

# A PERSONAL GOD IN NEWMAN'S THOUGHT

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## Abstraksi

Gagasan manusia tentang Allah mengalami perkembangan dalam sejarah, karena gagasan itu selalu mempunyai arti yang sedikit berbeda bagi setiap kelompok manusia yang menggunakannya di berbagai zaman yang berbeda. Pada zaman tertentu Allah yang maha agung itu diperkenalkan sebagai Allah yang menakutkan dan penghukum. Pada zaman lain Allah dihayati sebagai kasih. Setiap generasi memang dapat menciptakan citra Allah yang sesuai bagi generasinya, walau Allah melampaui segala ekspresi anak zaman. Newman yakin bahwa Allah yang diwahyukan Yesus adalah Allah yang dekat, yang berbicara dari hati ke hati dengan insan ciptaan-Nya. Ia adalah Pribadi dan hanya dalam Dialah manusia dapat memenuhi segala kerinduan batinnya yang terdalam.

Key words: *Conscience, believe, love, fulfilment, human heart, personal God.*

## Introduction

Newman was an intellectual and practical. His mind has never frail and his thought is still relevant. Almost along of his life, Newman devoted his intellect and his vigour to the service of the revealed religion.

Here, we will investigate and note his thought, his conviction and his conscience of what God is, what it is to believe in God, what does contemplate mean and when should we make an act of faith.

## Conscience of the Personal Nature of the Religious Belief

In *Letters and Diaries*, Newman one day said to his younger brother, when as young men they were arguing about religion:

The rejection of Christianity rises from a fault of the heart and not of the intellect, since a dislike of the contents of Scripture is at the bottom of unbelief. Hence it is that the most powerful argument for Christianity do not convince, only silence, for there is at the bottom that secret antipathy for the doctrines of Christianity, which is quite out of the reach of argument".<sup>1</sup>

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<sup>1</sup>LD i, 219, 226; cf. I. KER, ed., *Newman and Conversion*, Edinburgh 1997, 105.

Started from his experience and reading, from the real situation that raised a tendency toward religious liberalism in the Church<sup>2</sup>, Newman then spent almost all of his life to investigate the foundation of all religion and the nature of a believer who is open without reserve and conditional to the revealed religion.

### *The Key Question*

In 1829, before Newman published his Tract, he realised that the modern democratic of secular society was conducive to an-anti-dogmatic liberalism. He was then convinced that the Church of England has to find a popular basis like the early Church, which had not depended on establishment but on the people. His constant resistance to dogmatic liberalism within the Church of England could be seen in his opinion as he wrote:

We live in a novel era one in which there is an advance towards universal education. Men have hitherto depended on others, and especially in the Clergy, for religious truth; now each man attempts to judge for himself. Now without meaning of course that Christianity is in itself opposed to free inquiry, still I think it *in fact* at the present time opposed to the particular from which that liberty of thought has now assumed. Christianity is of faith, modesty, lowliness, subordination; but the spirit at work against it is one of latitudinarianism, indifferentism, republicanism, and schism, a spirit which tends to overthrow doctrine, as if the fruit of bigotry, discipline as if the instrument of priest craft.<sup>3</sup>

With this synthesis, one could ask, what is the key point that Newman wanted to attain? The key question of the status of problem that lead Newman enter into this field is how to keep the Church from being liberalised and how to make people realise that they could accept the divine mystery?<sup>4</sup>

According to Newman, to be a Christian means living the God's revelation we find in Creeds and Rites, preach the whole Gospel and keep on the revelation in its integrity to the next generation. But as we have noted, Newman, after investigated the Christian Fathers, convinced that the Church of England and also the Roman Catholic Church were really far from the Church's face of the first centuries. So in and under this background, Newman then spent almost all of his time and his intellectual vigorous to contemplate and discern

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<sup>2</sup>See M. SHARIKEY, "Newman and Revelation" in M.K. STROLZ & M. BINDER, eds., *John Henry Newman. Lover of Truth*, Roma 1991, 24. The use of the word liberal in Newman's theory of education has a different sense. Liberalism in religion denied the truth of dogma and privatised religion by reducing it to personal feelings, sentiment and desires. They who are rationalist reducing the revelation to that which could be contained by their superficial and wooden measure of the powers and reason. They then seek to replace revealed religion with a construct of its own.

<sup>3</sup>LD ii, 129-139.

<sup>4</sup>Cf. I. KER, *Newman and the Fullness of Christianity*, Edinburgh 1998, 34.

the very real meaning of the revelation and the Church, give the new meaning of the anti-dogmatic liberalism, and strengthen the Church from irritation of false liberalism opinion.

*Love: the Safeguard of Faith*

Still in the relation with Newman's thought to defend the revealed religion from the liberalism, we want to investigate his basic opinion. Newman started his opinion from the statement that there is a law in our minds, and it should be accounted as a normal operation of our nature, which men in general do actually instance. He believed that a rational account of religious could be given though it is not a scientific account. We are in a world of facts, and we use them since there is nothing else for use. Our being, with its faculties, mind and body, is a fact, and all things being of necessity referred to it. So there is nothing else than we ourselves use it, according to the use of which it ordinarily admits.<sup>5</sup>

