the true origin and fountain head of the warfare between the Church and the world; here they join issue, and diverge from each other.» The Church denounces the indulgences of concupiscence as sins, as unpleasing to God, and preaches the necessity of grace to overcome the tendencies of concupiscence. The world, on the contrary, «defends, nay, I may even say, sanctifies that very concupiscence which is its corruption... It deifies and worships human nature and its impulses,
and denies the power and the grant of grace.» Another principal point of conflict between the two bodies is the following: the Church calls on Her children to imitate the heroic pattern of Christ, and the world hates this imitation. The Church teaches that «those who are partakers of His [Christ’s] fullness, are called on, as the gift is given them, whether by His ordinary suggestions or by particular inspiration, to imitate Christ in His generous sacrifice and self-giving, «to be Saints and holy men.» The world, on the other hand, hates «a voluntary or gratuitous mortification, in whatever shape it comes, voluntary chastity, voluntary poverty, voluntary obedience, vows of perfection.» From the description of the points of conflict described above, the Christian will know where he must fight, what things he must defend, if he is to be a true follower of Christ. Though he cannot know for sure if he will be one of the elect at the end of his life, he must struggle to be one of them. He must strive to imitate Christ and fight His battles, for, «as the king’s image appropriates the coin to him, so the likeness of Christ in us separates us from the world and assigns us over to the kingdom of heaven.»

The Christian must be prepared to fight continually, for «this is a world of conflict, and of vicissitude amid the conflict. The Church is ever militant.» He must expect to have no rest in this life, because here «peace and rest are future.» The Church may enjoy, once in a while, seasons of peace, but She will never have «an age of peace», that is, «a reign of temporal peace.»

The World Persecutes the Church

The Christian must also be prepared to suffer from the world, since the world has always persecuted the Church: «The whole Church of God, from the days of Christ to the present, has been ever held in shame and contempt by men of this world.» The evil is not content to avoid the good, but persecutes it. And «hardly has any one done right without provoking the world to do him wrong.»

The world maltreats the Church, because, above all, She is holy —for Her righteousness’ sake. And aside from being holy, She reminds «the world of God and heaven,... of the truths of religion.» For the world, these are «unpleasant truths, which it
would fain forget if it could." Furthermore, the world hates the Church because the latter denounces its sins, which it does not want to admit.

On the other hand, the Church is a kingdom on earth but without earthly arms; it is defenseless. It is «a universal empire without earthly arms; temporal pretensions without temporal sanctions; a claim to rule without the power to enforce; a continual tendency to acquire with a continual exposure to be dispossessed; greatness of mind with weakness of body.» Thus, She is at the mercy of the men of the world, and they cannot resist the temptation of taking advantage of Her weakness. Thus, «persecution is the token of the Church; persecution is the note of the Church, perhaps the most abiding note of all.»

Moreover, it is precisely by suffering that She achieves Her aims: «The good cannot conquer, except by suffering. Good men seem to fail; their cause triumphs, but their own overthrow is the price paid for the success of their cause.»

Therefore, the Christian must expect to suffer at the hands of the world. However, he must not lose his hope and optimism, because he is guaranteed victory. God will never abandon the Church. The world has persecuted Her since Her birth, but «still it has lasted for many centuries; it will last still.»

If we look back at Her history, we shall realize that She has been victorious: «Has it not spread in spite of all opposition, and maintained itself marvellously against the power of the world? Has it not ever taken the cause of the poor and friendless against the great and proud? Has it not succeeded by the use of weapons, not earthly and carnal, but by righteousness and mercy, as was foretold? Has it not broken in pieces numberless kingdoms and conquerors which opposed it and risen again, and flourished more than before, after the most hopeless reverses?»

The Church has that «peculiar prerogative with it, which no other religious body has, that as it began with Christ’s first coming, so it will never fail till He comes again.» Even though the world seems to be gaining, it is really losing. This is because «it is the peculiarity of the warfare between the Church and the world, that the world seems ever gaining on the Church, yet the Church is really ever gaining on the world. Its enemies are ever triumphing
over it as vanquished, and its members ever despairing; yet it abides. It abides, and it sees the ruin of its oppressors and enemies.”

2. The Church in the World

The earliest passage which we shall quote here will serve as the basis for the proceeding discussion. It is from «The World our Enemy», and goes as follows:

The Church so far from being literally, and in fact, separate from the wicked world, is within it. The Church is a body, gathered together in the world, and in a process of separation from it. The world’s power, alas! is over the Church, because the Church has gone forth into the world to save the world. All Christians are in the world, and of the world, so far as sin still has dominion over them; and not even the best of us is clean every whit from sin. Though then, in our idea of the two, and in their principles, and in their future prospects, the Church is one thing, and the world is another, yet in present matter of fact, the Church is of the world, not separate from it.

The world spoken of here is the society of men. It is the society characterized by sinful practices, principles, and attitudes. In the above passage of Newman, we can point out two manners in which the Church may be considered to be in the world (that is, the world such as we have described it here).

The Church’s Mission in the World

On one hand, the Church has the mission of saving men. To be able to fulfill this mission, She has to go into society to seek out men and try to save them. Her ministers and members live and deal with other men. Thus, the Church is in the world. This is what we gather from Newman’s sermons.

He says that the Church, «Christ’s kingdom, though a visible temporal kingdom, is in this world, but not of this world.» It is not of this world, because «its origin is from above», and its destination lies beyond this world. Nevertheless, «though its
origin is from above», «surely it was established here for the sake of this world, and must ever act in it, as if a part of it.»

«The Church will witness on to the last for the truth, chained indeed to this world, its evil partner, but ever foretelling its ruin.» Its mission is to proclaim the Truth to the world. The world is an «evil partner» because it is dominated by the evil «spirit and life.» It will eventually be destroyed and repulsed by a kingdom where justice and holiness will reign. But until then, the Church calls the men of the world to free themselves from that spirit and life, and live according to the truth.

Newman describes this mission with more detail in the following passage: «The Holy Church of God, as from the beginning, continues her course heavenward; despised by the world, yet influencing it, partly correcting it, partly restraining it, and in some happy cases reclaiming its victims, and fixing them firmly and for ever within the lines of the faithful host militant here on earth, which journeys towards the city of the Great King.» The world will continue to be as it is until its end. Nevertheless, the Church’s action is not without effectiveness and meaning. She influences the world; She prevents it from getting worse and from doing greater harm than it does; and She continues rescuing souls in it from the devil’s grasp.

Here, it seems that Newman views the influence of the Church on the world as mainly one of restraint. That is, according to this view, the Church’s task is not to transform the evil society into a good one, but to limit its evilness. As we have seen before, Newman believes that society as a whole will always have the character of evil. Thus, the Church’s role is limited to some partial influences and to the salvation of individual souls. We shall focus on this particular topic in the next section.

All Men are of the World

On the other hand, the Church is in the world, for Her members are, in different degrees, under the dominion of sin. We can recall that Newman uses world to designate men «ruled by principles, maxims, and instincts of their own, that is, of an unregenerate nature.» The world consists of those who act according to their sinful nature. In the strictest sense, the world is composed of those
who either have not received the Holy Spirit and sanctifying grace, or have rejected them. These are the unjustified, the unfaithful, and the sinners. They do not belong to the Church or at least they are not true members of Her.

But then, we can also consider that the members of the temporal, visible Church also form part of the world inasmuch as all of them are still influenced by their sinful nature; all of them continue to have sins and faults, all of them must continue to remove the stains of sin and improve in the virtues; and none of them is perfect, none of them is sure of his perseverance. Only the blessed in Heaven are perfect; only they are completely free from the world. This corresponds to Newman’s affirmation that there are different degrees of justification, and that there are differences in gravity between sins. Thus, he says: «If we look through mankind in order to find out who make up the world, and who do not, we shall find none who are not of the world; inasmuch as there are none who are not exposed to infirmity.»

Moreover, not only are all members of the Church part also of the world, many of those who profess to be Christians are not actually part of the Church or are in great danger of separating themselves from Her. There are many who incarnate in themselves the way of the world. As Newman says, we can «contrast the glory given us with our love of the world, our fear of men, our lightness of mind, our sensuality, our gloomy tempers.» In another occasion, he says: «Alas! in spite of all this bounty men called Christians, and how many live heartlessly, not caring for the gracious benefit.»

In line with this idea, he tries to make men aware of their sins. He asks them not to deceive themselves in thinking that they have overcome their sins: «I do not wish you to be able to point to any particular time when you renounced the world (as it is called), and were converted; this is a deceit.» He tells them that they may be ignorant of many of their sins: «Conceive, too, the multitude of sins which have so grown into us as to become part of us, and in which we now live, not knowing, or but partially knowing, that they are sins; habits of pride, self-reliance, self-conceit, sullenness, impurity, sloth, selfishness, worldliness.»

He wants them to acknowledge themselves as sinners, and they will do so if they examine themselves sincerely: «Now all of us are
sinners, all of us have need to come to God as the Publican did; everyone, if he does but search his heart, and watch his conduct, and try to do his duty, will find himself to be full of sins which provoke God’s wrath.» Only by admitting himself a sinner will one strive to identify his sins, ask forgiveness for them, and struggle to overcome them.

