

THE EVOLUTION OF JOHN HENRY NEWMAN'S SPIRITUALITY

Dominikus Doni Ola*

Abstract

John Henry Newman is an outstanding pupil. He had a great desire for knowledge, falls in love with music, poem and expressed his thought in speech and writing, always ready for wonder, wholly-hearted and entirely ready to the call of everything around him, loved solitude, and ready to seek the Lord will provide in every changes in the external circumstances of life. For Newman, Evangelical teaching had been a great blessing for England and had led him to a spiritual life. Together with his knowledge of the doctrine of Calvinism and Catholic delivered Newman in a big conflict of his mind in one side, but in another side he looked it as a source of a personal encounter with God. Since the first conversions of 1816, Newman who has a sharp consciousness of the realities of the world beyond knew that he was powerless without Divine assistance.

Key words: consciousness, Lord will, illumination, journey, interaction, conversion, perseverance, Divine Assistance.

John Henry Newman and His Life

I encounter John Henry Newman for the first time through his work "*Apologia pro la vita sua*". It is necessary to introduce here, although briefly, who John Henry Newman is, in order to understand the background of his thought expressed not only in his *Apologia*, but also in his other works.

John Henry Newman was the most seminal of modern Catholic theologians, and is often called the Father of Second Vatican Council and also as Master of Spirituality.¹ He was born in London, England on Saturday, 21 February 1801 as the oldest son of two brothers, and three sisters, Harriet, Jemima and Mary. If John Henry Newman was a grave, serene, and reflective manner, Charles was in absolute contrast. He was capricious and irresolute. Lured was known as a boy who wonders with

*Dominikus Doni Ola, Lisensiat dalam bidang teologi lulusan Institut Teresianum-Roma, dosen Teologi pada Fakultas Filsafat Unika St. Thomas Sumatera Utara dan Vikjen Keuskupan Sibolga.

¹Cfr. WEIDNER, H., *Praying with John Cardinal Newman*, Winona 1997, 13.

his own personal daydreams and Lady Luck. As for Harriet she was a witty woman, more pretentious than real especially proud of her writing ability and interested herself in everything. About Jemima she became the chosen confidant of Newman, especially in the moments of his distress, Mary the youngest, she was full of intuition and charm.²

His Father John Newman was a banker but when the financial collapse which followed the campaign at Waterloo and the end of the war, he left the bank and managed a brewery. According to John Henry Newman, his father was an Englishman, typical of the period prior to Victorian era, and close enough to his children. His religion was more conformist than profound. But he has a great responsibility to his family and orienting his children in study as his greatest consideration. As for his mother, she was a thoroughly upright, well-bred, and honest woman. She was the hearth of the home. Her religion was bent on the Calvinistic teaching which stress on a note of moral severity.³

Since May 01, 1808 until December 1816, for eight years, Newman was educated at Ealing, a private boarding school under the direction of Dr. Nicholas. According to the Nicholas' testimony he never had an outstanding pupil like Newman who had a great desire for knowledge, falls in love with music, poem and expressed his thought in speech and writing, always ready for wonder, wholly-hearted and entirely ready to the call of everything around him, loved solitude, and ready to seek in every changes in the external circumstances of life - for example the traumatic news of the family crisis because his father had no more a job - the Lord will provide.⁴

After completing his study at Ealing, with his parents, Newman went to Oxford and attended the school at Trinity College. The first day or two after his parents had returned home, Newman felt so depressed and very solitary. He wrote home:

²Cfr. KER, I., *John Henry Newman: Biography*, Oxford 1988, 1; Cfr. LD XVI, 391.

³This little intimate circle of family and friends had eyes only for the already prestigious young man (John Henry Newman), whom all found imposing for his grave, serene, and reflective manner. Cfr. HONORE, J., *The Spiritual Journey of Newman*, New York 1997, 4.

⁴Cfr. TREVOR, M., *Newman: The Pillar of the Cloud*, London 1962, 10-11. According to Boyce, Philip, Newman was a man who could take the loss of honour and personal influence without losing faith in the reality of a loving Providence guiding his steps. Cfr. BOYCE, P., *Newman As Seen By His Contemporaries At The Time Of His Death*, in *John Henry Newman Lover of Truth*, Rome 1940, 110.

"I did not know any one, and, after being used to such a number about me, I felt very solitary. Another reason we could find is his disgust to meet other students at Trinity whose conducts are to get drunk. He wrote: 'I really think, if any one should ask me what qualifications were necessary for trinity college, I should say there was only one, - Drink, drink, drink.' But under the guidance of Walter Mayers - his old professor at Ealing, Newman found a little courage to face the present situation and exhorting him to stand by his religious principles and not to be deterred by 'the ridicule of the world' ".⁵

During his years at Oxford, Newman was known as an industry student, with various intellectual and literary activities. He managed himself to study for about six hours a day and some times he was working for thirteen to fourteen hours. So it was right that on Monday, May 18, 1817, he won the scholarship, a particular record as being expected of each student.⁶

On April 12, 1822, Newman was elected a Fellow of Oriel. The great lesson he found from his new associates, especially from Whately viz. He was guided not as learned professor but more on how to think for himself. About this he wrote in *Apologia* that it was Whately, who "opened my mind, and taught me to think and use my reason".⁷ Later he remembered that his election has been the turning point of his life, and the most memorable day.

In May 1824, Newman was asked to cure more than 2000 people at St. Clement's church, for the reason of the poor health and old age of the Rector of this parish. Here he offered himself and all of his ability to serve the people of God. The first step he did was he visited the parishioners and found them directly in their house. Of course the people were surprised because were visited by a clergyman. Later he wrote to his friend and told that 'the most pleasant part' of his duties was visiting the sick.⁸

On March 12, 1828 he was elected as vicar of the university church of St. Mary. Besides as a vicar and so very busy with parish work,

⁵Cfr. *LDi.*, 36.

⁶Cfr. *LDi.*, 52.

⁷*Apologia*, 5-6; Cfr. *AW*, 66-67. His Years at Oriel soon taught him that he had the gift of being empathetic. An indisputable trait of his personality that he persevered a sovereign liberty over his affections and his feeling for others; Cfr. M. NEDONCELLE, "La Reciprocite des Consciences", in HONORE, *The Spiritual...*, 66.

⁸Cfr. *LDi.*, 198-199; Cfr. KER, *John...*, 21-22.

Newman did not stop his scientific work. He still wrote his reflections of the essence of the church, wrote many letters, diaries, sermons and some books. In 1845 he was converted to Roman- Catholic Church and ordained a priest in 1847.⁹ In 1848 he founded the Birmingham Oratory and was appointed as the first rector of the Catholic University of Ireland in 1851. He receives a title as a cardinal in 1879 and at last his Creator called him forever in 1890. And on 22 of January 1991, Pope John Paul II, in relation with his called for the re-evangelisation of Europe, declared John Henry Cardinal Newman to be 'venerable', the first step towards his canonisation.

The Shadow of Evangelicalism and Calvinistic

One may not forget who Newman is now; it is the effect of the long journey and interaction with various circumstances from the past. In relation with his religious education, since a child he learned "Bible religion" from his mother, aided by Grandmother Newman and by his Aunt Elisabeth. Like any members of the Church of England - that consisting in having the Bible to read in Church, in the family, and in private, Newman's parents also tried their children to grow up in the same sense. His parents although belonged to national religion of England but according to Newman they were in no way Evangelical.¹⁰

The deep familiarity with the Scriptures, for Newman alone, particularly to the strength and the beauty of the biblical language, which he discovered in the Anglican version of King James, we could find in his Letters and Diaries:

"The Bible is the best book of meditations which can be, because it is divine. This is why we see such multitudes in France and Italy giving up religion altogether. They have not impressed

⁹Cfr. AW, 212. According to Matthew Arnold, Newman is the most great among Rome's converter in England. His writings above all Apologia, and the glamour of his Anglican life in its Oxford setting, have contributed immeasurably to the modern English fascination with Rome; and through his books that most entrancing voices, breaking the silence with words and thoughts which were a religious music - subtle, sweet, mournful, still makes conversions to Rome today. Cfr. B. WILLEY, *Nineteenth-Century Studies: Coleridge to Matthew Arnold*, London 1971, 82.