Newman convinced that in religious belief, the personal moral element is the most decisive factor. We are no longer talking about proofs as in demonstrable matters of knowledge, but really about judgement or Illative Sense.<sup>6</sup> To those who are too much stress on arguments from facts that encourages people to think that faith is mainly the result of argument, Newman gave his answered that religious belief is a subjective matter. This does not mean to say irrational. It involves personal judgement which in turn involves our moral principle. This is antecedent probability of a revelation. For Newman, the arguments for Christianity cannot compel faith, because a person believes on the personal testimony of the state of his heart. It means that the true safeguard of our faith is not alter then a right state of heart. The deepest answer that Newman attained in his reflection for this problem expressed in what he said, "We believe because we love."<sup>7</sup>

Through this impression, one probably would say that religious belief is merely relative and subjective in a pejorative sense. To this problem Newman argued that this kind of reasoning is personal, and it does not mean a subjective. The fact is not only our religious beliefs but also many of our most obstinate and most reasonable certitudes depend on proofs which are informal and personal. In faith, one becomes certitude not because the mere appreciation of a syllogistic argument, or empirical observation in scientific investigation, but "by the action of our own minds, by our own individual perception of the truth

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<sup>5</sup>Cf. *GA*, 271-273.

<sup>6</sup>*GA*, 271. Newman alone explained what is the meaning of Illative Sense, as he wrote: I have already said that the sole and final judgement on the validity of an inference in concrete matter is committed to the personal action of the ratiocinate faculty, the perfection or virtue of which I have called the Illative Sense, an use of word sense parallel to our use of it in "good sense," "common sense," a "sense of beauty."

<sup>7</sup>Cf. *US*, 240. About the contrast between Faith and Reason; *GA*, 223-224.

in question, under a sense of duty to those conclusions and with an intellectual conscientiousness".<sup>8</sup> Each of us has our own personal conscience and we use it in making moral decision. More than merely subjective and relative, conscience frees a person from the self narrowness and vaguely reaches forward to something beyond self and dimly discerns a sanction higher than self for its decision.

Of course in several cases one could make a deviation from the truly conscience. But as Newman alone confessed that he might have been betrayed by his own weaknesses as affected, unreal, egoist and petty. In his early sermon he said, "Thus a man is at once thrown out of himself, by the very Voice, which speaks within him, which assures him that there is something higher than earth."<sup>9</sup> So Newman's thought is still valid and if we try to put his opinion's line with Saint Thomas, we find that there is the same thought though in different formulation.<sup>10</sup> In a word we could give affirmation that both Newman and Saint Thomas have the same ground opinion: human beings are by nature bound to act more on faith than on knowledge or argument.

Belief in God through conscience is what Newman approvingly called natural religion. It is not sufficient in itself, but leads to and finds its fulfilment in revealed revelation. Newman showed how a person can come to belief in God through following his or her conscience authority. But belief in God of one's conscience is not enough.<sup>11</sup>

### **The Being of Personal God**

The theologian's centre of attention changes over the centuries, according to the peculiar problems in his age. In Newman's time theology was interested primarily in revealed revelation. The term of revelation conjures up a phenomenon of the interior order, an intimate and supernatural communication of God to the soul. Go ahead from modern theologians, in his investigation of moral element of personal human - that is conscience - Newman convinced that there is a God who is Personal. From his studies about the Father's teaching especially Alexandrian doctrine, he attained that God speaks to man...".<sup>12</sup> So still in the line to answer the liberalism problem and under the influence of the

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<sup>8</sup>Cf. *GA*, 205.

<sup>9</sup>*PS*, 18.

<sup>10</sup>B. DUROUX, *Theology and Psychology of Faith*, Freiburg 1956, 2a-2ae, q. Saint Thomas Wrote: "God invites men to believe, not only by external teaching, but also by an interior instinct. The Father draws men by the Word of His Son and by an interior attraction. This divine attraction produces an inclination in the soul by the way of nature. Instinct, inclination, and attraction: these terms well describe the reality.

<sup>11</sup>Cf. *Call.*, 314. W. KASPER, approved Newman's statements that Newman's explanation to this problem is really clarified our problem in recent days about the Truth of Faith. See in his book, *Transcending All Understanding. The Meaning of Christian Faith Today*, San Fransisco 1989, 71.

<sup>12</sup>*Ari.*, 80.

Father's thought, Newman then tried to contemplate and formulate his thought of the being of God.

*The Deepest Need of Human Heart*

As we have noted, Newman concept of faith in God is a Scriptural one. In his earlier writings, his awareness of God as Personal, has not so clear yet. But through the development of his investigation of personal inclination and personal conscience of divine attraction and human experience, Newman than attained a new perspective of the being of God.

In the depth of his thought, Newman aware that the most fundamental part of revelation is available to everyone because it could be found in each person who listen the voice of his or her conscience. For Newman this conscience is an essential principle. Start from this base, bit-by-bit Newman then aware that this conscience at last suggest and govern the soul to make a deep relation with God, because only there, that is in God, all of the deepest need of human heart will be satisfied.