Likewise, in his sereneness Newman warns his hearers that they may be false members of the Church; that is, they may be merely nominal—not real—Christians, and living, not the true Christianity, but a false religion. They may have adopted the Religion of the World. Newman declares that «there are vast numbers in the Christian world thus professing without adequately practicing,» and that, therefore, many of these «should a time of temptation come, when it would be safe to show themselves as they really are, they will (almost unaware) throw off their profession of Christianity, and join themselves to the scaffing world.»

Everyone has a tendency to lessen the demands of religion or to alter it according to his disordered likings: «I would not willingly be harsh; but knowing «that the world lieth in wickedness» I think it highly probable that you, so far as you are in it (as you must be, and we all must be in our degree), are, most of you, partially infected with its existing error, that shallowness of religion.» Newman warns us that we may be thinking that to practice a little is enough. He tells us that we often do not believe that «we are at present serving the world. We trifle with our conscience now; we deceive our better judgment; we repel the hints of those who tell us that we are joining ourselves to this perishing world. We will taste a little of its pleasures, and follow its ways, and think it no harm, so that we do not altogether neglect religion... We know we are not altogether irreligious, and we persuade ourselves that we are religious.» In other words, «in spite of all the mercies poured upon us, yet in one way or other we are in danger of being betrayed by our own hearts, and taking up with a pretense of religion instead of the substance. Hence, in a country called Christian, the many live to the world.»

*The Process of Separation*

Newman, above, says that the Church is a body which is in a process of separation from the world. We can view this pro-
cess of separation in two ways. One is that the Church is forming the body of the elect and is thus separating them from the rest. This is the separation we talked about in the previous subsection—the real separation between Christ’s kingdom and Satan’s kingdom.

The Church is continually gathering the souls that belong to it. They continually join those who are already victorious and at rest in Heaven. At the end of the world, the separation will be complete, and each body will receive its rewards or punishments. And the blessed will live in the new world.

We can also view the process of separation as the process in which the Church’s members free themselves from sin. They separate themselves from the world in the sense that they liberate themselves from the influence of the principles, attitudes, and aims of the world. In the same manner, as we read in one quotation from Newman above, this is achieved to the same extent that we form the image of Christ in us.

To conclude this section we shall point out some implications of the relation of the Church to the world for the attitude of the Christian to the world. From the consideration of the real separation between the Church and the world viewed as Satan’s kingdom, the Christian will be resolved to reject the latter. This attitude will not be translated into a rejection of certain men, for while we are here on earth, we do not know who are the men who constitute either body. The Christian will rather reject the way of the world; he will reject the attitudes and practices that come from the worldly mind.

Next, considering that the Church is in the world, in the sense of human society, the Christian will stay amid the pursuits and cares of society, if that is his calling. And while he is in there, he will second the Church in Her mission; that is, he will seek to influence and correct society, and he will seek to bring souls closer to God. This is an idea on which we shall enlarge in the next section.

**B. THE INFLUENCE OF CHRISTIANITY ON SOCIETY**

We saw in the previous section that the Church is «chained» to society: She is in it and has a mission to fulfill with respect
to it. First of all, She is in it to save souls. Then, She also has the task of influencing and correcting it. However, from our first glimpse on this aspect of Her mission, we got the impression that Newman views it more on the negative side. That is, Her efforts are directed towards preventing society from getting worse than it already is. We shall now go deeper into this question. We shall also inquire into the role of the individual Christians in this task of the Church.

1. The Influence of the Church on Society

The Sanctification of the Elect

A significant idea of Newman in this subject is that the Church’s principal mission is to sanctify Her elect. He bases himself, among other arguments, on St. Paul, who says: «I endure all things for the sake of the elect.»\(^{302}\) The elect are the true members of the Church, the true followers of Christ, and the ones who will inherit the kingdom of God. They are the real and lasting fruits of the Gospel. Therefore, the office of the Church is «to spend and be spent upon the many called for the sake of the chosen few.»\(^{303}\) The Church labors with the multitude, and from that multitude the elect come out.

As is said here, the elect are few. In other words, those who accept the Gospel and persevere in living it are few in comparison with the mass of men and even with the number of Christians. «The true light of the world offends more men than it attracts.»\(^{304}\) There are many who call themselves Christians, but do not truly live the Christian religion.\(^{305}\)

In short, the Gospel has not changed people inwardly on a large scale. Nevertheless, Newman comments, neither has the Gospel promised to do so: «Our Saviors words, spoken of the Apostles in the first instance, relate to the Church at large, — ‘I pray not for the world, but for them which Thou hast given Me, for they are Thine.’ In like manner St. Paul says that Christ came, not to convert the world, but ‘to purify unto Himself a peculiar people, zealous of good works.’»\(^{306}\)
The real task of the Gospel is to sanctify those few who truly receive it. «Its divine origin is shown, not in its marked effects on the mass of mankind, but in its surprising power of elevating the moral character where it is received in spirit and in truth.» 307 In other words, its «real triumph» is «to raise those beyond themselves and beyond human nature, in whatever rank and condition of life, whose wills mysteriously co-operate with God's grace, who, while God visits them, really fear and really obey God, whatever be the unknown reason why one man obeys Him and another not. It has made men saints» and brought into existence specimens of faith and holiness, which without it are unknown and impossible.» 308

The Endurance of the World's Evilness

This view of the proper function and result of Christianity is used by Newman to explain the situation of the world which we see around us. We see that the world, with regard to its sinfulness, remains as it is. The greater part of men have not improved: «The general temper of mankind, taking man individually, is what it ever was, restless and discontented, or sensual, or unbelieving.» 309

The world’s spirit and life are still evil: «On the whole, the great multitude of men have to all appearance remained, in a spiritual point of view, no better than before. The state of great cities now is not so very different from what it was of old; or at least not so different as to make it appear that the main work of Christianity has lain with the face of society, or what is called the world.» 310 It is the same with all the social classes and the different professions; they have the same character as if the Gospel had not been preached in society. In short, «human nature remains what it was, though it has been baptized; the proverbs, the satires, the pictures, of which it was the subject in heathen times, have their point still.» 311 The reason for this is that the world will always have the character of evil. On the whole, it will always be a reality opposed to God and His Church, it will always be the enemy of souls.

In accordance with this view, Newman presents the effects of Christianity on society as limited —limited in the sense that it has come, like Christ, «not to sanctify this evil world, but to 'deliver
us out of this present evil world according to the will of God and our Father, [Gal. 1:4]; not to turn the whole earth into a heaven, but to bring down a heaven upon earth.»

The Church does not claim to sanctify the whole of society; «but it has ever been a restraint on the world rather than a guide to personal virtue and perfection on a large scale; its fruits are negative.»

Newman, in saying this, does not deny that the Church has produced good effects in society. He affirms that the Church has throughout the centuries uplifted the morals of the people, imbued society with a sense of external decency and good conduct, and has been a check on excesses. Undeniably, the Church has influenced society positively.

However, Newman maintains, the Church does not change the face of society. It moves to the practice of real religion a certain number of men, and it improves the external moral conduct of men in many places. But it does not really change inwardly the greater part of men; it does not make good the spirit and life of the world.

Moreover, the improvement in merely external conduct is not necessarily a product of Christianity: «A greater innocence and probity of conduct and courtesy of manners,... though they have sometimes been accounted illustrations of the peculiar Christian character, have in fact no necessary connection with it. For why should they not be referred to that mere advancement of civilization and education of the intellect, which is surely competent to produce them?» Accordingly, they do not necessarily proceed from the action of grace and the Holy Spirit, and may be compatible with sin, and displeasing to God. The effects proper to Christianity, on the contrary, are primarily supernatural.

In the same sense, «how mistaken is the notion of the day, that the main undertaking of a Christian Church is to make men good members of society, honest, upright, industrious, and well conducted.» Here, Newman does not deny that «no one is a true Christian who is not a good subject and member of society.» What he means is that «neither is he a true Christian if he is nothing more than this.»
The Transformation of Society

The sources we have cited up to now are two sermons preached in 1831 and 1836. Passages in later works reflect some positive ideas regarding the transformation of society. These passages acknowledge that Christ came to unite heaven and earth. This process of unification started with the Incarnation itself: «The doctrine of the Incarnation is the announcement of a divine gift conveyed in a material and visible medium, it being thus that heaven and earth are in the Incarnation united.»

Two sermons of 1840 state that Christ came to restore this world to its former perfection. This is clearly seen from a passage of one of these sermons:

Christ came to make a new world. He came into the world to regenerate it in Himself, to make a new beginning, to be the beginning of the creation of God, to gather together in one, and recapitulate all things in Himself. The rays of His glory were scattered through the world; one state of life had some of them, another others. The world was like some fair mirror, broken in pieces, and giving back no one uniform image of its Maker. But He came to combine what was dissipated, to recast what was shattered in Himself. He began all excellence, and of His fullness have all we received.

If it is Christ’s will to reunite and recapitulate all things in Himself, surely it is also the mission of the Church to do this with society.