¹⁰HONORE, *The Spiritual...*, 7; Cfr. KER, *John...*, 3. The origin of Evangelicalism can be found in the need for reform felt by several members of the Anglican clergy, anxious to put an end to the moral and religious crisis affecting persons from every class of society during the course of the century. At the time of Newman, it defined itself above all by its declared hostility to Romanism; Cfr. HONORE, *The Spiritual...*, 233. 237.

upon their hearts the life of our Lord and Saviour as given us in the Evangelists. They believe merely with the intellect, not with the hearth. Argument may overset a mere assent of reason, but not a faith founded in a personal love for the Object of Faith ..."¹¹

As the years went by, since he was fourteen years old, he had begun enjoying to read everything in relation with deepening of his religiosity. One of the authors that had great influence in his life was Rev. Walter Mayer. Newman admitted that Walter's book '*the conversations and sermons*' had led him in deep impression ... Calvinistic in character. The main doctrine of Calvinism that is always being underlined was 'final perseverance'. Although in the one hand this doctrine step by step faded away from his mind and heart, but in the other hand, especially the positive side, it is still significant in his heart and had led him to imprint the fundamental truth of religion in his mind.¹²

As for the influences of Evangelicalism, Newman who was never been a genuine evangelical, encountered it through the writings. He acknowledged that the doctrine of Evangelicalism, where they stressed upon the evangelical process of conversion with its stages of conviction of sin, terror, despair, news to the free and full salvation, joy and peace, and so on to final perseverance, had not been violent with his feelings. Although he never felt the same experiences but he accepted it as 'a returning to, a renewing of, principles under the power of Holy Spirit, which he had already felt. However for Newman, Evangelical teaching had been a great blessing for England and had led him to a spiritual life'.¹³

The First Conversion

If we follow Newman's journey to his first conscience of the presence of God in the depth of his heart, although he was still very young, one could say that Newman was a person who wanted to take care his faith in the future seriously. Why not? We have seen that in his

¹¹LD XXVI, 87.

¹²Cfr. *Apologia...*, 2-3.

¹³Cfr. *Apologia...*, 5, 23. Here we could see how the revelation of a personal God had entered and formulated Newman's early childhood and it still lives in the depth of his heart. He was basically have great wonder, openness of mind to the world wide particularly to the very substance reality of faith, and enjoy to read the books, and asked the direction from his teacher or Churchman, grew up under this background and it all had derived him to a true journey although with many problems, contradiction, inconsistency and some times had made him seem quite dizzy, and could not altogether believe and understand it.

fifteenth year, although he had no formed religious convictions yet, he had shown his great interest to investigate all that is possible to respond to his imagination, and the interior and exterior struggle of his mind.

Besides, we believe that the reality that Newman faced was caused by God's will; at least there were two main reasons that could explain it. First, as Newman alone explained, that, at that time his family was in a big crisis for the collapse of the bank which his father directed. The *second* was the current development in England religious sphere, where a need for reformation was born among several members of Anglican clergy altogether, to react to the current influence of Methodist which denied the most rigid theses of Calvinism. They looked as the unmerciful logic of predestination, and respond to the effects of the industrial revolution that they realised as the cause of moral and religious crisis which was affecting persons from every class and society at that moment.¹⁴

In his autobiographical work, the *Apologia Pro Vita Sua*, Newman, as an old man, reflect back on his spiritual journey, acknowledged that those circumstances had become the reason of the profound change in his religious expression and emerge his inner call to conversion.

For the first reason, as he noted, that during his family crisis, his father sent his brother and sisters to live with their grandmother, while he himself had to remain at Ealing College, as long as the summer holidays and the autumn term in 1816. As a child, faced with such situation where his friends gone home, he felt alone. But suited for his character in which he like the solitude, he tried to appreciate his loneliness with something useful. He passed his quiet time from reading and considering the lofty desires, which were filling his heart. And under this situation he found altogether, a tremendous experience right from God's hand to his single hearth, and the turning point of the journey of his deepest spiritual life.¹⁵

As for the second reason, that more dogmatic, we could find - according to his explanation in *Apologia Pro Vita Sua*- that there were many doctrines which had influenced him. Now let us follow his explanations:

¹⁴Cfr. WAKEMAN, "History of the Church of England", in the *Dictionary of the Church of England*, 331, 437.

¹⁵Cfr. *Apologia*, 2; Cfr. HONORE, *The Spiritual...*, 10. Moving beyond the naivety of his childhood fantasies and the empty formalism of biblical religion, Newman achieved a real assent to the immediate presence of God and a sincere submission to the teaching of Scripture and the ancient creeds. Cfr. E. DULLES, "Newman: The Anatomy of a Conversion", in I. KER., ed., *Newman and Conversion*, 26.

“When I was fifteen, a great change took place in me. I fell under the influences of a definite Creed, and received into my intellect impressions of dogma, which, through God’s mercy, have never been effaced or obscured. Above and beyond the conversations and sermons of the excellent man, long dead, the Rev. Walter Mayers, of Pembroke College, Oxford, another reason was the effect of the books which he put into my hands; it’s all of the school of Calvin. One of the first books I read was a work of Romaine’s; I neither recollect the title nor the contents, except one doctrine, which of course I do not include among those which I believe to have come from a divine source, viz, the doctrine of final perseverance. I received it at once, and believe that the inward conversion of which I was conscious (and of which I am still more certain than that I have hands and feet), would last into the next life, and that I was elected to eternal glory. I have no consciousness that this belief had any tendency whatever to lead me to be careless about pleasing God. I retained it till the age of twenty-one, when it gradually faded away; but I believe that it had some influence on my opinions, in the direction of those childish imaginations which I have already mentioned, viz, in isolating me from the objects which surrounded me, in conforming me in my mistrust of the reality of material phenomena, and making me rest in the thought of two and only two absolute and luminously self-evident beings, my self and my Creator; for while I considered myself predestined to salvation, my mind did not dwell upon others, as fancying them simply passed over, not predestined to eternal death. I only thought of the mercy to myself.”¹⁶

Besides Mayer’s works, Newman also reads other authors that have produced another deep religious experience at that moment. He wrote:

“I read Joseph Milner’s *Church History* and was nothing short of enamoured of the long extracts from St. Augustine, St. Ambrose, and the other Fathers which I found there. I read them as the religion of the primitive Christians: but simultaneously with Milner I read Newton *On the Prophecies*, and in consequence become most firmly convinced that the Pope was the Antichrist predicted by Daniel, St. Paul, and St. John. My imagination was stained by the effects of this doctrine up to the year 1843; it had been obliterated from my reason and judgement at an earlier

¹⁶*Apologia...*, 23.

date, but the thought remained upon me as a sort of false conscience".¹⁷

All these, together with his knowledge of the doctrine of Calvinism and Catholic delivered Newman in a big conflict of his mind in one side, but in another side he looked it as a source of a personal encounter with God. Without doubt one has to admit that Newman, who was still young, already revealed the trait of an outstanding precocity. For Newman, this experience is a terrible and incommunicable experience, where he recognise a dependency, submission and detect a special relationship with a living power of God in the profound depth of his own soul "myself and my creator"-was for the first time.¹⁸

Here we find that Newman, the young boy really seduced by Mayer and his Evangelical doctrine. Mayer, whose life and example were rich in the value, had become a very special person for Newman. And no doubt that Evangelical doctrine, also had given a particular colour to Newman's spiritual life. This help just come at the very need moment, when Newman, who was in solitude and in his great ambition to look for an interior illumination, accompanied by an absolute knowledge of having been elected to eternal salvation need a guidance. For that there is no doubt, that Newman enthusiastic apostles of the "new birth", was typical Evangelicalism, the conversion to dogma and the moral conformist. Thus we could understand that in the following years, step by step, this enthusiasm is changing.¹⁹

The Call of God

¹⁷*Apologia*, 4-5. Later he wrote: I am obliged to mention, though I do it with great reluctance, another deep imagination, which at this time, the autumn of 1816, took possession of me, there can be no mistake about the fact; viz. That it would be the will of God that should lead a single life. This anticipation, which has held it ground almost continuously ever since, - with the break of a month now and a month then, up to 1829, and, after that date, without any break at all, - was more or less connected in my mind with notion, that my calling in life would require such a sacrifice as celibacy involved; as, for instance, missionary work among the heathen, to which feeling separation from visible world.