To respond the question, Newman then start wrote his novel *Callista*, a writing of practical apologetics. In this novel one could read his conviction that there is no other person who could satisfy a single heart but the Person of God. He wrote:

Here am I a living, breathing woman, with an overflowing heart with keen affections, with a yearning after some object which my posses me. I cannot fall back upon that drear, forlorn state, which philosophers call wisdom, and moralist call virtue... I must have something to love; love is my life.<sup>13</sup>

Through this novel Newman investigated the nature of human heart in front of the Christian message. It is clear that in this part of his novel we could not find the name of God, or His attribute as a Personal. But if we seriously trace the following sentences, we will affirm without doubt that Newman's inclination is to attain it. He wrote:

All your thought go one way; if you have needs, desires, aims, aspirations, all of which demand an object; and imply, by their very existence, that such an object does exist also; and if nothing here does satisfy them, and there be a message which professes to come from that Object, of whom you already have the presentiment, and to teach you about Him, and bring the remedy say with one voice that the remedy answers; are you not bound, *Callista*, at least to look that way, to inquire into what you hear about it, and ask for His help, if he be, to enable you to believe Him?<sup>14</sup>

Furthermore, in the same novel, Newman than affirmed that the soul really always needs external Object to rest upon. So our obedient, our openness, our

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<sup>13</sup>*Call.*, 131-132; cf. I. KER, *Healing The Wound of Humanity. The Spirituality of John Henry Newman*, London 1993, 13.

<sup>14</sup>*Call.*, 219-220.

humility in front of the External Voice find the fullness answer in our existential experience vis the feeling of un-fulfilment and uncertain. And like our own experience, Callista taught us to affirm that only in and through a deep relation with that External Voice we and all humanity will find our true and gold mean. Lamm, in his book *The Spiritual Legacy of Newman*, affirmed Newman's thoughts with his statement: 'that Newman led those who came into contact with him to the awareness of God's personal love for them, and also led them to surrender themselves in all simplicity to Christ who would show them the path to ever greater sanctity.'<sup>15</sup>

So for Newman -in the relation with the revelation of religion, it is not enough to believe what is in itself true. The believer has also to apprehend doctrinal truth imaginatively and experientially, that is to apprehend it really and not just notional. Only on this basis can the truth gain power over him and enable him to live a life of religious life.<sup>16</sup>

#### *The Eloquent Silence of God*

We may affirm that, at last we could find in Newman's writings the most fully developed argument from conscience to a personal God, in his book *Grammar of Assent*. In this book Newman explained that in and through our conscience, we could find not only the affirmation that there is a God but also who He is or what He is.

From the perceptive power which identifies the intimations of conscience with the reverberations or echoes (so to say) of an external admonition, we proceed on the notion of a Supreme Ruler and Judge, and then again we image Him and His attributes in those recurring intimations, out of which, as mental phenomena, our recognition of His Existence was originally gained.<sup>17</sup>

Of course Newman's mind never immune to criticism. Aidan Nichols, for example, in his book *A Grammar of Consent: the Existence of God in Christian Tradition*, rejects Newman's approach to God's existence. According to him, Newman had much concentrated his energies only in one aspect of human experience, human awareness of moral obligation.<sup>18</sup> The same author was disappointed to Newman's books *Grammar of Assent* and commented that this book:

Having held out to us the appropriate form for argument to God's existence, a form at once rational and imaginative, Newman's content seems thin gruel in comparison. For while conceding that moral argument for the existence

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<sup>15</sup>Cf. P. BOYCE, *The Challenge of Sanctity. A Study of Christian Perfection in Writings of John Henry Newman*, Rome 1940, 139.

<sup>16</sup>Cf. GA, 60.

<sup>17</sup>GA, 97.

<sup>18</sup>A. NICHOLS, *A Grammar of Consent. The Existence of God in Christian Tradition*, Edinburgh 1991, 1-35.

of God is not dead, the notion that moral experience alone can provide a basis for belief in God.<sup>19</sup>

For Newman, the interest in religious subjectivity in no way weakens the witness to the dogmatic principle or more formal philosophical and theological. Without doubt he expresses his sense that the fullness of faith is not to be found in this world. So scientific approach to, on one hand could be accepted, but on the other hand it must be said that it had also the limit. Newman finds so great a mystery in our being. He then thinks that, it has to be realised, because only by this somebody could accept the divine mystery. Only through this consciousness one can expect that God will be even so more mysterious to us. Newman formulated this opinion so clear in his sermon "The Mysteriousness of our Present Being".<sup>20</sup>

Here Newman so convinced that we do not have nearly as much as real knowledge of the material world around us as we think we have. He has various reasons for the scepticism of liberalism that regard knowledge as the most powerful to attain the truth. But for him we have to leave the question of the substantial truth for another world, till the daybreak and the shadows flee away.<sup>21</sup>

According to Newman, the real knowledge as the true argument to response of the being of God is absolutely beyond human solution. Of course Christian writers have tried to answer these questions, some times deep answer worthy of being meditated on; but it is more congenial to Newman's mind and to his whole spirituality to stress what we do not know, and to warn us not to be too quickly satisfied with this answer.

Consider this paradox of our knowledge, Newman then chose to develop and to stress the moral argument as the basic of his opinion. And to response well this problem, it is good if we return to his writings. In *Grammar of Assent* he wrote,

It is a silence that speaks. It is as if others had got possession of His work. Why does not He, our Maker and Ruler, give us some immediate knowledge of Himself? Why does He not write his Moral Natural in large letters upon the face of history, and bring the blind, tumultuous rush of its events into a celestial, hierarchical order? Why does He grand us in the structure of society at least so much of a revelation of Himself as the religious of the heathen attempt to supply? Why from the beginning of time has no uniform steady light guided all families of earth, and all individual men, how to please Him? Why it is possible without absurdity to deny His will, His attributes, and His existence? Why does He not walk with us one by one, as He is said to have walked with His chosen men of old time? We both see and know each other; why, if we cannot have the sight of Him, have we not at least the knowledge? On the contrary, He is specially 'a Hidden God'; and

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<sup>19</sup>NICHOLS, *A Grammar...*, 37; cf. KER, *Healing...*, 15.