A passage from the other sermon expresses this more explicitly:

A great object of Christ’s coming was to subdue this world, to claim it as His own, to assert His rights as its Master, to destroy the usurped dominion of the enemy, to show Himself to all men, and to take possession. He is that Mustard-tree which was destined silently to spread and over shadow all lands; He is that Leaven which was secretly to make its way through the mass of human opinion and institutions till the whole was leavened. Heaven and earth
had hitherto been separate. His gracious purpose was to
make them one, and that by making earth like heaven....
He came to absorb this world into Himself; that, as He
was light, so it might be light also.\textsuperscript{322}

If in a passage we quoted before, Newman says that Christ
did not come to «turn the whole earth into a heaven», here he
seems to change his mind and says that Christ wants to make earth
like heaven. The Church must leaven the whole of society and make
its spirit and life divine.

It is true that Newman never really changed his belief that
the world as a whole will always be evil\textsuperscript{323} —\textit{mundus totus in
maligno positus est}— and that the authentic fruits of the Gospel will
be few compared to the mass. Nevertheless, we can note that, as
the years go by, he increasingly insists on the positive effects of
the Church on society.

He speaks of the role of the Church in society, not only from
the year 1840 but even in the early 1830s. He affirms that the
Church —although it is not of this world— is closely involved with
temporal affairs. In one sermon he compares the Church with
Elisha. Elisha, in contrast with Elijah, «lived in the world, mixed
with all classes of people, had greater political influence (as we now
call it).»\textsuperscript{324} It is precisely in this, Newman affirms, in «Elisha's
close connection and intercourse with matters of this world», that
«he resembles Christ and His Church.»\textsuperscript{325} In another place, he
grants «that Christ's Church, as being a temporal power, does
necessarily interfere in the concerns of this world.»\textsuperscript{326}

As the Church is deeply involved in the affairs of society,
so does She leave Her marks on it. She inevitably influences it:
«In the course of 1800 years [the Church] has managed to impress
its character on society, so that when countries fall away from its
communion, the vines, which it has created in their various peo­
ple and civil polities, continue on by a kind of inheritance.»\textsuperscript{327}
What we would like to point out in this passage is not that the
Church leaves a sort of legacy to those counties unfaithful to Her,
but that She produces real effects in the societies in which She is
present. She not only sanctifies and saves souls, which is Her
primary aim, but also leaves Her influence in social and political
matters. We can give several examples of this influence: the humane
treatment of prisoners, laws for the poor, the denouncement of dwelling, and the liberation of slaves.\textsuperscript{328} Newman concludes: «This has been owing to the Kingdom of the Saints. It has ever exalted those of low degree. It has changed the structure of the body politic all through Christendom.»\textsuperscript{329} All these are manifestations of «the tendency of Christianity to impress itself on the face of society.»\textsuperscript{330}

Now, in all these changes fostered by the Church, She preserves Her spiritual nature: «Still is the Church not of this world, because she does not use the instruments of this world.»\textsuperscript{331} The Church does not use force, but persuasion: «It is written, 'Thy people shall be willing in the day of Thy power'; and so it is fulfilled. And hence in the prophecies of the book of Isaiah the willingness of the kings of the earth to humble themselves to the Church, is noted as a special characteristic of the spread of the Church. They are overcome by the reality of holiness, and they yield freely.» In other words, «it is by influence only that the Church reigns, or by what is sometimes called opinion.»\textsuperscript{332} Here again, the behavior of Elisha bears a resemblance to that of the Church: «Elisha was intimately connected with the great political movements (as we now call them) of the day. Yet he pretended to no earthly power in all this; he acted from God, and on supernatural claims; thus answering to our Lord's account of His kingdom, as being not of this world, else would His servants fight [Ioh. 28:36].»\textsuperscript{333}

From the above discussion we can conclude that Newman combines the conviction of the enduring sinfulness of the world with that of the real effects wrought by Christianity in society. In the last section we saw that the Church is in society by reason of Her mission. And while in it, She works that transformation of the world into Heaven, that leavening and recapitulating everything in Christ. This transformation will be perfected only after the end of the world; the world will continue to be stained with evil. Nevertheless, the effects produced by the Church are an inchoation, an image, of the future city of God. With these ideas as a background, we shall now proceed to elaborate Newman's ideas on the task of the Christians in society.

2. The Task of Christians in Society

From what we have seen of Newman's view of the Church's mission in the world and Her influence on society, we have infer-
red that the Christian must involve himself in the affairs of society and strive to improve it. In this subsection, we shall see what Newman himself says expressly in this subject. We have seen the importance he places on the fulfillment of temporal duties. Those who have tasks in government and other public responsibilities must stay in them and carry them out well. How about the rest? Do they also have their responsibilities towards society?

Involvement in Society

Newman affirms expressly the duty of concerning oneself with the affairs of society. A passage from one of his Anglican sermons, preached in 1831, states this clearly:

*If, indeed, this world’s concern could be altogether disjoined from those of Christ’s Kingdom, then indeed all Christians (laymen as well as clergy) should abstain from the thought of temporal affairs, and let the worthless world pass down the stream of events till it perishes; but if (as is the case) what happens in nations must affect the cause of religion in those nations, since the Church may be seduced and corrupted by the world, and in the world there are myriads of souls to be converted and saved, and since a Christian nation is bound to become part of the Church, therefore it is our duty to stand as a beacon on a hill, to cry aloud and spare not.*

Newman tells us here what should be the Christian’s attitude towards temporal affairs. The Christian should be concerned, above all, with the Church’s welfare and mission, and should view the affairs of nations with regard to them. He must strive to make the conditions in society favorable to the Church and to the salvation of souls. Newman sets before him the high goal of winning a whole nation to the Church.

The fact that a nation is Christian—that is, that Christians make up the greater part of its population—is compatible with its being worldly. It may have many laws and practices that are contrary to the Christian faith. It may foster mentalities and attitudes which hinder the practice of true religion. The true Christian must strive to change this situation for the better.
Another passage of Newman, this time from a Catholic writing, goes as follows: «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.»

Here, we see ideas similar to those in the first passage: the Christian must have that religious influence on others. However, we can also see here a more explicit exhortation to contribute positively to society. Of course, the Christian should do everything for religion, for God. Nevertheless, we find here a more positive appraisal of the use of one’s «talent, genius, or knowledge» for the benefit of society. He acts in the world not just to defend religion or to prevent the world from harming souls, but to influence it positively and thus serve the cause of religion.

Newman presents us the lives of saints as an illustration of this. Those saints in whom the supernatural elevates the natural, instead of superseding it, «are busy in human society... The world is to them a book, to which they are drawn for its own sake, which they read fluently, which interests them naturally,—though, by the reason of the grace which dwells within them, they study it and hold converse with it for the glory of God and the salvation of souls.» Nothing human is without interest to them. They carry out the task of leavening the world with the Gospel spirit, and recapitulating everything in Christ.

This must be the attitude of the Christian. As an author says, Newman views the laity as playing «a key role in the Christianization of society because in most cases they are the only direct nexus between the Church and the world. Thus if the world is to be Christianized, it must be Christianized through them.» The Church influences society by means of the presence and activity of the Christians in it.

**Politics and Rank**

In his sermons, Newman talks above all of the Christian’s detachment from power and rank. Nevertheless, he does not con-
sider it a duty to give them up when one has them. He says that Christians «hold the same place as before in the world's society; their employments are the same, their ways, their comings in and goings out. If they were high in rank, they are still high; if they were in active life, they are still active; if they were wealthy, they still have wealth. They have still great friends, powerful connections, ample resources, fair name in the world's eye.» 341

Now, one who has power and rank must use them not for himself, but for the good of society and, above all, in accordance with God's will. He must act as a Christian and not independently of his being a Christian: «Another has a certain political power; he has a vote to bestow, or dependents to advise; he has a voice to raise, and substance to contribute. Let him act for religion, not as if there were not a God in the world.» 342

Moreover, he must always be detached from his political power or authority. He regards its exercise «as a duty, scarcely as a privilege, as the fulfillment of trusts committed to him for the good of others, not as the enjoyment of rights (as men talk in these days of delusion), not as if political power were in itself a good.» 343

Newman, knowing the tendency of men to covet power and rank and to get attached to them, frequently urges his listeners to have little regard for these things. He even says that «the greatest privilege of a Christian is to have nothing to do with worldly politics, —to be governed and to submit obediently.» 344 However, he adds that this must not lead to selfishness and to the neglect of public duties, which must be done.

In short, the Christian must not desire power, rank, and authority for their own sake, but must accept or exercise them as a duty and as an opportunity for doing good.

Witnesses to the World

Newman insists in the duty of all Christians to participate in the Church's mission of proclaiming the Truth to the world. 345 The presence of Christians in society is «necessary, from Newman's point of view, not only for the layman, but also for the Church and the world: for the Church, so that she could carry out effectively her mission of making the truth known to all men and thus
bring them to Christ; for the world, so that it, in effect, be reunited, recreated in Christ.»

The duty of witnessing to the Truth comes from a direct command of our Lord: «Our Saviour gives us a command, in this passage of His Sermon on the Mount, to manifest our religious profession before all men.» Ye are the light of the world» He says to His disciples; «A city that is set on a hill cannot be hidden.» We must be «witnesses to the world for God.»