¹⁸*Apologia...*, 5.

¹⁹Cfr. MI., 19; Cfr. HONORE, *The Spiritual...*, 13-22. Of course Newman alone did not know immediately the true meaning of his conversion. But later, after he become a marvellous analyst of the feelings and realities of the conscience, he realise that the true meaning of his conversion was, he alone begin to understand the mystery of his own existence and at the same time the mystery of a living God and His nearness.

Like any other parents, who are so preoccupied about the future of their children, so did Newman's parents. Knowing that their oldest son had made an extraordinary progress during his studies at Ealing, now they enrol him in Trinity College at Oxford. In their heart, they put a great hope, a secular ambition, that one-day he could find a brilliant career.²⁰

Now Newman begins to put his new traces in Trinity College. The first two days, faced new situation, he felt solitary. But anyway, his heart was admirable. He who was always attached to great value and open to the new world, especially his obedience and submission to God, had helped him to solve this problem. It's clear that this reflection was still under the Evangelical tone, but it had also contributed a good effect to this young boy.²¹

His personal attachment to the symbols could be found in his novel *Loss and Gain* where he wrote:

"I am just going for a turn into the Meadows ... this is to me the best time of the year; everything is beautiful; the laburnums are out and the may. There is a greater variety of trees there than in any other place I know hereabouts; and the planes (trees) are so touching just now, with their small multitudinous green hands half-opened; and there are two or three such fine dark willows stretching over the Cherwell; I think some dryad inhabits them; and as you wind along, just over your right shoulder is the Long Walk, with the oxford buildings seen between the elms".²²

On the nineteenth, on the last Sunday in November, Newman received his first Communion in the college Chapel. At that time he was not confirmed yet, until the next summer. When he was an old man, he still remembered a photograph of Trinity chapel, which hung in his room. He also still reminded his 'feelings' at that time, that he was 'in mourning' for George IV's daughter, Princess Charlotte, who recently died, he had on 'silk gloves - and the glove would not come off when I had to receive the Bread, and I had to tear it off and spoil it in my flurry'.²³

²⁰Cfr. KER., *Newman...*, 15; Cfr. AW, 59.

²¹LD xxv, 106. We could read what he wrote: "During these solitary three weeks, my only real companion, was the 'snapdragon' on the wall separating Trinity from Balliol, which I could see from my window and which one I could immortalise."

²²LG. 6-7.

²³Like St. Philip Neri, Newman should prefer to yield to the stream, and direct the current, which he should prefer not stop, of science, literature, art and

Regarding his studies, Newman wrote his mother:

"If any one wishes to study much, I believe there will be no College that will encourage him more than the Trinity College. It wishes to rise in the University, and is rising fast. The scholarships were formerly open to members of the College alone; last year for the first time they were thrown open to the whole University... in discipline it has become the strictest of Colleges. There are lamentations in every corner of the increasing rigour; it is laughable, but it is delightful, to hear the groans of the oppressed."²⁴

As a reward of his remarkable industry, Newman at last won the scholarship on May 18, after the examination, followed together with eleven candidates in the middle of May. He never told his parents before, because he wanted to make a surprise for them. But he himself also was not surprised. In contrary, he prayed that he might not be the winner. So when the day of elections to scholarship and fellowship took place he is not so enthusiastic, moreover this day was coloured by grand drinking.²⁵

In November 1819, Newman began to enter in another world viz., become a member of Lincoln's Inn. Although he had prayed that winning the scholarship would be no snare, but now, he changed his mind. He was thinking of the Bar as a career, and paid his attention to secular ambition than going to the Church. Apparently, after winning the scholarship, this new actual experience had delivered him to become a little bit different than before viz. so puffed up and so proud.²⁶

With the passing of time, in long summer vacation in 1820, for the third time in his life, Newman spent almost the whole time -except three weeks at home, working in Oxford by himself. However, he himself situated by such solitude in Trinity College, its garden and library, it led him become graver and graver. In his letter to his brother, Francis he wrote: 'The quiet and stillness of everything around me tends to calm

fashion, to sweeten and to sanctify what God had made very good and man had spoiled. Cfr. BOYCE, P., *The Challenge of Sanctity: A Study of Christian Perfection in the Writings of John Henry Newman*, Rome 1940, 30.

²⁴Cfr. LD i, 47-48.

²⁵Cfr. AW, 157.

²⁶Cfr. AW, 45,158-159. Later, after he found himself how horrified he was in this realm and reflected it, he realised that in one hand all these were so vain, but in the other he also thankful on these event, because in such cases, he was more open and wise in penetrating the real world.

and full those emotions, which the near prospect of my grand examination and a hearth too solicitous about fame and too fearful of failure are continually striving to excite... Faced by this difficult experience, and thinking about his future, he was afraid, too, of hypocrisy: 'I am buoyed up with the secret idea, that by thus leaving the event in the hand of God, when I pray, He may be induced, as a reward for so proper a spirit, to grant me my desire.'²⁷

Since September, under the direction his tutor, Dr. Short, Newman started to prepared for his first examination, the BA degree. His examination began on November 25 and ended on December 1. For that he studied hard, thirteen to fourteen hours a day. But by the middle of October, his mind was full of fear and thought a highly probable failure. He was in double position viz. - he was expected by his college, which was now hoping to improve its undistinguished academic record and was consequently placing high hopes in him personally. To his mother he shared his confusion of his mind: "I would have to throw all my classics over board to bring my mathematics into port".²⁸

And yes, after passing the disastrous weeks of examinations and particularly when the class list came out, he really failed. The only pain he felt was at having disappointed his and the college. Coolly reflecting what had happen, later he recalled this experience in his autobiographical memoir (written in the third person):

"He had over read himself, and, being suddenly called up a day sooner than he expected, he lost his head, utterly broke down, and after vain attempts for several days had to retire, only making sure first of his BA degree. When the class list come out, his name did not appear at all on the Mathematical side of the Paper, and in Classics it was found in the lower division of the second class of honours, which at that time went by the contemptuous title if the 'Under-the- line', there being as yet no third and fourth classes.'²⁹

This failure of course had broken his heart. His own self experienced that nobody had taken his fears seriously. However he recovered quickly. After distancing with his entire problem; aware of his lack of

²⁷Cfr. MI. 38,-51. Once again he showed his humility before God's will. Besides that he also prayed 'that I may not get any honours here if they are to be the least cause of sin to me'.

²⁸MI, 91.