<sup>20</sup>*PS* iv, 284-285.

<sup>21</sup>*PS* ii, 349.

with our best efforts we can only glean from surface of the world some faint and fragmentary views of him.<sup>22</sup>

Newman obviously did not want to respond by saying, “Yes, we can talk about God through human words and earthly images”. In fact Newman makes a point of the fact that this idea leads us to account both for the darkness and mystery and also for the light in Christian doctrine.

His basic opinion viz., since the Bible communicates definite truths about God that the human mind could not otherwise know and which are expressed in human language, the scripture text partakes of sacramental principle such that there is a mystical sense behind and beyond the literal intention in the mind of the human author. The definitive revelation is of truths, which are otherwise beyond the power of human mind to discover for itself. The revelation is complex, but it summarised in Creeds. It lives in the Church which is entrusted with its communication to other through the preaching of the Gospel, maintaining its integrity across the centuries. It is essentially personal, gift of God Himself, and it will be abide.<sup>23</sup>

#### *The True Nature of Human Person*

Ian Ker, in his books, *Healing the Wound of Humanity*, explained very well the reasons for believing in a Personal God. In his study of the Newman's writings, he affirmed that the more deeply we understand human nature the more we see that its ultimate needs demand a divine fulfilment without God, human person, has faculties and affections without a ruling principle, object, or purpose. Arguing that the happiness of the soul consists in the exercise of the affections, then here is at once a reason for saying that the thought of God, and nothing short of it, is the happiness of man, for the affections require a something more vast and more enduring than anything created.<sup>24</sup>

By this expression, it seems that Newman's approach to the existence of God is the existence of the self. If we return to his *Apologia*, there we find his explanation that when we begin to understand the true nature of human person there we begin to understand that there must be a personal God. This at any rate was how Newman felt in the depths of his being when in his youth he rested in the thought of two and two only absolute and luminously self-evident beings, my self and my creator.<sup>25</sup>

Here we see how Newman's spiritual life grounded in compunction blossomed out into a conscious awareness of God's indwelling presence within him and of the humble peace and joy that would naturally ensue. Without doubt we could affirm that how Newman experienced God's personal providence in ever deepening fashion, that it was continuous, dynamic and progressive.

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<sup>22</sup>GA, 253, 256; cfr. KER, *Healing...*, 16.

<sup>23</sup>Cf. SHARIKEY, “Newman...”, 30-35; cf. LD, 488.

<sup>24</sup>KER, *Healing...*, 17.

<sup>25</sup>Cf. *Apologia...*, 19.



And now we could summary his mind about the being of a personal God with his own opinion as Ker has tried to do it.

The need of love and to be loved is the need for a mutual sympathy that cannot be broken and that is all satisfying. The soul of man is made for contemplation of its maker and Nothing short of that high contemplation is its happiness. And if we are allowed to find that real and most sacred Object on which our heart may fix itself, a fullness of peace will follow, which nothing but it can give.<sup>26</sup>

## **The Person of Jesus Christ**

### *Christ as Manifested in the Gospel*

The revelation of God is not only a message but also a teaching. Thus it is primarily a personal one. The Word became flesh and dwelt amongst us, and so the Church is His Body. What men and women of God, what doctors of Church, as well as Apostles, have ever lived on, is not any number of theological canons or decrees, but primarily the Christ Himself, as He is introduced in concrete existence in the Gospels.<sup>27</sup>

In his Sermons such as: *the Humiliation of the Eternal Son, the Incarnate Son: A Sufferer and Sacrifice, Christ: the Son of God Made Man, Mystery of Godliness, the Cross of Christ the Measure of the World*, in order to attain our scope, we could summarise the central opinion of these themes as the following: The *first* theme, Newman takes time to explain that Jesus is truly Son of God. This is the doctrine in which the Church takes pride and glory. Jesus is the Son of God by nature. However, according to his Father's plan he becomes humble like a servant. Thus he was fully man and fully God. Here Newman takes the temptation, suffering, self-emptying and humiliation of the Son of God as mysteries of faith. On the Cross Jesus manifests the depth of his love. The cross becomes the place of Jesus' utter obedience and *kenosis*. The death of Jesus is for the salvation of all, and that leads the glory of Jesus, and also becomes object of great pride for the believers.<sup>28</sup> The *second* theme, he presents his re-reflection on Jesus as a priest who offers his own sacrifices once for all for the redemption of mankind. Jesus humbles and empties himself, and experience agony in the garden with blood and sweat; then he is betrayed, buffeted, spat upon, scourged, and nailed to the cross, till he died. He dies on the cross as atoning sacrifice. And this sacrifice was for our reconciliation for God the Father, the expiation of our sins, and our new creation in holiness.<sup>29</sup> The *third* theme, he speaks about the incarnation, the divinity and the

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<sup>26</sup>KER, *Healing...*, 21-22. The original text we could find in Newman's 'Parochial Sermon'.

<sup>27</sup>Cf. KER, *Healing...*, 21.

<sup>28</sup>Cf. *PS*, iii, 12; cf. Heb. v. 7, 8.