This duty belongs not only to the Church’s ministers but to everyone: «All of us are bound, according to our opportunities,—first to learn the truth; and moreover, we must not only know, but we must impart our knowledge. Nor only so, but next we must bear witness to the truth. We must not be afraid of the frowns or anger of the world, or mind its ridicule.»

The last sentence of the above passage reminds us of the character of the world: it is dominated by sinful attitudes and principles. Many men will reject the Truth. Moreover, the world frequently attacks the Truth and its proclaimers. But this should not deter faithful Christians from continuing with their duty, for through their efforts, souls are saved and the society is improved. This is the role of Christians in their places in society:

In their spheres, whether high or low, the faithful few are witnesses; and by their protestations, without judging others, or exalting themselves. They are witnesses in various degrees, to various persons, more or less, as each needs it —differing from» the multitude variously, as each of that multitude, before whom they witness, is better or worse, and as they themselves are more or less advanced in the truth; still, on the whole, they are witnesses, as light witnesses against darkness by the contrast;— giving good and receiving back evil; receiving back on themselves the contempt, the ridicule, and the opposition of the world, mixed, indeed, with some praise and reverence, reverence which does not last long, but soon becomes fear and hatred.

The Christian must never forget that he acts in the sight of the world. He belongs to the Church, but he acts in the world. Now, he must, in his actions, bear testimony of the truth to the
world. Newman repeats this idea in his sermons as in the following passage:

A religious mind has a perpetual source of humiliation from this consciousness also, viz., how far his *actual conduct in the world* falls short of the profession which his devotional observances involve. It is not a pleasant, not an inspiring, not an elating reflection, to think that you are making a profession which you must in some measure dishonor by your daily imperfections.\(^{350}\)

Part of witnessing to the Truth is correcting sins and faults. In the same manner that we must announce the Truth to a world which tends to reject it, so must we denounce its sins even though they seem to be an irremovable part of it: «Be frank, do not keep your notions of right and wrong to yourselves, nor, on some conceit that the world is too bad to be taught the Truth, suffer it to sin in word or deed without rebuke.»\(^{351}\)

If we do not reject the sins of the world, we share in them: «This is the secret of being friends with the world, to have a sympathy and a share in it sins. They who are strict with themselves are strict with the world.»\(^{352}\)

We must not be complacent with the faults of society; we must identify them and strive to remove them. This is not the same as simply rejecting the society we are in.

To murmur and rail at the state of things under which we find ourselves, and to prefer a former state, is not merely indecorous, it is absolutely unmeaning. We are ourselves necessary parts of the existing system, out of which we have individually grown into being, into our actual position in society. Depending, therefore, on the times as a condition of existence, in wishing for other times we are, in fact, wishing we had never been born. Moreover, it is ungrateful to a state of society, from which we daily enjoy so many benefits, to rail against it. Yet there is nothing unbecoming, unmeaning, or ungrateful in pointing out its faults and wishing them away.\(^{353}\)
The mere complaining about the state of society is useless and senseless. Christians must be realistic and work in the society they are in, striving to change and improve it.

3. The Personal Influence of Christians

For Newman the Christianization of society depends radically on the individual Christian. The Gospel cannot inform the world without passing through the person. We can see this idea in Newman’s writings in two ways. One is that the Gospel must first be cultivated in the heart of man before it can affect the world. The other is that the Truth is maintained and spread to other men by personal influence.

Transform the Heart and the World

J. Morales comments that Newman affirms that «the regeneration of the world depends upon man. It is not a process that can directly affect the temporal structures without first passing through the human heart. Newman does not tell us how far the structures and systems of the external world are mutable and sanctifiable. He stresses above all that the decisive thing is the personal conduct of the Christian, whose mission is that of the Church itself.»

The Christian has the mission of leavening the world with the Christian spirit. To be able to do this, he must first transform his heart through the action of the Holy Spirit and His grace.

Newman, in one sermon, affirms that «the Creator of this world is none other than the Father of our Lord Jesus Christ; there are not two Gods, one of matter, one of spirit; one of the Law, and one of the Gospel. There is one God, and He is Lord of all we are, and all we have.» He then concludes: «Therefore, all we do must be stamped with His seal and signature... We must not give up this visible world, 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.» Here, we see again the affirmation that we must transform this world back to its former goodness. For this to happen, we must sanctify our hearts and fill them with the light of Divine truth. «We must begin, indeed, with the heart; for out of the heart proceed all good and evil; but while
we begin with the heart, we must not end with the heart.... The light of Divine truth must proceed from our hearts, and shine out upon every thing we are, and every thing we do." In this manner, we shall spread the divine character in the world around us.

Newman presents this view more extensively in the sermon «The Church and the World.» In it, he affirms the evilness of the world and its pursuits as a result of original sin. In short, «God created all things good; but when man fell, an evil spirit possessed them, and they are evil till God touches them again with His Divine Light.» He proceeds to talk about the daily pursuits and activities of men. He says that these are evil, unless that holy and superhuman influence which came forth from Christ when He breathed on the Apostles, which they handed onwards, which has ever since gone through the world like a leaven, renewing it in righteousness, —which came on us first in Baptism, and reclaimed us from the service of Satan, —unless this Divine Gift has been cherished and improved within us, and is spread round about and from us, upon the objects of our aims and exertions, upon our plans and pursuits, our words and our works.

And then, he refers again to the Divine light: «They are evil in the case of every one of us, except Christ has sanctified them in us, unless they have been touched with the finger of God, and illuminated by the doctrine and the power of His Son.» God has given us through the Church His grace and revelation. Through these, He has sanctified, elevated, and illuminated us. We must let His grace and doctrine grow within us and then apply them to all our thoughts and actions. In this manner, we shall sanctify our pursuits and activities.

This is what all Christians, of every class and profession, should do. And this is how the world will be spiritualized. Newman observes that men tend to do the contrary: «instead of raising the world by faith to the level of a regenerate son of God, they debase themselves to the world and its ordinances.» They tend to remove religious motives in their public activities; they do not refer their pursuits to God. They limit themselves to fulfilling their tem-
poral obligations; they neglect their duties to religion and the Church.

In view of this situation of the world, Newman gives the following examples of how to spiritualize it:

When a nation enters Christ’s Church, and takes her yoke upon it shoulder, then it formally joins itself to the cause of God, and separates itself from the evil world. When the civil magistrate defends the Christian faith, and sets it up in all honor in high places, as a beacon to the world, so far he gives himself to God, and sanctifies and spiritualizes that portion of it over which he has power. When men put aside a portion of their gains for God’s service, then they sanctify those gains. When the head of a household observes family prayer and other religious offices, and shows that, like Abraham, he is determined with God’s help to honor him, then he joins himself to the kingdom of God, and rescues his household from its natural relationship with this unprofitable world. When a man hallows in his private conduct holy seasons, this is offering up of God’s gifts to God, and sanctifying all seasons by the sacrifice of some. When a man who is rich, and whose duty calls on him to be hospitable, is careful also to feed the hungry and clothe the naked, thus he sanctifies his riches. When he is in the midst of plenty, and observes self-denial; when he builds his house, but builds Churches too; when he plants and sows, but pay tithes; when he buys and sells, but withal gives largely to religion; when he does nothing in the world without being suspicious of the world, being jealous of himself, trying himself, lest he be seduced by the world, making sacrifices to prove his earnestness;—in all these ways he circumcises himself from the world by the circumcision of Christ. 362

Each one, in his own place and assignment in society, must act as a Christian. That is, the grace and doctrine inside him must manifest themselves in his actions and concerns in society. They will show themselves in the promotion and defense of the faith, contributions to the Church, family and public prayer, concern for
the welfare of others, self-denial, and the like. In this way the Church gains on the world in society.

Here, we must cite the commentary of J.L. Illanes regarding this view of the spiritualization of the world. He observes that Newman understands this spiritualization «not us giving life to social structures and configurations that reflect the reality of the spirit, but as acting, today and now, with the awareness of our spiritual dimension, orienting, positively and formally, one’s action to spiritual ends.» For Newman, the world cannot be other than itself; it cannot rise above itself. It is only to the extent that its things are referred to the kingdom of God and placed at its service can the world be spiritualized.

In this sense Newman’s view of the Christianization of society is limited. Nevertheless, it is a positive contribution, because of its realistic appraisal of the state of society, and the solution he sees is undoubtedly a previous and necessary step for the Christianization of society in its structures and configuration.

The Power of Embodied Holiness

Let us now focus our attention on the other idea which we have mentioned: the decisive role of the individual Christian in transmitting the Gospel truth to others and to thereby announcing society. This idea is closely related to the one we have just discussed above: it involves the embodiment of the truth in the heart. Nevertheless, the accent now is placed on the power of the person who lives faithfully the Gospel, to influence those around him.