²⁹AW, 47.

experience and maturity, at last he understood that his failure was relatively good for him.³⁰

After his failure, his father came to take him and returned together to London. He had not been back in Oxford long particularly when his father's job now, was crushed by the final blow of bankruptcy. In the months which followed, Newman really intensely thinks about his future. At that time, almost all rising man in Oxford stored a dream in their heart to become a fellow in one of great colleges of Oxford. This is an inheritance of medieval tradition in which every cleric was both a man of a church and a man of learning. The fellowship was the most coveted title at the university, and the prestige of each college was measured by the quality and fame of its fellows and attainable only by those who had the highest academically pretensions.³¹

Already in November, Newman conceived the idea of joining a fellowship at Oriel. Although he knew that it was not easy to achieve it, and his chances of success were only one in a hundred, but he assured himself that it would be a useful trial attempt and that his Irt would be rewarded. Soon on January 11, 1821, when his father asked him to have to decide what he wanted to be; Newman already decided to become a clergyman. In his note he wrote: "My father said to me that should decide about my future. So I chose; and determined on the church. Thank God, this is what I have prayed for."³²

Newman's decision was different with his father ambition. For most of his intimate friends this decision were disconcerted. But for Newman who had certainly begun to feel a certain kind of confidence when he put himself to get the Trinity scholarship.³³

Finally, the marvel was accomplished and unbelievable news was heard. On the morning of Friday, April, 12, 1822, Newman was elected a fellow of Oriel. The bell towers of the University rang out from three different towers, while Newman found himself, 'he ever felt this twelfth of April 1822 to be the turning point of his life, and of all days most memorable.'³⁴

³⁰*LD.i*, 99. Beyond the real situation he saw, believed and felt that "God has given me to see and know it". Anticipating his later celebrated distinction between 'real' and 'notional' knowledge, he pointed out that, 'There is a great difference between believing a thing to be good, and feeling it'.

³¹Cfr. *KER., Newman...*, 14; Cfr. *LD.i*, 99.

³²*AW*, 49; Cfr. *KER., Newman...*, 15,-16.

³³*AW*, 183,-184. He wrote: "so now they seem to swell and ripen, as the time approaches."

³⁴*KER., Newman...*, 17. 18, 61,-63.

Now Newman, by the reason of his new prestige, he had to enter into the new world at Oriel, a world of the intellect, of paradox, and of culture. The real question for him, would he discard the faith, all of the past horizon of his thought and spirituality which had nourished his soul and imagination for too long time?

As a new comer, of course Newman permitted himself to gently enter into the spirit of the group. Now, from his new colleagues at Oriel Fellowship, he found out how their mind, thought, strategy, subtle, brilliant and daring, was really unfettered. They declared themselves enemies of all conformism, and deny every authority, whether it was religious or philosophical. The independence of judgement with the stringency of thought was more emphasised. They called this group "Noetics", the synonymous with the Oriel Common Room.³⁵

So, at Oriel, Newman confronted with the first seduction of the evil of the century which was to have a destructive influence on many mind. But on the other hand, he recognises that this new world helped him to free from the Evangelical doctrine. However, there is a tendency of his mind where this young fellow, now less attached to Evangelicalism, but allowed him to be won over without too much resistance. Newman With his lively intellect and sensitive, tried to reflect all these influences and pursuit of an ideal as far as he could find. Thus how admirable that he could resist in this liberalism circumstances and also clear-sighted enough to recognise the wisdom of his colleagues, who did not profess Evangelicalism. Beyond the Evangelical doctrine and liberalism thinking from Oriel, Newman commenced to prefer intellectual to moral excellence.³⁶

Here we could imagine that Newman in unification his intelligent and virtuous, found himself opposed or different and despised in various and subtle ways. However, he did not yield to the pressure by going along with the stream of public opinion or circumstances. For that when he becomes an orator at Oriel, he envisioned himself as a teacher with moral and religious sensibilities than an orator who distilled knowledge.³⁷

³⁵Cfr. KER., *Newman...*, 18; Cfr. *Apologia...*, 27. But this new world was trouble his hearth. As he explained in his letter, at the height of his studies: "how active still are the evil passions of vainglory, ambition, etc. within me they spread and overflow and deluge me.... my hearth boils over with vainglorious anticipation of success."

³⁶*Apologia...*, 10.

³⁷Cfr. MI. 114. For that reason, with some colleagues, and the students assigned to him, Newman shared the ideal of being uncountable before God.

On June 13, 1824, Newman was ordained deacon in the Anglican Church Christ Church Cathedral and secured as vicar in the poorest parish in Oxford, St. Clement's. A year before, he had been wondering how soon he should get ordained. According to Mayer, his spiritual mentors, and Pusey one of his friend at Oriel fellowship, it was his duty to offer him immediately so as to be able to aid the parochial clergy. Some of his friends, of course expressed their doubts about the suitability of taking Orders while he was still teaching.³⁸

And Newman once more showed his special destiny. Under the confusing by various calls, he returns to his own quest in solitude. He disengaged himself from an excessive greed of the intellect and shielded himself from outside threats. The echo of his decision of his vocation of his life and his dialogue with God in the secret hearth could we find in his poem 'Snapdragon'.³⁹

Now Newman knows more profound about the different between ideally and reality or the fact and unreal after throwing himself into live contact with his parishioners. These new world lead him to be more keen in the discernment and withdrawn conscience and an openness to the phenomena of human nature and the reality of the world.⁴⁰

The Fathers of the Church

The years of Newman as a young tutor were intense and full. Beside he had to share his time to curate his parishioners he had also diverse responsibilities, which were given to him at the university. During the vacation time of 1824, because of his parochial duties, Newman had to stay at Oxford. His company was Edward Hawkins -the Head of Oriel College, a man of most exact mind. During this time they worked together.

From Hawkins, Newman learned many things. Hawkins was the first who taught Newman to weigh his words, and to be cautious in his statements. He also led Newman to that mode of limiting and clearing his sense in discussion and in controversy.⁴¹ One thing of his influence to Newman was his critic on Newman's first sermon. In his Sermon,

³⁸Cfr. *LD.i*, 171,-191.

³⁹Cfr. *VVO.*, 21.

⁴⁰*LD.i*, 127. "Then what this world to thee, my hearth? ... The flame, the storm, the quaking ground, Earth's joys, earth terror, nought is thine, Thou must but hear the sound of the still voice divine." A highly spiritual wish, that he wrote in his letter of November 26, 1826, testified to his soul's uprightness: 'I trust I am placed where I may be an instrument for good to the church of God.'

⁴¹Cfr. *LD*, 6.

Newman 'divided the Christian world into two classes, the one all darkness, the other all light.' Hawkins than argued, that it was 'impossible for us in fact to draw such a line of demarcation,' that people were 'not either saints or sinners' but somewhere between, that there were differences of degree not of kind.⁴²

As we noticed, although his conversion had not followed the classic Evangelical pattern, but considered as a system and it what was peculiar to it self, it had from first failed to find a response in his own religious experience, as afterwards in his pastoral activity. Thus during this time Newman managed to read the Fathers. Especially a set of the Fathers, which Pusey had brought him and said: 'I wish you could see them.' Newman, about Pusey's gift, wrote to her sister Herriet 'they fit into my bookcases capitally.' And to his mother he said, 'huge fellows they are, but very cheap one folio cost a shilling.'⁴³ But he had no much time to read these books because there were many duties at the school and because he got suffer feverish symptom.

True Home in the Fathers of Church

Motivated by Hawkins critics and his own experience or the reality of parish ministry, Newman distanced himself from the Calvinist and Evangelical features of his earlier conversion. He found that Evangelicalism did not work and that it was unreal, and not a key to phenomena of human nature.