<sup>29</sup>Cf. *PS*, vi, 6; cf. Phil. ii, 8.

atonement, Characteristics of Jesus' life. Jesus is the only begotten Son. He is the living and true God. Newman calls the Son ship and the divinity of Jesus as the most sacred and awesome subjects. He is our great God and Saviour. This Son accepts *kenosis*, the one who was all gracious Son of God, who had been with Father from the beginning, equal in all divine perfection and one in substance, but subordinate as being the son, and in obedience accepts humiliation. He emptied himself to the point pouring his precious blood out, upon the cross, - not a man's blood, though it belonged to ill's manhood, but blood full of power and virtue, instinct with life and grace, as issuing most mysteriously from him who was the Creator of the world.<sup>30</sup> The fourth theme, he again explains that the great God condescends to come down on earth his heavenly throne, and to be born into his own world; showing himself as the Son of God in a new and second sense, in a natural creature, as well as in eternal substance. Thus, he becomes a little child for our sake, more simple-minded, more humble, more holy, more affectionate, more resigned, happier and full of God; he was all purity but came to an impure race to raise it to his purity.<sup>31</sup> And the last one, especially in the relation with the cross, Newman, understood that the cross as the place where Jesus empties himself in obedience to his Father for the salvation of the fallen race. Here he so convinced that all difficulties and problem of people, now finds the answer in the cross. All things meet; all things sub-serve to it, all things need it. It is their centre and their interpretation. Thus the cross is the measure of the world. For, Jesus was lifted up upon the cross so that he might draw all people and all things to himself, and restored them to their original dignity. And thus, the cross brings about our redemption. The cross alas heals us.<sup>32</sup>

These Sermons was preached to the ordinary faithful when Newman was still as Anglican Priest at Saint Mary's in Oxford. From these Sermons, we could see that Newman has dedicated all of his potency to explain to his listener the particular insights how the mystery of love is expressed in the life of Jesus. The concept of the *kenosis* and humiliation of the eternal Son of God is the manifestation of the love of the Father. Jesus freely empties himself, taking on the form of a servant (cf. Phil. 17). He is fully divine and fully human. But in accordance to the plan of the Father he emptied himself of the glory which is his by nature. Consequently, by giving himself up in love and obedience thus making God's love overcome sin, evil, death and fear, and restoring humanity to his original state. Moreover, he offered salvation to all in and through the death and the resurrection in the Holy Spirit of the eternal Son.

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<sup>30</sup> Cf. *PS*, vi, 5; cf. Heb. ix, 11.

<sup>31</sup> Cf. *PS*, v, 7; cf. Heb. ii, 11.

<sup>32</sup> Cf. *PS*, vi, 7; cf. John 12: 32.

And in the light of this mystery, Newman hopes that a further descent of divine love in redemption of humanity will be seen.<sup>33</sup>

Here we see that the mystery of incarnation is the heart of Newman's spirituality. And only by incarnation Son of God, the concrete image of the personal rapport between the personal God and the personal believer is possible.<sup>34</sup> Thus Newman in all his sincerity applies the above teaching to his listeners and requests that this mystery be understood with deep faith and reverence. He warns them against the danger of falling into heresies regarding the nature of Jesus. He emphasises the need of having faith firmly and deeply rooted in the Scriptures, teachings of the early Fathers, Creeds and the traditions. Caution has been taken both from those who separate the natures and those who consider them isolated.<sup>35</sup>

### *The Suffering of Christ*

Newman's question now is: if Jesus was really and truly God incarnated, then what must be the true nature of the passion? Had he also shared our humanity? To explain well Newman's opinion about this theme, it is better we return to one of the best of his Catholic Sermons, *Mental Suffering of Our Lord in His Passion*. And before we analyse his scope on this theme, it is good we put down here the main part all of his original sermons in summary. For our scope, we divide it in two parts and conclusion.

The first: You know my brethren that our Lord and Saviour, though He was God, was also perfect man; and hence He had a body and a soul such as our. Our Lord came to save a race capable of praising and obeying Him, possessed of immortality, though that immortality has lost its promised blessedness. Man was created in the image of God, and that image is in his soul; when then his Maker, by unspeakable condescension, come in his nature, He took on Himself a soul in order to take Him a body. He took on Him in the first place the soul, then the body of man, both at once, but in this order, He Himself created the soul which He took on Himself, while He took His body from the flesh of the Blessed Virgin. Thus He became perfect man with body and soul, and so capable of suffering, of the pain and sorrow which are proper to a human soul.

To consider His sufferings in the body, his seizure, His forced, journeying to and for, His blows and wounds, His scourging, the crown of thorns, the nails, the cross, they are all summed up in crucifix itself, as meets our eyes; they are all represented all at once on His sacred flesh, - and meditation is made easy by the spectacle. It is otherwise with the sufferings of His soul; beyond both sense and thought. The agony, a pain of the soul, was the first act of His tremendous sacrifice. I say, it was not the body that

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<sup>33</sup>Cf. HARROLD, F.C., *John Henry Newman. An Expository and Critical Study of His Mind, Thought and Art*, London 1945, 330.

<sup>34</sup>Cf. *Call.*, 221, 326. ; cf. KER, *Healing...*, 23-29.

<sup>35</sup>Cf. *PS*, i, 67, 171, and ii, 161-162.

suffered, but the soul in the body; it was the soul and not the body, which was the set of the suffering of the Eternal Word. Consider, then, there is no real pain, when there is no kind of inward sensibility or spirit to be the seat of it. A tree, for instance, has life, organs, growth, and decay; it may be wounded and injured; it droops, and is killed; but it does not suffer, because it has no mind or sensible principle within it.