Newman has the conviction that it is the holy man, the man who truly lives the Truth, who is the most efficient means of converting the men of the world to the Truth. As we have seen before, men do not readily receive the Gospel. They are blind to religion and to the life of faith. Moreover, they reject and attack the Truth; they want to remain self-sufficient. Nevertheless, in spite of the indisposition and opposition of the world, the Gospel has spread throughout it. Newman maintains that this has been brought about principally by the influence of faithful Christians: «It [truth] has been upheld in the world not as a system, not by books, not by argument, nor by temporal power, but by the personal influence
of such men..., who are at once the teachers and the patterns of it.»

The holy man has great influence on those around him: «He who obeys God conscientiously, and lives holy, forces all about him to believe and tremble before the unseen power of Christ.»

In the sermon «Personal Influence, the Means of Propagating the Truth», Newman sets forth a series of considerations to explain and illustrate this power of the holy man.

First of all, he says, men cannot help feeling «the natural beauty and majesty of virtue», that is, not «virtue in the abstract, —virtue in a book»— but virtue incarnated. They can easily reject truths in abstract form: «Men persuade themselves, with little difficulty, to scoff at principles, to ridicule books, to make sport of the names of good men.» However, they cannot easily reject, or rather, they are overpowered by truth really present, by «holiness embodied in personal form.» Newman, in another sermon, goes deeper into this idea. «It is an encouragement to us», he says, «to think how much may be done in way of protest and teaching, by the mere example of those who endeavor to serve God faithfully.»

The example of these men works powerfully on the imagination, and it proves wrong those who maintain that religious obedience is not possible. «A martyr or a confessor is a fact, and has its witness in itself; and, while it disarranges the theories of human wisdom, it also breaks in upon that security and seclusion into which men of the world would fain retire from the thought of religion.»

Another cause of the strong influence of holy men is «the extreme rarity, in any great perfection end purity, of simple-minded, honest devotion to God.» Since «men naturally prize what is novel and scarce,» and since the world encourages mediocrity and is ignorant of religion's high demands, they are awed by the sight of the high virtues found in holy men.

Next, acts speak louder than words. Many men, because of their education, can speak or write about intellectual matters, but they cannot live the high conduct of a religious man. «One little deed, done against natural inclination for God's sake, though in itself of a conceding or passive character, to brook an insult, to face a danger, or to resign an advantage, has in it a power outbalancing all the dust and chaff of mere profession.»
Another consideration is that the men of the world find that holy men are superior to them in a way which they cannot explain. The religious man contemplates things beyond their reach; he is able to overcome —how, they do not know— temptations in which they fall easily. «And nothing is more effectual, first in irritating, then in humbling the pride of men, than the sight of a superior altogether independent of themselves.»

Lastly, «the consistency of virtue is another gift, which gradually checks the rudeness of the world, and tames it into obedience to itself.» The mind inevitably gets tired with the constant changes in human affairs. It searches for stability to be able to rest, «and what can then be found immutable and sure, but God's word and promises, illustrated and conveyed to the inquirer in the person of His faithful servants? Every day shows us how much depends on firmness for obtaining influence in practical matters; and what are all kinds of fairness, as exhibited in the world, but likenesses and offshoots of that true stability of heart which is stayed in the grace and contemplation of Almighty God?»

From these considerations, we see the capability of influencing of a Christian «who practices what he teaches.» He is «the legitimate interpreter of [Scripture], and none other; the Inspired Word being but a dead letter (ordinarily considered), except as transmitted from one mind to another.»

As to the extent of his influence, it is not on the multitudes: «To the world indeed at large he witnesses not; for few can see him near enough to be moved by his manner of living.» Nevertheless, his influence on those around him is powerful:

While he is unknown to the world, yet, within the range of those who see him, he will become the object of feelings different in kind from those which mere intellectual excellence excites. The men commonly held in popular estimation are greatest at a distance; they become small as they are approached; but the attraction, exerted by unconscious holiness, is of an urgent and irresistible nature; it persuades the weak, the timid, the wavering, and the inquiring; it draws forth the affection and loyalty of all who are in a measure like-minded; and over the thoughtless or perverse multitude it exercises a sovereign compulsory sway, bidding them fear and keep silence, on the ground of its
own right divine to rule them, —its hereditary claim on their obedience, though they understand not the principles or counsels of that spirit, which is «born, not of blood, nor of the will of the flesh, nor of the will of man, but of God».

In the preceding discussion we have considered only Newman's Anglican sermons. We shall now consider some related ideas from one of his Catholic sermons. In the sermon «Saintliness the Standard of Christian Principle», he presents the figure of the saints as an essential point of reference for the Christian.

He starts with the idea of conscience: it tells us «the difference between right and wrong, and is the standard by which to measure thoughts and actions.» We form our judgment with its influence and guidance. Nevertheless, it can be distorted and needs to be regulated and sustained by external assistance. The saints play an important role in this. They are «those rare servants of God, who rise up from time to time in the Catholic Church like Angels in disguise, and shed around them a light, as they walk on their way heavenward.» They are the Christians' «guide for their principles of conduct.» By looking at them, «they know what is true; they know what to think and how to judge.»

The saint contemplates and lives in the invisible world. «And thus he is a special witness of the world unseen, and he, realizes the vague ideas and the dreams of the supernatural, which one reads in poems or romances.» The saint has the same temptations as everyone else. Yet he overcomes them, because in him grace overcomes nature. In him grace acts in such a manner that he realizes heroic acts of virtue. «Such acts as these... are an opening of the heavens, a sudden gleam of supernatural brightness across a dark sky. They enlarge the mind with ideas it had not before, and they show to the multitude what God can do, and what man can be.» They encourage men to follow their example and strive after such holiness and obedience which they would not think themselves capable of.

We are not always bound to do the extraordinary things they do, but «they are always our standard of right and truth; they are raised up to be monuments and lessons, they remind us of God,
they introduce us into the unseen world, they teach us what Christ loves, they track out for us the way which leads heavenward."  

Now, applying these ideas to the Christians' duty of influencing others, we see that they will be effective in this duty to the extent that they embody the Gospel message. They must incarnate virtue; they must be both "teachers and patterns" of the Truth. They must have that "earnestness, in the supernatural order, which is the eloquence of saints; and not of saints only, but of all Christian preachers, according to the measure of their faith and love."  

By being thus, they will attract the men of the world to the Faith. And to those who have begun their journey in the Faith, they will be a guide and encouragement.

The Confessional State

In accordance with the ideas we have seen in this subsection, Newman is of the opinion that the confessional state is not necessarily the best manner of spreading the Truth and of Christianizing society. By confessional state, we refer to a society like that of the medieval system in which the state professes the Christian religion and enforces its precepts with temporal sanctions.

In his earlier Anglican years he was favorable to such a system, and, in particular, to its Anglican version. However, he began to reject it when he realized that the English state was hindering the freedom of the Church. In fact, the Oxford Movement had as one of its primary aims the liberation of the Church from its subjection to the state's inconstancies. Nevertheless, his arguments against the confessional state extend beyond the bad treatment which the English government was giving the Church.

Referring to the "Catholic civilization" of the Middle Ages, he denies that it "is in fact (I do not say in the abstract), but in fact, has been, or shall be, or can be, a good, or per se desirable." He grants that the principles and purpose of such a system may be good, but the conditions of a certain age or place may hinder its beneficial effect, so that it is not necessarily a good.

On one hand, he believes that the "Mundus totus in maligno positus est" is the "declaration of an ever-enduring fact." Therefore,
«the world, though stamped with Christian civilization, still ‘in maligno positus est.’» It did not cease to be «one of our three deadly enemies», in the Middle Age. Rome, for example, was a corrupted society then. «Surely Christian society was the world, and nothing short of it.» Moreover, although Christianity «impressed its image on the social framework», it was not «able to do so on literature and science.»

Another important consideration is «that the revealed object of the institution of the Church, is to save souls.» With respect to this, Newman maintains that «there is no probability in facts (i.e. no evidence), that one organization of society saves more souls than another.» Moreover, he thinks that «there is an antecedent probability the other way (viz. that one organization of society is not in fact better suited for this great object than another, except accidentally), from the circumstances that the world —that is, human society, in maligno positus est; from which it is natural to suspect that organizations, abstractedly good (whether in themselves or in portions of themselves), are so intimately bound up ab initio with their own corruptions, that they are likely not to be good in fact, and that they need not work well in the concrete.»

From these considerations, he concludes that «the medieval political system, whatever good principles it might contain, and whatever good provisions it might enforce, still, as being only accidentally better fitted than another system for saving souls, is not, in the Divine Purpose, included in that object.» That is, it is not part of the divine Will that the Church should aim for an organization like that of the medieval system in order to fulfill its mission.