Until now Newman had not yet really loves the patristic writings. Beside the permanent effect of reading as a schoolboy Milner's *Church History*, was still alive.'----Around 1823 he have had a little sketch of the early Fathers through some academic studies, but Whately was not kindly disposed toward those undertaking such studies and he referred to them as 'the old dogmatic' For a moment Newman had to sacrifice his new born fervour to the influence of his liberal mentor.⁴⁴

In 1826, in response to an invitation from Smedley, Newman wrote a larger article on the Father which cover the second and the third century. Although Smedley wanted only the short article, but Newman wanted the larger project in 'the hope of gaining more time for the

⁴²LD, 7; Cfr. AW, 73,-79. Newman maintained the usual Evangelical distinction between nominal Christians, and real Christian who had experienced true conversion. Hawkins argued him that 'it was impossible for us to in fact to draw such a line of demarcation, that people were not either saint or sinners, but somewhere in between, that there were differences of degree not of kind. Cfr. KER, *John...*, 22; Cfr. MI, 112.

⁴³LD XXIII, 38.

⁴⁴Cfr. M.I, 112.

consideration of the important matter which the history of the early church contains and of which he have at present but very slender knowledge'.⁴⁵

In the same year, he published some superficial sketches of the Fathers. This work much motivated by a work then just published, called *Letters on the Church by an Episcopalian*, - it was ascribed at once to Whately. The content of this work: first that Church and State should be independent of each other: - he speaks of the duty protesting against the profanation of Christ's kingdom, by that *double usurpation*, the interference of the Church in temporals, of the state in spirituals," and, secondly, that the Church may justly and by right retain its property, though separated from the state.⁴⁶

As Newman alone confessed in *Apologia*, he had not read this work. He only heard it from his friend, but he admitted that, he was just then very strong for that ante Nicene view of the Trinitarian doctrine. He had contrasted the two aspects of Trinitarian doctrine, which are respectively presented by the Athanasian Creed and the Nicene. His Criticism were to the effect that some of the verses of the former Creed were unnecessary scientific. This is a speciaen at a certain disdain for antiquity, which had been growing on me now for several years.⁴⁷

Since that time, Newman inclined to 'prefer intellectual excellence to moral. I was drifting in the direction of the Liberalism of the day.' But his Patristic vocation was just exactly through those imperfect sketches. During the long vacation in 1828, Newman showed again his hunger for grater knowledge, he began 'to read the Fathers systematically, beginning with the early St. Ignatius and St. Justin, for 'as I moved out of the shadow of that liberalism which had hung over my course, my early devotion towards the Fathers returned'.⁴⁸

In the following months and years, he was busy with different works and duties. So his attention to the Father was diverted for a while.

⁴⁵Cfr. *LD*, 276.

⁴⁶*Apologia...*, 8-9. As for the Clergy," he says, "though they ought not to be the hired servants of the Civil agistrate, may justly retain their revenues; and the state, though it has no right of interference in spiritual concerns, not only is justly entitled to support from the ministers of religion, and from all other Christians, but would, under the system I am recommending, obtain it much more effectual".

⁴⁷Cfr. *Apologia...*, 46. It showed itself in the flippant language against the Fathers....' But for this point of view had arisen suspicion among his friends especially Walitely, that he was influenced by Arians. it was a great challenge during 1827.

⁴⁸*Apologia...*, 17; Cfr. *LD xx*, 209.

Around 1830 he was asked by Mr. Hugh Rose, with Mr. Lyall who was looking for some writers to write for a Theological Library, particularly to furnish them with a History of the Principal Councils. To fulfill their request, he started to work on the Council of Nicea. Faced with these all materials, he felt like throwing himself on an ocean with current innumerable. Thus he was drifted back first to the ante-Nicene history and after than penetrated to the Church of Alexandria.⁴⁹

In his searching into the period of the ante-Nicene, Newman really admired the great Church of Alexandria, the historical centre of teaching in those times. How Newman showed his respect and love to the Alexandrian school, and how he was influenced by them, we could find it in *Apologia*, as he wrote:

“The broad philosophy of Clement and Origen carried me away; the philosophy not theological doctrine; and I drawn out some features of it in my volume, with the zeal and freshness, but with the partiality, of a neophyte. Some positions of their teachings, magnificent in themselves, came like music to my inward ear, as if the response to ideas which with little external to encourage them, I had cherished so long. These were based on the mystical or sacrament principle and spoke of the various Economies and Dispensation of the Eternal. I understood these significant passages to mean that the exterior world, physical and historical, was but the manifestation to our senses of realities greater than itself. Nature was parable; Scripture was an allegory: pagan literature, philosophy, and mythology, properly understood, were but a preparation for the Gospel.... There had been a directly divine dispensation granted to the Jews; but there had been in some sense a dispensation carried on in favour of the Gentiles... in the fullness of time both Judaism and Paganism had come to nought; there outward framework, which concealed yet suggested the Living Truth, had never been intended to last, and it was dissolving under the beams of the Sun of Justice which shone behind it and through

⁴⁹*Apologia...*, 7; Cfr. KER., *Newman...*, 30. Erwin Ender, in his investigation around this theme point out that Newman did not simply copy the Alexandrian doctrine but instead adapted it in the light of his own sensitivity to the demands of concrete history. Hence, Newman does not pay much attention to the doctrine of Logos which had served the Fathers in accounting for the wisdom of Greek philosophy, but turns instead to the natural religion of paganism since this was a more widespread phenomena, more accessible to the great mass of non Christians. See T. MERRIGAN, “The Anthropology of Conversion: Newman and the Contemporary Theology of Religious”, in KERN, *Newman...*, 130.

it. The process of change had been slow; it had been done to rashly, but by rule and measure... first one disclosures than another, till the whole Evangelical doctrine brought into full manifestation. And thus room was made for the anticipation of further and deepest disclosures, of truths still under the veil of the letter, and in their season to be revealed. The visible world still remains without its divine interpretation; Holy Church in her sacraments and her hierarchical appointments, will remain, even to the end of the world, after all but a symbol of those heavenly facts which fill eternity. Her mysteries are but the expressions in human language of truths to which human mind is unequal. It is evident how much there was in all this correspondence with the thoughts which had attracted me when I was young, and with the doctrine which I have already associated the Analogy and the Christian Year."⁵⁰

This primary historical work, published under the title of *The Arians of the Fourth Century*. By and through this work, Newman realised that his theological views was beginning to mature. However, the Fathers had influenced him to maintain a careful and characteristic balance between insisting on the necessity of dogmatic formulation and yet allowing for their inherent limitations. As the result of this work he point out that the early Christian teachers whose uniform method, was to connect the Gospel with natural Religion, and to mark out obedience to the moral law as the ordinary means of attaining to a Christian faith.⁵¹

As like as theological views, in spiritual dimension, Newman was influenced by the Fathers. The Fathers teachings revealed to him the profound unity among doctrines of the church. For him, the unity and harmony among the doctrines of the church was most important. His spiritual journey which until now was still in the way to looking for the truth and the harmony, found a very warm responded. So did his spiritual principle and world be more bright, structured and defined. The Fathers had began to nourish any truly enlighten faith, and these all were very significant for Newman. His religion journey attained the true home, certainty and assurance in the Fathers teachings. He gained a vivid strength for his sense of faith. For him, fidelity of the hearth, an absolute submission and an adherence to the truth of God, a spiritual submission and dependence, a profound for the Christian mystery, and

⁵⁰*Apologia...*, 17-18.