I will show you presently, my brethren, how I mean to apply what I have said to the consideration of our Lord's suffering; first, consider, then, that hardly any one stroke pain is intolerable; it is intolerable when it continuous. You can cry perhaps that you cannot bear more; patients feel as if they could stop the surgeon's hand, simply because he continuous to pain them. Their feelings is that they have borne as much as they can bear; as if the continuance and not the intentness was what was made it too much for them. What does this mean, but that memory of the foregoing moments of pain acts upon and (as it were) edges the pain that succeeds? If the third or fourth or twentieth moment of pain could be take by itself, if the succession of the moments that preceded it could be forgotten, it would be no more than the first moment, as bearable as the first (taking away the shock which accompanies the first); but what makes it unbearable is, that it is the twentieth ... It is the intellectual comprehension of pain, as a whole diffused through successive moments, and it is the soul only, which a brute has not, which is capable of that comprehension.

The *second* part: Now apply this to the suffering of our Lord; - do you recollect their offering Him wine mingled with myrrh, when He was on the point of being crucified? He would not drink of it; Why? Because such a portion would have stupefied His mind and He was bent on bearing the pain in all its bitterness. If He was to suffer, He gave Himself to suffering; He did not turn away his face from suffering, He confronted it, or, as I may say, He breasted it, that every particular portion of it might make its due impression on Him. And as men are superior to brute animals, and are affected by pain more than they, by reason of the mind within them, which gives substance to pain, such as it cannot have in the instance of brutes; so in like manner, our Lord felt pain of the body, with an advertisement and a consciousness, and therefore with a keenness and intensity, and with a unity of perception, which so absolutely in His power, so simply free from the influence of distractions, so fully directed upon the pain, so utterly surrender, so simply subjected to the suffering. And thus He may truly be said to have suffered the whole of His passion in every moment of it.

The soul of other man is subjected to its own wishes, feelings, impulses, passions, perturbation; His soul was subjected simply to His Eternal and Divine Personality. Nothing happened to his soul by chance, or on, a sudden; He never was taken surprise; nothing affected Him without His willing beforehand that it should affect Him.

As the hole of his body, stretched out upon the Cross, so the whole of His Soul, His whole advertisement, His whole consciousness, a mind awake, a sense acute, a living Cupertino, a present, absolute, intention, not a virtual permission, not a heartless submission, this did He present to His tormentors. His passion was an action; He lived most energetically, while He lay

languishing, fainting, and dying. Nor did He die, except by an act of the will; for He bowed His Head, in command as well as in resignation, and said, 'Father, into Thy hands I commend My spirit;' He gave the word surrender His soul, He did not lose it.

God was the sufferer; God suffered in His human nature; sufferings belonged to God, and were drunk up, were drained out to the bottom of the chalice, because God drank them; not tasted or sipped, not flavoured, disguised by human medicaments, as man disposes of the cup of anguish.

And arrive to the *conclusion* Newman said: He had to bear what is well known to us what is familiar to us, but what to Him was unutterable. He had to bear that which is so easy a thing to us, so natural, so welcome, that we cannot conceive of it as of a great endurance, but which to Him had scent and the poison of death.-He had... to bear the weight of sin... He had to bear the sin of the whole world.<sup>36</sup>

To response the question at the beginning of this part, Newman in the first part of this sermon, show us that how Jesus Christ could be both God and man at one and same time. Newman spotlights on the person of historical Christ, in his combination of divine personality and human nature. So for Newman, God did suffer on the cross not in his divine but really in his human nature. What Newman wanted was Christ set forth from the first as the object of our worship. He intended his sermon to be above all else real, to have reality in them, by bringing out the gospels in all their concrete actuality.<sup>37</sup> For that scope Newman tried to present Christ as manifested in the Gospels, the Christ who exist therein, external to our own imaginings... really a living being. Newman's Christ is not as a mere idea or vision. Here, in a balance explanation Newman wanted to response all of the critics especially those who said that Newman concentrate only upon the work of Christ's person than on the doctrine, that is, Christ's work.<sup>38</sup>

Whereas in the second part of this sermon, Newman concentrates all of his minds to explain that Christ suffered so much in his humanity precisely because of his divinity. Christ's suffering was essentially mental rather than bodily suffering. And in the conclusion Newman shows that Christ did not expect to be supported under his trial by the consciousness of innocence and the anticipation of triumph. He shows that Christ just deliberately denied himself the comfort, and satiated himself with the woe. Christ passion was of an extraordinary nature because of its unique psychological character. The actual experience that caused such terrible anguish was the kind of experience that ordinary human beings experience with comparative indifference.<sup>39</sup>

Thus for Newman, in his conclusion, the incarnation was the centre of human history. For him it is Jesus' oneness with our nature, his tears and his

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<sup>36</sup>Mix.

<sup>37</sup>Cf. *PS* ii, 161-162, 167, 169; cf. *LD* ii, 308; cf. *LD* v, 327; cf. *PS* iii, 130-131.

<sup>38</sup>Cf. *KER, Healing...*, 24-25.

<sup>39</sup>Cf. *KER, Healing...*, 29-33.

friendship with us which bring us close to him, thus become our example and give us salvation. Jesus shared to the very end of our human conditions with all its sufferings. And then our human nature has been renewed. But more than it, with his sacrifice, he also offered "prayer and supplications with a loud cry and tears to Him who could save him from death" (Heb. 5:7). Thus only in and through brotherhood with him, we might attain our golden mean and the self-fulfilment. To his listeners Newman then attract them to contemplate it in their daily life: the Person of Trinity.