Nevertheless, he affirms that one system, the medieval or others, may be «accidentally, i.e. at a given time and place, better suited than another», for the salvation of souls. The medieval system, for example, seems to have been apt for the middle ages: «Certain ages, i.e. the ages of barbarism, are more susceptible of religious impressions than other ages; and call for, need, the visible rule of religion; that, as every animal knows its own wants, and distinguishes by instinct between food and poison, so a ruder people asks for a strong form of religion, armed with temporal sanctions, and it is good for it.»
At the same time, «a system, e.g. the medieval enforced out of season may save fewer souls than some other system.»\textsuperscript{398} In particular, he thinks that the medieval system is not good for the modern age: «A medieval system now would but foster the worst hypocrisy, —not because this age is worse than that, but because imagination acts more powerfully upon barbarians, and reason on traders, savants, and newspaper readers.»\textsuperscript{399} The medieval system will not be effective in winning souls to the Gospel in these days, because it is not fitted to the mentality of the people of today. «Besides, Newman thinks that the destiny of European Christianism is to live in a secular society and though he was a man with a conservative temperament and instincts, indifferent to the idea of progress and little favorable to notions and movements of social reform, he manifests convictions that in this matter can be labeled liberal. An implacable enemy of dogmatic liberalism, he thought, however, that, in the sphere of public life, the relations between religion and individuals had to be established in a system of wide liberty and without interventionist activities of the political power. In this restricted sense, he was a liberal.»\textsuperscript{400} Moreover, «he believed in the legitimacy of the secular state and in the tolerance, under certain conditions, of all creeds.»\textsuperscript{401}

Aside from thinking that the medieval system is not beneficial for present society, he is —as we can already deduce from his liberal ideas above— unfavorable to the confessional state in general. He does not believe that it is effective in making true Christians: «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. The Church alone can found her sees, and inclose herself within walls. None but saintly men, mortified men, preachers of righteousness, and confessors for the truth, can create a home for the truth in any land»\textsuperscript{402}

Here, we see again his conviction that only faithful Christians can spread the Gospel in society. The state can be successful in Christianizing society externally, but it cannot guarantee that individuals will accept religion truly and internally. In this sense, he says: «I am suspicious of any religion that is a people’s religion, or an age’s religion.»\textsuperscript{403}
Newman here brings us back to the subject of the Religion of the World. The fact that a religion is promoted by the state may make the people profess it for self-interest and without sincerity. It may be the case that «a man's having a general character for religion, reverencing the Gospel and professing it, and to a certain point obeying it, so fully promotes his temporal interests, that it is difficult for him to make out for himself whether he really acts on faith, or from a desire of this world's advantages.»

We conclude, thus, that Newman believes that for a society to be Christianized, the grace and the doctrine given by the Gospel must be first incarnated in the Christians. By striving to live the Gospel faithfully, they will be able to apply it to their activities and pursuits, and society will thus be imbued with its spirit. At the same time, they will exert a powerful influence on others in such a way as to attract them to the Christian truth and make them live it too.

CONCLUSIONS

After this exposition of Newman's view of the world, we see that it is a view which has man, and, in particular, the Christian, as its point of reference. We saw this from the very beginning when we considered his definition of the world. The world is essentially human society: it is the present, visible system of things or the course of human affairs.

Basing himself, on one hand, on the doctrine of the Church and the Fathers and, above all, on the Sacred Scriptures, and, on the other hand, on his experience and observations, Newman strives to show the Christian the real situation of the world and the meaning of man's life in it. His view takes into account both the peculiarities of the modern age and the permanent characteristics of the world and of human nature.

He shows the Christian that the world is his enemy. Here, he makes a distinction. The world, as God's creation, is good. Nevertheless, because of man's fallen nature, this good world is dangerous for him. It is insufficient for man, it cannot satisfy him, yet it can deceive him with an appearance of being sufficient for him. It can make him set his heart on it. Its pleasures and goods
have the tendency to absorb his mind, and remove from it the thoughts of God and religion; they tend ultimately to replace God as man’s end. This is due to the state of man’s nature: it is damaged and has in it a principle of sin. Due to this nature, man is inclined to put sight over faith. His mind tends to limit its considerations to what is seen and temporal, and consequently to ignore what is spiritual.

On the other hand, the world is man’s enemy, because of its evilness. Human society is dominated by an evil spirit and life; that is, the principles, attitudes, aims, and practices that dominate society are sinful. From its very birth, human society, with its pursuits and activities, has been infected by original sin. The dangers presented by the world—which we have described above—have not been averted; in fact, society has fallen into them. The world then is characterized by what Newman terms the way of the world, which, in turn, is assumed by the worldly mind. The worldly mind is characterized by a limitation to things seen and temporal, and by the corresponding blindness to religion and the life of faith. Moreover, it is determined to be self-sufficient and thus opposes the truth which the Gospel offers. It has even replaced the Christian religion—the true religion—with the Religion of the World. The latter, though it imitates some aspects of Christianity, is based entirely on nature and is essentially superficial. It excludes grace, it rejects the high demands of Christianity and is indulgent with sins and vices. The way of the world has these characteristics, and it exerts a strong pressure on the Christian to conform himself with it.

The world, then, being both evil and dangerous, is an enemy of souls. Nevertheless, the attitude which Newman prescribes to the Christian is not that of rejection. The Christian must certainly reject the way of the world; he must struggle against the influence of the world’s sinful spirit and life. He must do so because they are contrary to the Gospel. However, the Christian need not separate himself from society, from its pursuits and goods. He must remember that God created the world good, and its goodness, though stained by sin, still remains. The world is still the type, figure, and instrument of the unseen world. God continues to be present in the world—although dimly—and His Providence continues working through it. As for the dangers of the world, they
are indeed great but not irresistible or insurmountable. One must also remember that many times the dangers which the world presents have their origin in the waywardness of the heart.

What the Christian must do is to let grace perfect nature, so that he will not abuse the good world or be absorbed by it, and so that he can counteract the sinfulness of the world. He must not forget the dangers of the world, but must rather know them well and take the necessary precautions against them. It must also be pointed out that grace, when it acts on nature, does not alter it. That is, our nature continues to be human nature, a nature made to act in society, to be involved in its pursuits and activities, and to use and enjoy goods.

At the same time—and this is what Newman strives to make the Christian aware of—man’s life exceeds the visible, temporal scene. He must realize that he has a soul and that, therefore, his ultimate end and happiness do not lie in this world, but in God and the spiritual realities. That is, he must live not only in this world but also in the invisible world. The latter is that marvellous world presided by God and which includes the angels and the saints and involves the Church, Divine Providence, and grace.

When one becomes aware of this new situation, he realizes the real meaning of life in this world. This world reveals to us the next one, and allows us to have a foretaste of it. This world, furthermore, is a scene of probation for the other world; here we prepare and dispose ourselves for Heaven. And we work for the future world by performing good works vivified by grace. We must fulfill the duties which God has assigned to us. For the majority of Christians, these duties include temporal duties.

The Christians who live in the world are, in general, not called by God to leave it but rather to stay in it. Their temporal calling is part of their divine vocation, and they must fulfill the duties of that calling. Christ has sanctified temporal pursuits by fulfilling His own and calls the Christians to imitate Him. The world, then, is the normal place for fulfilling one’s vocation. The ordinary Christian lives in the world; he is involved in its pursuits, and uses its goods. Moreover, the Christian strives after perfection by fulfilling his ordinary, everyday duties. He sanctifies himself in the place where God calls him. He needs not undertake some special mission or do extraordinary things (of course, God may call some to
The Christian must indeed live in the world, but he must be completely detached from it. Even in this life, he is already a citizen of the next world, which is his permanent city, his destination. Here in this world, he is just a sojourner or a pilgrim. He must not set his heart on the world; he must not make it his end. He knows that the goods of the unseen world are the really valuable things.

His temporal pursuit must not make him neglect his duty of contemplating the unseen world. They are compatible with each other, and both must be done. He must contemplate the other world, but must act in this. He must not set his heart on his work for its own sake, but rather do everything for the glory of God. In this way, he will keep his heart free for contemplation. He must also observe times of prayer and worship, which, on one hand, prevent him from being engrossed by his temporal pursuits, and, on the other hand, familiarize him with the unseen world and thus enable him to contemplate while working.

As was said above, the Christian does not reject the goods of the world. He appreciates them as God’s gifts, and uses them with gratitude and detachment. He should not seek superficial things, or, in other words, he should not seek worldly goods for their own sake. He must use things without abusing them. As for the enjoyment of goods, it is logical that he would enjoy life’s goods for God’s gifts are pleasant to man by nature. Nevertheless, he should not begin with enjoyment: he must not seek it in the first place. He must rather begin with the Cross; he must combine the use and enjoyment of goods with self-denial, abstinence, and detachment. In this way, he will not abuse goods and will, moreover, receive a deeper and purer joy from them. Finally, he must use goods to promote God’s glory. They are needed as instruments to spread the Gospel and to honor God in places of worship.

The Christian must also stay in the world in order to influence it. It is true that society as a whole will always have the character of evil —totus mundus in maligno positus est. This is due to the fact that all men have that nature which draws them towards evil. Even the Christians have in themselves good and bad things; no one is completely free from the influence of sin. Moreover, the evil in society is more easily seen than the good.
The Church will always achieve its primary aim of sanctifying the elect. She will always produce saints, that is, individuals who respond generously to God's grace and persevere in faith and obedience. But these are few compared to the mass of men. The greater part of the world do not welcome the Gospel in their hearts. Even in a Christian nation, many people do not practice real religion. These observations lead Newman to conclude initially that the Church does not seek to change the face of society. It produces good effects in society but they are limited mainly to restraining it—preventing it from getting worse—and to fostering external decency and good conduct. These may be considered positive effects but they are not necessarily products of Christianity, for advancement in civilization can also produce them. The effect proper to the Gospel is that of changing men inwardly.