⁵¹Cfr. *Ari.*, 26-27. From his understanding of their Church's principle of economy, he aware that how human language to express dogma to attain human understanding was so inadequate.

an application of silence and fervour in prayer, primarily not as a result of a fiercely argument way of human mind rather it has already been granted by the Giver of wisdom.⁵²

Newman now, step by step distanced himself from the influence of Evangelicalism and Liberalism thought. After reading the Fathers he inclined to reclaim the faith. However, the search for truth is not simply the satisfaction of a curiosity; this knowledge has nothing of the excitement of a discovery; the soul is always below the truth and not above it, and it is held not by reasoning about it, but by respecting it.⁵³

The Great Truth of Credo

Another significant aspect of spirituality that Newman found in his studies of the Fathers was their great truths of Credo. As we have pointed out, since his first conversion in 1816, he had fallen under the influences of the definite Creed. It means that Newman had had the clear possession of a synthesis of faith, but its expression had not yet explicitly as he found now in the expression of The Fathers teachings.

In this stage, Newman arrived on the conscience that to be a Christian meant to submit oneself to the faith and be made a party to its system. This system is none other than the Apostolic tradition of faith.⁵⁴ The essential truth that Newman discovered, when he arrived on the profound investigation of the Trinitarian heresies was the mystery of Incarnation. The central stone of the entire synthesis of the Fathers is Christ revealing himself to the world. Newman then immediately convinced that by this event, 'the Word made flesh,' all the nature in becoming its own true being as nature, it must be defined by contrast with grace. Humanity had to consider that in his innermost being he is constituted by a divine exigent which appoints him to life in God and for God. But at the same time he is convinced that this exigent requires his historical as humanity and humanity in the world.⁵⁵

⁵²*Ari.*, 136-137. From the Fathers, Newman then became more realised and convinced that Faith is a gift.

⁵³*Diff.*, 376. Like a pilgrim now he found the true home, as he alone confessed: "I am not ashamed about relying upon the Fathers and I wish never to abandon them.

⁵⁴*Diff.*, 322.

⁵⁵*Cfr. Ari.*, 19. Thus, not like Aryanism who denied the divinity of the Word and denied the reality of the Incarnation, here Newman showed that it is objective and absolute. The mystery of Incarnation is precisely the historical event. It holds everything together and obviously everything leads to it and depend on it.

In relation with the Gospel, Newman who had the Evangelical and Calvinistic background, now discovered from the Fathers of Alexandria that all the Bible, New Testament or Old Testament is the principal source to teach the faith. All Scripture is prophetic: God is reached through the analogy of the signs which reveal Him. Here Newman warned that primary, it is necessary to know that the centre subject of Scripture is none other than Jesus Christ, the Man-God, than to comprehend it.⁵⁶

Another points from Alexandrian doctrine which was always underlined by Newman that 'Christian dogmas find their significance and intelligibility in the 'coherence of the whole.' Discursive reason is powerless to offer anything but fragmentary explanations for each of the articles of the Creed. This principle had led him to either conviction or evident that the mystery of Christ really gives unity to all the truths of faith. The meaning of all dogmatic truth, resting upon the totality of Revelation, viz. the fact of Christ. The incarnation is the principle of Mediation and both are the highest manifestations of the sacramental principle, and of the merit of the saints. By these, practical conclusion could be drawn that Catholic doctrines are members of one family. They are related among themselves, explaining themselves, confirming themselves, and mutually clarifying each other.⁵⁷

The Invisible World

Since his childhood, Newman has the habit to allowed his imagination to wonder to the frontiers of an invisible world. Beside other examples, one of the best examples to explain this is in the event of the death of his sister Mary on January 5, 1828. At that time, Newman's first reaction to this unexpected tragedy was one of shock. The event so rapid that it allowed no room for conjectures or misgivings. Its striking at the door without anyone's being prepared for it. But Newman very quickly understood that Mary's death was not an end but a beginning.

⁵⁶*Ari.*, 211. So to learn the Scripture means to understand the text in their deepest and holistic meaning that is the revelation of the Son of God. If faith is the summit to which everything leads and from which everything proceeds anew, thus, faith in Jesus Christ, the Word made flesh means that in Him we found all grace and holiness. His Humanity is made Holy by the anointing of the Word, and in it He is mediator of our salvation.

⁵⁷Cfr. *Ess. I.*, 142.

In this event, he saw the sign of God, absolutely and peremptorily seizing for Himself a life which belonged to Him.⁵⁸

His sobriety and his habit to study hard, lead him a spiritual vision of the invisible world, particularly under the helping of the early Alexandrians. From them, he found a bright explanation and justification both clarify his vision and guide him in the exploration of the invisible world. His own experience about the invisible world which at the beginning he thought as the fruit of a natural sensibility, now in front of the teachings of the Fathers, become a religious.⁵⁹ To know well Newman's spiritual vision about the invisible of the world, we could read the following description:

'It was I suppose to the Alexandrian school and to early church, that I owe in particular what I definitely held about the Angels. I viewed them not only as minister employed by the Creator in the Jewish and Christian dispensation, as we find on the face of Scripture, but as carrying on, as Scripture also implies, the Economy of the Visible World. I considered them as the real cause of motion, light, and life, and of those elementary principles of the physical universe, which when offered in their developments to our senses, suggest to us the notion of cause and effect, and what are called the laws of nature. This doctrine I have drawn out in my sermon for Michaelmas Day, written in 1831. I say of the Angels, "Every breath of air, and ray of light and heat, every beautiful prospect is, as it were the skirts of their garments, the waving of the robes of those whose faces see God." Again I ask what would be the thoughts of man who "when examining a flower, or an herb, or an pebble, or a ray of light, which he treats as something so beneath him in the scale of existence, suddenly discovered that he was in the presence of some powerful being who was hidden behind the visible things he was inspecting; who though concealing his wise hand, was giving them their beauty, grace, and perfection as being God's instrument for the purpose, - nay whose robes and ornaments those objects were, which he was so eager to analyse?" And therefore remark that we may say with grateful and simple hearths with the Three Holy Children, "O, all ye works of the

⁵⁸Cfr. Moz. i., 159; Cfr. LD ii, 49. It means that the event of the death of his sister, had become for Newman a witness to the Mystery and the power of the Almighty and deepening his sense to the world beyond.

⁵⁹Cfr. *Apologia...*, 35. Here we see that the faith of the Fathers had become the certainty guarantee for him.

Lord etc., bless ye the Lord, praise Him and magnify Him forever."⁶⁰

In and through this spiritual vision, we see that Newman closely inspired by all Alexandrine's religious themes and particularly Origen's teaching about the pre-existence of spirits. But more than it, from his own spiritual passage, he showed an expression that he had an absolute fidelity to the biblical and patristic tradition.

The Evolution of Newman's Spirituality

As soon as Newman was elected to Oriel, he realised that he had the gift of being empathetic. He had a strange power of attracting people at the very time that he believed he was giving up all human affections. Live together with his friends at 'Noetics of Oriel', and profound relationship with his students represented to him an ideal tenderness and human warmth.⁶¹

The most important lesson from this circle situation was he began to lose some of his timidity and scruples. From their temperament, their intelligence, their religious insight and their liberty, he found the strength to protect his own liberty and the desire for spiritual perfection. And together with them, he tried to share a common spiritual fidelity in the pursuit of a common ideal. The benefit of the years of the Oxford movement was precisely that they compelled Newman to strive continuously to allow the basic principles of his religious life to become the foundation of an authentic spirituality.⁶²

But different from them in his hearth Newman wants to produce a renewal spirit and to reform England Church according to his nature, as the social community and the divine community. The real question was how to open the hearths of all to the call of the Gospel and to dispose them to enter into the narrow ways of self-abnegation and submission to God.⁶³

As we know, in this time there were many foreign spiritual books was translated and circulated in England. The books such as: The

⁶⁰*Apologia...*, 35.

⁶¹Cfr. *VV*, 45-47.

⁶²Cfr. *Apologia...*, 9-17.

⁶³Cfr. *Apologia...*, 12-17; Cfr. Moz. ii., 216-217. Here we see how Newman gave his concern to the religious progress of concrete and historical individuals (though he was, of course intrigued by the historical progress of religion). Newman's aim was to demonstrate, as it were, that the human person is naturally religious and that Christianity is the fulfilment of, the only adequate answer to our religious aspirations.