*The Doctrine of Trinity in the East and West Tradition*

Newman confessed that these very Fathers made him a Catholic,<sup>40</sup> then a Roman Catholic than a patristic Church because he convinced that the early patristic Church and the contemporary Roman Catholic Church were the same Church, all outward appearances to the contrary.<sup>41</sup>

In his time, Newman found general doctrine about Trinity as like the following: the early Christian theologians, concentrated on how God's saving acts were accomplished in the economy of redemption, and the thought about the nature of God's eternal being. The result of this approach is that in East they have always begun with the personal God, who is the Father. The Father therefore has a Son who possesses consequently the same divine nature. The Father also has a Spirit who proceeds from the Father, and so from the Father through the Son, possessing consequently the same nature as Father and Son by virtue of the processions. This divine nature, which is consequential rather than primary and unity of the nature, is the result of the procession of the persons.<sup>42</sup>

Whereas in the West, because of certain question raised by Arius and others, particularly about whether Jesus Christ was of the same nature as God and how the suffering of Jesus Christ could be reconciled with an impassable God, Western theologians then moved to answer these questions on the base of a metaphysics oriented to an analysis of God's intra-divine life. Thus different from Eastern, they started with the one divine substance, and then only secondarily Father, Son, and Spirit.<sup>43</sup> This two opposite thoughts between East and West seem accused each other. East, for example, accused that Western theology too much interest in rationalism, too much philosophical speculation, that the doctrine has been subjected to analytical discussion.<sup>44</sup>

Newman, although in one sense really shaped and guided by the Eastern Fathers but also in another sense was attracted by the thought of Western

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<sup>40</sup> Diff. ii, 24.

<sup>41</sup> Ess. II, 74.

<sup>42</sup> Cf. M. DOWNEY, ed., *The New Dictionary of Catholic Spirituality*, Minnesota 1993, 970.

<sup>43</sup> Cf. DOWNEY, *The New...*, 970.

<sup>44</sup> Cf. KER, *Newman...*, 85, 89.

Fathers, in fact tried to formulate his own thought. Of course he still honoured them, but his contemplation at last more than their.<sup>45</sup>

*Newman's Thought about the Trinity*

Newman's theology of Trinity also links to of the theology of *oikonomia*. The sermon shows that this doctrine presents the presence and the action of God in the world in the Eternal Son. This divine mystery is experienced in Christian worship and proclamation of the Word. In order to know and understand this mystery one must unfold to the history of salvation and return to the Bible and the Fathers of the Church. Now it is better we quote some of his sermons, but only in summary, before we give some clarification or analysis.

The first: Our Lord's Sonship is not only the guarantee to us of His Godhead, but also the condition of His incarnation. As the Son was God, so on the other hand was the Son suitably made man; it belonged to Him to have the Father's perfection, it became Him to assume a servant's form. We must beware of supposing that the Persons of the Ever-blessed and holy Trinity differ from each other only in this, that the Father is not the Son, and the Son is not the Father. They differ in this besides, that the Father is the Father and the Son is the son. While they are one in substance, each has distinct characteristics which the other has not. Surely those sacred Names have meaning in them, and must not lightly be passed over.<sup>46</sup>

The *second*, nor is the incarnation simply a temporary state the son takes on in order to achieve our redemption. For he does not cease to be the incarnate Word after the end of his earthly life. Rather it is the same incarnate, albeit now glorified son who continues his mediatorial intercession for humankind in heaven as the new head of the human race. From it through the incarnation human nature was renewed in Christ, glorious and wonderful beyond our thoughts, as a result of the resurrection that same nature was raised up in glory, so that Henceforth, we dare aspire to enter into the heaven of heavens, and to live for ever in God's presence, because the first-fruits of our race are already there in the Person of His Only-begotten Son.<sup>47</sup>

The *third*, corruption had no power over the sacred Body, the fruit of a miraculous conception. When Christ was raised from the dead, the Divine Essence stream forth (so to say) on every side, and environs His Manhood, as in a cloud of glory. So Transfigured was His Sacred Body, that He who had deigned to be born of a woman, and to hang upon the cross, had subtle virtue in Him, like a spirit, to pass through the closed doors to His assembled followers; ... We are able to see that the saviour, when once He entered this world, never so departed as to suffer things to be as they were before He came; for He is still with us, not in mere gifts, but by the

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<sup>45</sup>Cf. KER, *Newman...*, 84-85.

<sup>46</sup>PS vi, 58.

<sup>47</sup>PS i, 176.

substitution of His Spirit for Himself, and that, both in the Church, and in the souls of individual Christians; ... Christ's bodily presence, which was limited to place, had to be exchanged for manifold spiritual indwelling of the Comforter within us; ... The Son returned to the Father, and in his place came the other, the Holy Spirit, the Third person of the Trinity.<sup>48</sup>

The fourth, the Holy Ghost's coming is so really His coming, that we might as well say that He was not here in the days of His flesh, when He was visibly in the world, as deny that He is here now, when He is here by His Divine Spirit. This new Presence was necessary, for the Spirit came to finish in us, what Christ had finished in Himself, but left unfinished as regards us. To Him it is committed to apply to us severally all that Christ have done for us. What was actually done by Christ in the flesh eighteen hundred years ago, is in type and resemblance really wrought in us one by one even to the end of time.<sup>49</sup>