Newman seems to undergo a certain evolution in this subject: he posteriorly affirms that Christ came on earth to regenerate it, to make a Heaven out of it, to recapitulate all things in Himself. The world on the whole will still be sinful, yet the Church must gain on it and transform it little by little.

The Christian must, therefore, involve himself in the affairs of society to protect the interests of religion, and, furthermore to contribute positively to society for the glory of God and the salvation of souls. For those who have political power, they should not relinquish it, but view its exercise as a duty to do good to others, and maintain themselves detached from it. And for a Christian, it is a duty to witness for the truth to the world, and to denounce and correct the latter's sins and vices.

To be able to transform society, it is necessary to cultivate first in one's heart the grace and doctrine brought by the Gospel, and then apply them to all his thoughts and actions, and thus sanctify his pursuits and activities. All Christians, of every class, profession, and place in society, must do this. In this manner, society will be spiritualized. At the same time, they will be able to attract others to the truth and urge them to act according to it. The Gospel has been spread to men and has influenced society by means of holy men, who have embodied it.

In accordance with this idea, Newman maintains that the confessional state is not the best organization of society and is not an objective of the Gospel. The holy men, faithful Christians, are
the ones who Christianize society. The state that enforces Christianity and its precepts through laws may Christianize society externally, but it cannot guarantee that men will accept religion internally.

This is Newman's view of the world and of man's life in it. As can be seen, it is the view of a man who had a deep spiritual life, understood the intimate relation between the soul and God, and contemplated the unseen world. In this view, we see a wide familiarity with Sacred Scriptures and with the lives and writings of the Fathers of the Church and other saints. We also see a clear vision of the mission of the Church in the world. We, moreover, see a deep understanding of man's nature: of its tendencies, the effects of original sin in it, its weaknesses and capabilities, its baseness and dignity. From this understanding of human nature proceeded also the awareness of the dangers of the world to it. Finally, we see a comprehension of the peculiarities of the modern world and its problems.

Newman strives to make men see their sinfulness, which they are often ignorant of, or are reluctant to consider. He shows them the ugliness of sin and its terrible effects. He makes them realize the miserableness of a life confined to what is seen and temporal—a life which is lukewarm, self-sufficient, attached to worldly pursuits and goods.

To that life, he contrasts the greatness of the life of the Christian: the Christian is called to the contemplation of God and the unseen world. Following the pattern set by Christ and the saints, he is called to strive for perfection, by struggling to overcome sin and acquire virtue, by practicing self-denial and detachment. Furthermore, he is called to participate actively in the Church's mission and influence society.

Now, considering these two contrasting realities, he asks the Christian not to separate himself externally from the world, but to live in it in a manner which corresponds to his Christian vocation. He teaches the Christian what attitude he must take with respect to the pursuits and goods of this world. He teaches them how to avert the dangers which come from them. He teaches them to undertake pursuits, and to use and enjoy goods—with detachment, for the glory of God, purifying those things, sanctifying himself, and Christianizing society.
We can then make the following conclusions:

In our study of Newman’s notion of the world and of its consequences, we see that there are tensions that are not completely resolved. Newman has a conception of all that is negative about the world which a Christian can have without going against the Christian doctrine. At the same time he strongly considers the world as a creation of God. For instance, he believes that it will never cease to be sinful on the whole, but, at the same time, he affirms that it is our duty to Christianize society.

It is difficult to combine and resolve these and other tensions. We can see that he is able to do so existentially—in his life and personality. He was truly unworldly, and yet he assumed and manifested an interest and appreciation for the affairs and pursuits of the world. However, this harmony, according to our judgment, is not satisfactorily reflected in his writings.

Nevertheless, we must also affirm that his writings reveal a comprehensive Christian view of the world and of the different aspects of man’s life in it.

Several portions of this view constitute an important contribution to the theology of the world:

1) The extensive interpretation of the passages of Sacred Scripture regarding the world as an enemy of souls. The reference to the world as the society of men is particularly significant.

2) The reconciliation of the world’s being the creation of God and its being the enemy of souls.

3) The description of the relation between the Church and the world; in particular, that of the presence and mission of the Church and the world.

Newman also contributes greatly to spiritual theology, especially to the theology of the vocation with his teaching on the Christian’s vocation in the middle of the world, which includes his sanctification through his ordinary, everyday duties, and his mission of Christianizing society.
NOTES

2. Ibid., p. 222.
3. See II. C.
5. «Temporal Advantages,» p. 73.
7. «The Greatness and Littleness of Life,» p. 221.
8. Ibid.
9. Ibid.
10. Ibid., pp. 221-221.
11. Ibid., pp. 222-223.
12. «Temporal Advantages,» p. 73.
13. «Discourse V» p. 123
20. «Religious Emotion» (27 Mar. 1831) P. S. I, p. 188.
22. Ibid.
23. «Saving Knowledge» p. 156.
25. «Christ, a Quickening Spirit» (3 Apr. 1831), P. S. II, p. 50.
27. Ibid., p. 233.
28. Ibid., p. 237.
31. Ibid., p. 155.
32. Ibid., p. 156.
33. Ibid., p. 155
34. Ibid.
35. Ibid., p. 170.
36. «The Church of the Fathers,» p. 94.
42. Ibid., p. 165.
43. Ibid., p. 169.
44. «The Church of the Fathers,» p. 94.
46. «God's Will the End of Life,» p. 119.
47. «Chapter Address» (5 Jan. 1853), O. P., p. 368.
48. «God's Will the End of Life,» p. 120.
50. «St. Chrysostom,» p. 236.
52. Ibid., p. 93.
53. «The Mission of St. Philip Neri,» p. 239.
54. Ibid., p. 22.
57. Ibid.
59. «God's Will the End of Life,» p. 123.
60. Ibid., p. 125.
63. «The Reverence Due to the Virgin Mary» (25 Mar. 1832), P. S. II, p. 136.
64. «Obedience the Remedy for Religious Perplexity» p. 236.
65. O. P., p. 360.
66. Ibid., p. 359.
67. Ibid., Newman's italics.
68. Ibid., pp. 300-301.
69. «Newman's Ideal of Holiness in the World,» p. 158.
70. J. W. Evans, Miami Conference (1982), p. 6 E.
73. «Danger of Riches,» p. 351.
75. «Faith and Obedience,» P. S. IV, p. 79.
77. Ibid.
78. Ibid., pp. 326-327.
79. Ibid., p. 327.
80. Ibid., p. 322.
81. Ibid., p. 333.
82. Ibid., p. 322.
83. Ibid., p. 331.
84. «The Good Part of Mary,» p. 327.
85. «The Daily Service» (2 Nov. 1833), P. S. III, p. 311.
86. Ibid.
87. Ibid.
89. «The Good Part of Mary,» p. 327.
90. «The Gift of the Spirit» (8 Nov. 1835), P. S. III, pp. 269-270.
91. Newman preached «Watching» on 3 December 1837 and «Waiting for Christ» on 29 November and 6 December 1840.
92. Newman says: «Watching is a special mark of the Scripture Christian, as our Lord so emphatically sets before us» («The Apostolical Christian,» p. 279).
93. Ibid.
94. Newman says: «This... is to watch; to be detached from what is present, and to live in what is unseen; to live in the thought of Christ as He came once, and as He will come again; to desire His second coming, from our affectionate and grateful remembrance of His first» («Watching,» p. 325).
95. «Subjection of the Reason and Feeling to the Revealed World» (13 Dec. 1840), P. S. VI, p. 268.
96. «A Particular Providence as Revealed by the Gospel» (5 Apr. 1835), p. 126.
98. Ibid. Newman's italics.
100. «Waiting for Christ,» O. S., p. 35.
102. «The Danger of Riches,» p. 349.
103. Ibid., p. 350.
104. Ibid., p. 354.
105. Ibid.
106. Ibid.
107. «In the World, but Not of the World,» p. 280.
108. Ibid., p. 276.
109. Ibid.
110. «Doing Glory to God in Pursuits of the World,» p.163.
112. «Our Lord's Last Supper and the First» (26 Feb. 1843), S.D., p. 38.
114. Ibid., p. 339.
115. Ibid.
116. We have discussed this in the two previous subsections.
117. See III.C.I. and 3, and IIIID.I.
118. See III.C.3.
119. «Rising with Christ,» p. 219.
120. Ibid.
121. Ibid.
122. «The Church and the World,» p. 108.
123. «In the World, but Not of the World,» p. 304.
124. Ibid.
125. See II.A.
127. Ibid.
128. Ibid.
129. «A Form of Infidelity of the Day,» p. 398.
130. Ibid.
131. Ibid. p. 397.
132. O. P. p. 221.
133. «Present Blessings.» p. 274.
134. «Discourse V,» p. 112.
136. «Evangelical Sanctity the Completion of Natural Virtue,» p. 48.
137. «St. Paul’s Characteristic Gift,» p. 93.
138. Ibid., p. 93.
139. Ibid., p. 95.
140. «St. Chrysostom,» p. 234.
142. Ibid., p. 93.
143. Ibid., p. 95.
145. Ibid., pp. 118-119.
150. Ibid.
152. Ibid., p. 1.
155. Ibid.
156. «Discourse IX,» P. 234.
157. Ibid.
158. Ibid.
159. Ibid., p. 235.
160. Ibid.
164. «The Religion of the Pharisee, the Religion of Mankind,» p. 29.
165. «Newman cerca di portare l’uditore a prendere coscienza della propria natura individuale e spirituale e a percepire la sua radicale diversità dal mondo.