Spiritual Combat, by Scupoli, Introduction to the Devout life, by St. Francis de Sales, The Spiritual Exercises of Louis Grenada, The Letters of John of Avila, also already known in England. This all encouraged Newman and his friends to make a movement that could be useful to the common good of the whole church. He aware that this movement is as if one tried to sew a piece of new cloth on an old vestment, but he believed that the doctrine which they presented to the faithful was to rich a food to be absorbed without risk.⁶⁴

Spiritual Convictions

The Oxford Movement began to rediscover some fundamentalist claims of Christian Spirituality. It awakened the most generous soul to practice of prayer and spiritual direction, it went so far as to suggest and bring into existence the principle of community life, even without its conventual form.⁶⁵

As we have seen, the first conversions of 1816, was first of all a conversion to a personal God, present at the hearth of his own revelation. The spiritual itinerary of Newman until now was led very much more by a profound aspiration towards sanctity and the means to reach it than it was by the fullness of theological reflection. Encounter with Oxford movement, Newman found the basic of an authentic spirituality.

Without doubt one is able to recognise that during the course of the years Newman recognised and lived the faith experience in the absolute rigor of his essential spiritual convictions were forge and expanded and was given strong support and rational structure. But different with his friends, Newman took this rational synthesis together with an inner purification of the soul. Newman lived the faith in a balance position between religious synthesis and rational synthesis. But Newman believed that ultimately belief is based on belief, which is circular.⁶⁶

⁶⁴Cfr. KER., *Newman...*, 281-282; Cfr. HONORE, *The Spiritual...*, 111 - 112.

⁶⁵Cfr. KER., *Newman...*, 281- 287; Cfr. HONORE, *The Spiritual...*, 115-116. Newman's Grammar of Assent is some kind of rational analysis of belief. But it gives us a different image. It is no longer reason suspended from the faith, it is supposed to be supporting; it is faith supporting reason, and reason, thus supported, supporting faith. Cfr. BARRET, C. "Newman and the Fullness of Christianity", in KER., *Newman...*, 99.

⁶⁶Cfr. HONORE, *The Spirituality...*, 115-116. Newman's Grammar of Assent is some kind of rational analysis of belief. But it gives us a different image. It is no longer reason suspended from the faith, it is supposed to be supporting; it is faith supporting reason, and reason, thus supported, supporting faith. Cfr. BARRET, *Newman...*, 99.

Of course Newman received many critics from his friends in the circle of Oriel, in the circle of England Church. But he was still in his way. He had a great confidence of belonging to the great lineage of the Apostles, of the Fathers of the Church, who had defended the integrity of faith, of the great Anglican theologians of the seventeenth century, who had protected the Church against the danger of heresy and enslavement. Newman's confidence came from a higher source: it transcended the sovereign pride of a man who was gave himself entirely to it. Soon he discovers that the cause he defended would not achieve the success he expected. Yet he never ceased to remain in the hand of God."⁶⁷

To solve this various problems, aroused in him the need for recollection and the silence. He needed to be in the presence of God in order to evaluate better the right way that he is still passing now. Man is sinner and he is not able to establish himself in grace before God without having discovered the very roots of sin. Thus for him, the silence and retreat or the desert is indispensable for revealing the creature to himself. One could find this in his letter to his sister Jemima:

"While even my health last I wish to employ myself. For what I know, I may in a year or two be cast aside as a broken tool having done my part. Not that I expect this, but God's ways are so wonderful... Now I have not explained why I have said all this... I am not more lonely than I have been along while. God intends me to be lonely; He has so framed my mind that I am in the great me beyond the sympathise of other people and thrown upon Himself. God, I trust will support me in following whither He leads. Another challenge comes from his family, who wants him married. But Newman's decision to live a solitary life, remained firm. For Newman, this solitude was necessary for achieving a docility to God in its most radical form, that of complete abandonment. He knew the future would reveal itself according to the measure of his present fidelity: God would not fail him."⁶⁸

The Conversion to Rome

Newman believed he had given to the Established Church an original status which was the one of "Via Media". The Anglican Church claimed her right to Apostolic succession in a special way which

⁶⁷Cfr. KER., *Newman...*, 116-117.

⁶⁸Cfr. MI., 368.

distinguished her from the innovation of Protestantism, born of Reformation, and the same time from the corruption which weakened Roman Catholicism. But according to Newman, the true face of Catholicism as it had been defined by the tradition of Fathers. Thus he tended to show that the "Via Media" was the rich source towards which his Church ought to return in order to express in her acts, as well as his life, a fidelity to her basic constitution.⁶⁹

Newman then developed in his Tract 90, the idea of Trinity-Nine Articles, which constitute the charter of the Anglican Church, are incomplete agreement with dogmas of the Council of Trent, provided the latter are purified of all Roman accretions, which obscure and falsify their original meaning. Newman believe that the right Church is to please God. It means, in her daily life, the Church has to show in her mission how to please the world, to love the world in sincerity like our Lord Jesus Christ. But how is the reality in this day? The Church of England was subject to Parliament, and if non-Anglican were allowed into Parliament, the church would be subject to those outside of its membership. Eventually, Newman and a number of other saw that state establishment of the Church of England would probably have to go if real reform of the Church of England were to take place. Newman then had to argue against Protestants within his own church who thought him too Roman Catholic. He also struggle against Roman Catholics who thought his ideas about Anglicanism were unreal and disguised a church which basically Protestant and not at all Catholic. How the Church of Rome will be found right after all? In reality, it had vanished. Her conduct was simply secular and political. Like Roman Church, Anglican Church also not so different. In one side she invites all of Protestant Church to a union of hearth, but at the same time she is doing all she can, not to restore, not to reform, not to re-unite, but to destroy it.⁷⁰

The publication of this Tract of course shook all of the Churches in England, especially Anglican Church. Newman received many critics and challenges. In the circle of England Church and also colleges, he became a sign of contradiction and also the signal of the death for the movement. Under this heavy opposition, Newman then retired from Oxford and took refuge in a hermitage, a few miles away from Oxford,

⁶⁹Cfr. *Apologia...*, 63-98. Cyril, Barret, in his studies explained that The Via Media means: "Action is the criterion of true faith, as determining accurately whether we connect the thought of God with the fight of ourselves, whether we love Him or regard Him otherwise than we regard the existence of the solar system."

⁷⁰Cfr. *Apologia...*, 99-113; KER., *Newman...*, 236-242.

in the little parish of Littlemore. After a long time to reflect his vocation, at last in October 1845, Newman traced his new story of life. He converted to the Church of Rome.⁷¹

Why Newman chose Rome Catholic Church? In Roman Catholic he finds, on the contrary, a wonderful vigour and energy. Although it goes through periods of exhaust and repose it raises again, refreshed and restored. It undergoes changes, but they are not alien to its nature; rather they are consolidations and of what it always been.⁷²

Later, writing as a Catholic, Newman would wonder whether that nation really had the faith, which is free in all its ranks and classes from all kinds and degrees of what is commonly called superstition.⁷³ Wherever faith is 'vivid and earnest', Newman surmised, it will surely have superstition as its companion. And so he doesn't deny that members of the Catholic Church also tend to fall into superstitions. This fault also occurred in the Church of the Patristic Golden age. Face all of this experience, Newman removed an intellectual obstacle to his own conversion and, in combination with other factors, enable him to see the credibility of the claims made on behalf of the Catholic Church.⁷⁴

The decisive point was that the Catholic Church did claim to utter God's word with infallible assurance, and that in this claim it had no competitor. Having completed his personal investigation, Newman joyfully submitted to the authority of the Catholic Church, requesting 'admission into the one Fold of Christ'.⁷⁵

Newman at Prayer

We have seen that Newman's own theology and spirituality were first formed by his deep knowledge of the Scripture. As an Anglican he preached that the Gospel must be a burden before it comforts and bring

⁷¹Cfr. *Apologia...*, 99-113. The favourable impression of Catholicism gained from his travels in Italy and Sicily. A little letter in which he seems to be alluding to the popular religion he had observed in Italy and Sicily: The age is moving towards something, and most unhappily the one religious communion among us, which has of late years been practically in possession of this something, is the Church of Rome. She alone, amid the errors and evils of practical system, has given free scope to feelings of awe, mystery, tenderness, reverence, devoutness, and other feelings which may especially be called Catholic. Cfr. DULLES, "Newman...", 30-31. Cfr. NEWMAN, J.H., *The via Media of the Anglican Church*, I, London 1911, ixix, 75.