The fifth, Christ was born of the Spirit, and we too are born of the Spirit. He was justified by the Spirit, and so are we. He was pronounced the well-beloved Son, when the Holy Ghost descended on Him; and we too cry *Abba*, Father, through the Spirit sent into our hearts. He was led into the wilderness by the Spirit; He did great works by the Spirit; He offered Himself to death by eternal Spirit; He was raised from the dead by the spirit; He was declared to be the Son of God by the Spirit of holiness on His resurrection: we too are led by the same Spirit into and through this world's temptations; we, too, do our works of obedience by the Spirit; we die from sin, we rise again unto righteousness through the Spirit; and we are declared to God's sons, - declared, pronounced, dealt with as righteous, - through our resurrection unto holiness in the Spirit; ... Christ Himself vouchsafes to repeat each of us in figure and mystery and mystery all that He did and suffered in the flesh. He is formed in us, born in us, suffers in us, rise again in us, lives in us; and this not by a succession of events, but all at once: for he comes to us as a Spirit, all dying, all rising again, all living.<sup>50</sup>

The sixth, Let us not for a moment suppose that God the Holy Ghost comes in such sense that God the Son remains away. No; He has not come that Christ does not come, but rather He comes that Christ may come in His coming. Through the Holy Ghost we have communion with Father and Son.... The Holy Spirit causes, faith welcomes, the indwelling of Christ in the heart. Thus the spirit does not take the place of Christ in the soul, but secures that place to Christ.<sup>51</sup>

The *seventh*, it had, after all, been the great promise of the Gospel, that the Lord of all, who had hitherto manifested Himself externally to His servants, should take up His abode in their hearts... Though He had come in our flesh, so as to be seen and handled, even this was not enough. Still He was external and separate, but after His ascension He descended again by and in His Spirit, and then at length the promised was fulfilled. ... And so

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<sup>48</sup>PS ii, 142-143; 221; 222; 229.

<sup>49</sup>PS iv, 248-249, v. 138-139.

<sup>50</sup>PS v.

<sup>51</sup>PS vi.



Christ came again, but this time in an even more personal and real way, returning to His redeemed in the power of the Spirit, with a Presence more pervading because more intimate, and more real because more hidden. Consequently, Christians have not merely the promise of grace; they have its presence.<sup>52</sup>

Above all, as we have mentioned, Newman in his language echoes the teachings of the Fathers. Through these sermons, Newman wants to answer the current problems in his time like Arianism-which made the Son of God the highest of creature, but less than God,<sup>53</sup> Nestorianism- they posited two separate persons in Jesus the human and the divine,<sup>54</sup> and also to Liberal Anglicanism.<sup>55</sup> It seems to be the background of the first and the second theme of his sermons.

Beside these reasons, the third and the fourth sermon seem as the fruit of his contemplation of real situation of people where they find a difficulty in conceiving how Christians can have hope without certainty, sorrow and pain without gloom suspense with calmness and confidence; how they can believe that in one sense they are in the light of God's countenance, and in another sense they have forfeited it.<sup>56</sup>

So following the liturgical days, in almost all of these sermons, Newman tried to urge his listeners to renew their confession day by day, before they dare call upon God as "our Father or Abba"<sup>57</sup> which the spirit of adoption utters the Christian's heart. And, whatever pain and affliction meets them through life, they must take it as a merciful penance imposed by a Father upon erring children, to be born meekly and thankfully, and as intended to remind them of the weight of infinitely greater punishment, which was their deserted by nature, and which Christ bore for them on the cross. Newman really convinced that in fact, without the presence of personal God, human life in its fullness is impossible. And here we find again how Newman Spirituality has founded in a rare balance of cross and resurrection.<sup>58</sup>

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<sup>52</sup>PS iv.

<sup>53</sup>The Council of Nicea condemned this in 325.

<sup>54</sup>As an expression of the *Antioch School of theology*, it emphasised the humanity of Jesus. Thus they held that Virgin Mary was the mother of the human Jesus only.

<sup>55</sup>How a one-sided concentration on the humanity of Christ could so easily lead to depreciation of his divinity. They think individuals are justified immediately by great atonement, justified by Christ's death, and not as St. Paul says by means of the resurrection.

<sup>56</sup>Cf. J.H. NEWMAN, *Selected Sermon*, New York 1994, 34.

<sup>57</sup>Cf. NEWMAN, *Selected...*, 35.

<sup>58</sup>Cf. NEWMAN, *Selected...*, 33.

## CONCLUSION

According to Newman, to be a Christian means living the God's revelation that we found in Creeds and Rites, preach the whole Gospel and keep on the revelation in its integrity to the next generation.

He convinced that in religious belief, the personal moral element is the most decisive factor. We are no longer talking about proofs as in demonstrable matters of knowledge but about judgement or Illative Sense.

As we have noted, Newman's concept of faith in God is a Scriptural one. In his earlier writings, his awareness of God as Personal has not so clear yet. But through the development of his investigation of personal inclination and personal conscience of divine attraction and human experience, Newman than attained a new perspective of the being of God.

In the depth of his thought, Newman aware that the most fundamental part of revelation is available to everyone because it could be found in each person who listen the voice of his or her conscience. For Newman this conscience is an essential principle. Start from this basis, bit-by-bit Newman then aware that this conscience at last suggest and govern the soul to make a deep relation with God, because only there, that is in God, all of the deepest need of human heart will be satisfied.

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