168. Ibid., p. 100-101.

169. «In the World, but Not of the World,» p. 275.

170. «Scripture a Record of Human Sorrow,» p. 333.

171. Ibid.


173. See III.A.I.


178. «Waiting for Christ,» _O. S._, p. 34.

179. «Our Lord’s Last Supper and the First,» p. 38.


183. «The Lapse of Time» (1 Jan. 1832), _P. S. VII_, p. 5.

184. «The Immortality of the Soul,» p. 17.

185. «Mental prayer,» p. 214.

186. «Religion a Weariness to the Natural Man,» p. 22.


194. «Love, the One Thing Needful,» p. 236.

195. Ibid.

196. Ibid., pp. 335-336.

197. «Never less alone than when alone.» This phrase is a quotation from Cicero, which Copleston directs to Newman during one of the latter’s solitary walks in his early years as a Fellow of Oriel. Cf. _Apo._, p. 106; «Equanimity,» p. 70.

198. «Rising with Christ,» p. 209.

199. Ibid.

200. «Curiosity a Temptation to Sin,» 74-75.


203. «Jeremiah, a Lesson for the Disappointed,» p. 137.

204. Ibid., p. 94.

205. Ibid., p. 96.
206. «Difficulty of Realizing Sacred Privileges,» p. 103.
207. Rise and Progress of Universities (1854), H. S. III, p. 130.
211. Ibid.
212. Ibid., pp. 4-5
213. «Temporal Advantages,» p. 72.
215. «Present Blessings,» p. 274.
216. «Offerings for the Sanctuary,» p. 310.
217. «Present Blessings,» pp. 273-274.
218. «Submission to Church Authority,» pp. 204-205.
220. «Evangelic Sanctity the Completion of Natural Virtue,» p. 47.
221. «Reliance on Religious Observances,» p. 71.
222. «Scripture a Record of Human Sorrow,» p. 333.
225. «The Danger of Riches,» p. 348.
226. Ibid., p. 350.
228. «The Duty of Self-Denial,» p. 93.
234. «The Duty of Self-Denial,» p. 94.
236. «The Cross of Christ the Measure of the World,» p. 92.
237. «The Season of Epiphany,» pp. 84-85.
239. «Temporal Advantages,» p. 72.
240. «Offerings for the Sanctuary,» p. 309.
242. «The Visible Temple» (22 Sept. 1840), P. S. VI, p. 293.
243. Ibid.
244. Ibid.
245. «Offerings for the Sanctuary,» pp. 307-308.
249. Ibid.
250. Ibid.
251. «The Communion of the Saints» (14 May 1837), P. S. IV, P. 172.
252. Ibid., p. 174.
253. Ibid.
257. Ibid.
259. «Contest between Truth and Falsehood in the Church» (17 May 1835), P. S. III, p. 207.
260. Ibid.
262. Ibid.
263. «The Infinitude of the Divine Attributes,» p. 331.
264. Ibid.
265. «Righteousness Not of Us, but in Us,» p. 140.
266. «The Church of the Fathers,» p. 1.
267. «Wisdom an Innocence» (19 Feb. 1843), S. D., p. 294
268. Ibid.
269. «The Praise of Men,» p. 57.
270. Cf. «Endurance of the World’s Censure,» p. 141: «The evil not only avoids, but persecutes the good.»
271. «Condition of the Members of the Christian Empire» (31 May 1840), S. D., p. 262.
272. Cf. ibid., p. 270.
276. Ibid., p. 261.
278. «The Praise of Men,» p. 57.
279. «The Christian Church and Imperial Power» (27 Nov. 1842), S. D., pp. 235-236.
281. Ibid.
282. «The World our Enemy,» p. 36.
285. Ibid.
288. «See III.B.2.
289. «Apo.,» p. 318. See I.B.
291. «Steadfastness in the Old Paths,» p. 256.
292. «Moses the Type of Christ,» p. 126.
NOTES

294. «The Lapse of Time,*» p. 10.
296. «See III.D. I.
297. «Profession Without Practice,*» p. 129.
301. «The Visible Church an Encouragement to Faith» (14 Sept. 1833), P. S. III, p. 238.
302. 2 Tim. 2:10.
303. «The Visible Church for the Sake of the Elect,*» p. 154.
304. «Evangelical Sanctity the Completion of Natural Virtue,*» pp. 41-42.
306. Ibid., p. 156.
307. «Evangelical Sanctity the Completion of Natural Virtue,*» p. 41.
308. «The Visible Church for the Sake of the Elect,*» p. 156.
309. «Evangelical Sanctity the Completion of Natural Virtue,*» p. 40.
310. «The Visible Church for the Sake of the Elect,*» p. 154-155.
311. Ibid., p. 155.
312. Ibid., p. 156.
313. «Evangelical Sanctity the Completion of Natural Virtue,*» p. 40.
316. «Evangelical Sanctity the Completion of Natural Virtue,*» p. 41.
317. Cf. ibid., pp. 41-42.
318. «The Visible Church for the Sake of the Elect,*» p. 160.
319. Ibid., p. 161.
320. Dev., p.325.
322. «The Visible Temple,*» pp. 283-284.
323. See III.B.2.
324. «Elisha a type of Christ and His Followers» (14 Aug 1836), S. D., p. 165.
325. Ibid. p. 176.
327. «To John Rickards Mozley» (19 Apr. 1874), L. D. XXVII, p. 56.
329. Ibid.
331. «Sanctity the Token of the Christian Empire» P. 252.
332. Ibid., p. 253.
333. «Elisha a Type of Christ and His Followers,*» p. 176.
334. «See IV.A.3.
337. Cf. IV.C.
339. Cf. ibid., p 95.
341. «Endurance, the Christian's Portion,» p. 295.
342. «Contest between Truth and Falsehood in the Church,» p. 212.
343. «The Danger of Riches,» p. 352.
344. Ibid.
345. «See V.A.2.
346. Stephen O'Donnel, «The Theology and Reality of the Laity in Newman,» p. 120.
349. «The Visible Church an Encouragement to Faith,» p. 242.
353. «The Usurpations of Reason,» p. 67.
355. «Offerings for the Sanctuary,» p. 304.
356. Ibid., pp. 304-305.
357. Ibid., pp. 304-305.
358. «The Church and the World,» p. 105.
359. Ibid., p. 108.
360. Ibid., p. 109.
361. Ibid., p. 106.
363. «Es necesario espiritualizar el mundo y ello implica, tal y como Newman lo entiende, no ya dar vida a estructuras o configuraciones sociales que reflejen la realidad del espíritu, sino actuar, hoy y ahora, con conciencia de nuestra dimensión espiritual, orientando, positiva y formalmente, la propia acción a fines espirituales» (José Luis Illanes, «El cristiano en el mundo,» p. 587).
365. See III.D.2.
366. «Personal Influence, the Means of Propagating the Truth,» p. 92.
368. «Personal Influence, the Means of Propagating the Truth, » p. 92.
370. Ibid.
371. «Personal Influence, the Means of Propagating the Truth,» p. 92.
372. Ibid.
373. Ibid., p. 93.
374. Ibid.
375. Ibid., p. 93.
376. Ibid., pp. 93-94.
377. Ibid., p. 94.
378. «Witnesses of the Resurrection,» p. 293.
379. «Personal Influence, the Means of Propagating the Truth,» pp. 94-95.
381. Ibid.
382. Ibid.
383. Ibid.
386. «University Preaching» (1859), Idea, p. 410.
390. Ibid.
391. Ibid.
392. Ibid., p. 422.
396. Ibid.
397. «To T. W. Allies» (22 Nov. 1860), p. 422
400. «Newman piensa además que el destino del Cristiano europeo es vivir en una sociedad secular y aunque era hombre de temperamento e instintos conservadores, indiferente a la idea de progreso y poco acogedor respecto a nociones y movimientos de reforma social, manifiesta convicciones que en el asunto que nos ocupa podrían denominarse liberales. Enemigo implacable del liberalismo dogmático, pensaba, sin embargo, que, en el plano de la vida pública, las relaciones entre la religión y los individuos habían de establecerse en un régimen de libertad amplia y sin actividades intervencionistas por parte del poder político. En este sentido restringido del término, era un liberal» (José Morales, Religión Hombre e Historia [Pamplona 1989], pp. 168-169).
401. «Creía en la legitimidad del Estado secular y en la tolerancia, bajo ciertas condiciones, de todos los credos» (ibid., p. 169).
403. «Self-denial the Test of Religious Earnestness,» p. 61.
404. See III.D.5.
405. «Self-denial the Test of Religious Earnestness,» p. 60.
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