⁷²*Apologia...*, 65; Cfr. DULES, "NEWMAN...", 29-33.

⁷³Cfr. NEWMAN, *The via...*, ix.

⁷⁴Cfr. NEWMAN, *The via...*, lxviii.

⁷⁵Cfr. *Apologia...*, 157.

us peace. After discovered the early church, especially the writings of Athanasius, he understand that the grace of God is really presence and transforming humanity. A true Christian, or one who is in a state of acceptance with God, is he, who, in such sense, has faith in (God), as to live in the thought that (God) is present with him,- present not externally, not in nature merely, or in providence, but in his innermost heart.⁷⁶

A paper from 1842 contains an account of the daily schedule: rising at five o'clock, followed by recitation of Matins, and Lauds; breakfast was at half-past six and Prime was at 7:00. From 7.30 to 10:00, the Anglican service was held in the chapel. Study was resumed again just after lunch. Recreation took place between 2:00 and 3:00 in the afternoon. It was followed by the Anglican office. From 4:00 on, there was study, with None at 5:30. Supper was eaten at 6:00 and a short recreation terminated it. Time for study continued from 7:00 to 9:30, followed by Vespers and Compline. With all of his convictions and the last schedule, thus there is no doubt that in his journey to the fullness of a Christian, Newman traced his daily life, in a balance between the exercises of prayer and study. Newman realised that if the church were alive it would have to grow, and growth would mean change.⁷⁷

In his writing *Meditations and Devotions*, one could find what we say the central theme of Newman prayer or spirituality. He noted his difficulties at collecting his thoughts, and his state of spiritual dryness and absence of fervour.⁷⁸ Started from this central theme, his meditation

⁷⁶Cfr. PS. v, 226. Cfr. WEIDNER, *Praying...*, 110-115. Trough his own experienced Newman convinced that, continued study and prayer, has enabled him to embrace all of the dark and dramatic side of his life. But for Newman, faith came first than knowledge about God, so faith is the principle, not only for moral improvement, but for social unity and action.

⁷⁷Cfr. WEIDNER, *Praying...*, 110-115. Trough his own experienced Newman convinced that, continued study and prayer, has enabled him to embrace all of the dark and dramatic side of his life. But for Newman, faith came first than knowledge about God, so faith is the principle, not only for moral improvement, but for social unity and action.

⁷⁸Cfr. HONORE, *The Spirituality...*, 215-224. Cfr. LD, 200. In one of his letters Newman showed himself especially grateful to love his endorsement from a theologian, unsure, as he sometimes professed himself to be of his theological competence. To Father Jones he confessed: my anxiety has been quite as great a trial. I have never considered theology my line or my forte, and have not written on it except when obliged. Under this circumstances you may think how exceedingly gratified I have been to receive your letter. It is a great thing to have cause to believe, that on the whole I have been prospered in what I have written. Please, sometimes say a prayer for an old man.

develops into a brief but fervent sentence. There are very intimate conversations with Lord, like the breath of his own soul, captured in some privileged moment, which express the quintessence.

Newman, who has a sharp consciousness of the realities of the world beyond, knew that he was powerless without Divine assistance. He wrote:

“Take me out of the languor, the irritability sensitiveness, the incapability, and the anarchy, in which my soul lies, and fill it with Thy fullness. In asking for fervour, I am asking for effectual strength, consistency, and perseverance. I am asking for the gift of prayer, because it will be so sweet; ... asking for fervour, I am asking for that which, while it implies all gifts, is that which I signally fail. Nothing would be a trouble to me, nothing a difficulty, had I but fervour of soul.”⁷⁹

So it is clear that Newman was a man who was rich with spiritual experience and who had integrated his spirit and his wisdom into the profound relation with God, with his friends and family, and with his own hearth.

Daftar singkatan:

- Ari. : The Arian of the Fourth Century
AW : John Henry Newman:Autobiographical Writings (Henry Tristram, ed., London and New York 1956)
Diff. : Certain Difficulties felt by Anglicans in Catholic Teaching, 2 vols.
LD : The Letters and Diaries of John Henry Newman (Charles S.D. et al., eds., vol. I-iv).
LG : Loss and Gain: The Story if a convert
MD : Meditations and Devotions of the Late Cardinal Newman, London 1993)
Moz. : Letters and Correspondence of John Henry Newman during his Life in the English Church (Anne Mozley, ed., 2 vols., London 1891)

⁷⁹MD, 99. It was the ultimate surrender of the soul finally purified. The grace of the Saviour our Lord, which illuminated and comforted him revealed to him the fulfilment of his destiny and vocation. The narrow way led to clarity and this kindly light transfigured the pilgrim's way during which never committed a sin against it. Cfr. BOYCE, *The Challenge...*, 317.

Dominikus D. Ola, The Evolution of John Henry Newman's Spirituality

PS : Parochial and Plain Sermons, 8 vols.

VVO : Verses on Various Occasions

Bibliography

Newman's Writings

Newman, J.H., *Meditations and Devotions*, London: Longmans Green and Co. 1894.

Newman, J.H., *Apologia pro la Vita Sua, John Henry Newman*, London: Sheed and Ward 1991.

Newman, J.H., *Letters and Correspondence: With a Brief Autobiography*, London: Longmans, Green & Co. 1911.

Newman, J.H., *The Letters and Diaries of John Henry Newman*, (I-VI Oxford 1978-1984), (XI - XXII London 1961-1972), (XX111 - XXX1 Oxford 1973 -1977).

Newman, J.H., *Via Media of Anglican Church*, I and II, London: Longmans Green and Co. 1911.

Newman, J.H., *La Missione di San Filippo Neri: Due Seremoni dell'Oratorio*, Edizione Oratorio 1962.

B. Writings about Newman

Boyce, P., *The Challenge of Sanctity: A study of Christian Perfection in Writings of John Henry Newman*, Pars Dissertationis ad Lauream, Pont. Teresianum, Rome 1940.

Gaudium et Spes, Rome: Pontificia Universitas Urbaniana 1987.

HONORE, J., *The Spiritual Journey of Newman*, New York: Alba House 1997.

KER, I., *John Henry Newman: a biography*, Oxford: University Press 1998.

Ker, I., *Healing the Wound of Humanity the Spirituality of John Henry Newman*, London: Darton Longman- Todd 1993.

_____, *Newman and the fullness of Christianity*, Scotland: T & T Clark Ltd. 1993.

_____, *Newman and Conversion*, Scotland: T & T Clark Ltd. 1997.

TREVOR, M., *The Pillar of the Cloud*, London: Longmans and Co. 1962.

WEIDNER, H., *Praying with John Henry Newman*, Winona, Minnesota: Saint Mary's Press Christian Brothers Publications 1997.

WILLEY, B., *Nineteenth Century Studies: Colodrige to Matthew Arnold*, London: Longmans and Co. 1971.