

BORN in 1801, John Henry Newman was formerly an Anglican clergyman, active in the intellectual and religious circles associated with the University of Oxford. He and other scholars like Edward Pusey (1800-1882) and John Keble (1792-1866) were at the core of a nascent trend in the Church of England of the 1830s, known as the Oxford Movement or Tractarianism (named after the published Tracts disseminating their ideas). The movement advocated a re-orientation or conservative return to the fundamental Christian Church principles of Antiquity, Apostolicity, Authority and Tradition. It was also politically concerned with the dissipating autonomy of the Anglican Church in face of growing governmental interference. Enmeshed in the heated debates surrounding what constitutes orthodox Christian belief, Newman was drawn nearer and nearer to considering whether Christianity, true and tested, reside fully elsewhere other than the Anglican Communion. The resolution was his celebrated (some say controversial) conversion to Catholicism in 1845, marking the inspiring moment of the most significant wave of conversion movement in the modern English-speaking Christian world. Newman was created a Cardinal by Pope Leo XIII in 1879 and died in Birmingham, England,

1890. In 1991, he was proclaimed “venerable” by Pope John Paul II.

Newman lived through most of the nineteenth century, but more importantly is that his zealous quest for the light of truth, researching into the roots of faith, has allowed his influential imprint to be left spanning through the last 120 years.⁽¹⁾

How should Newman be categorized? He is one of a kind—“writer, preacher, counsellor and educator,⁽²⁾ pastor, Oratorian,⁽³⁾ and servant of the poor⁽⁴⁾—not to mention a theologian *par excellence*. Hardly any significant theological topic has escaped Newman’s punctilious and cogent combing. Albeit much can be said of him, I shall not dabble in surveying Newman’s cultural or ecclesiastical achievements. Instead I shall venture into engaging in a heart-to-heart correspondence with Newman, who speaks to us today through the torque of his spiritual journey.

Existential Self-knowledge & Grounds of True Belief

To know Newman, one has to first look at how Newman knew himself. The best ingress into appreciating his life and thought is his own *Apologia Pro Vita Sua* (Latin for “a defensive discourse of his life”), once subtitled *History of my Religious Opinions*, to which he prefaced thus:

I will draw out, as far as may be, the history of my mind... the point at which I began, in what external suggestion or accident each opinion had its rise, how far and how they developed from within... were modified, were combined, were in collision with each other, and were changed... I must show—what is the very truth—that the doctrines which I held... have taught me partly by the suggestions of Protestant friends, partly by teaching of books, and partly by the action of my own mind: and thus I shall account for that phenomenon which to so many seems so wonderful, that I should have left ‘my kindred and my father’s

1. “English Catholicism did not take advantage of ‘the opportunities for a profounder intellectual life provided by the Oxford Movement’ and Newman’s ‘highly stimulating dialogal theology only bore fruit in France and Germany in the twentieth century. It came fully into its own in the Second Vatican Council (1962-65).” Victor Conzemius, “Modern Church History”, *Sacramentum Mundi*, Vol. IV, New York, Herder and Herder, 1970, p. 96b.
2. Newman became the first rector of the rocky Catholic University of Ireland in his prime, aged 50, from 1851-58, which occasioned the delivery of those lectures that were later collected into the definitive classic, *The Idea of a University*. Readers are keenly advised to consult the full annotated and appendix mainland Chinese translation by 高师宁, 何光沪等译, 《大学的理念》, 贵州教育出版社, 2003 as well as a pending publication by Dr. Gao Xin in Hong Kong 高莘著, 《约翰·亨利·纽曼的大学理念与其宗教思想之关系》, 香港中文大学天主教研究中心, 2009年12月。
3. A Roman Catholic congregation of clerics living under rules founded by St. Philip Neri in 1564. Newman was the founding member of its branch in England.
4. From the *Prayer for the Canonization of the Venerable John Henry Newman*, Birmingham, The Oratory, <http://www.birmingham-oratory.org.uk>.



纽曼枢机(1801-1890) 皈依的心路历程

Reflecting on the Quest, the Zest and the Rest

John Henry Newman (1801-1890)

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若望·亨利·纽曼生于1801年，曾当过英国圣公会牧师，活跃于牛津大学的知识界及宗教界。他跟一众学者如皮由兹(Pusey)和凯布勒(Keble)等成为圣公会内一股新兴力量，被称为「牛津运动」或「单张派」，时值1830年代。他们出版的一系列文章宣传以下主张：重申基督教会的原旨，保守回视古典、宗徒传承、权威及传统。这派亦关注圣公会的独立自由，抵制政府的日益干涉。在激烈辩论的声浪中，纽曼积极反思什么构成正宗基督信仰的核心。他渐渐考虑到底完整、真确及经证明的基督宗教是否存在于圣公会以外。他解决了这忧虞，于1845年改宗天主教。此举毁誉参半，却掀启一场英语基督宗教界最触目的皈依浪潮。教宗良十三世于1879年擢升他为枢机(红衣主教)。纽曼于1890年在英国伯明翰逝世。1991年教宗若望保禄二世宣布他为「可敬者」。

纽曼活跨整个十九世纪。他热诚切求真理之光，寻研信仰之根，影响所及，触沾过去一百二十年。⁽¹⁾

试问我们该怎样将纽曼归类呢？他似乎独树一帜：他是“作家、传道人、辅导者、教育家、⁽²⁾ 牧者、司铎祈祷会会士⁽³⁾ 及穷苦者之仆”，⁽⁴⁾ 此外，他更是一位超卓的神学家，他仔细讨论过几乎所有重要的神学课题。关于纽曼的著作汗牛充栋，故我不在此赘述他在文化及教会事功上的成就。反而我希望试试跟纽曼心心相语，听听他延绵崎岖的精神旅途，今天如何启发我们。

1. “英国天主教并没有利用到牛津运动‘所提供的深化知识学术的优势’，而纽曼‘极具启发性的对话式神学也只不过在20世纪的法国和德国取得成果。到梵蒂冈第二届大会议时(1962-65)它才落叶归根。’” Victor Conzemius, 《现代教会史》，Sacramentum Mundi, 第四册，纽约，Herder and Herder, 1970年，第96b页。
2. 纽曼正值五十岁盛年时，成为了际遇坎坷的爱尔兰天主教大学首任校长(1851-1858)。这事促发了纽曼发表一系列演讲，即后来收集成书的传世经典，《大学的理念》(高师宁，何光沪等译，贵州教育出版社，2003年)；另见行将出版的《约翰·亨利·纽曼的大学理念与其宗教思想之关系》(高莘著，香港中文大学天主教研究中心，2009年12月)。
3. 1564年由圣斐理·乃立(St. Philip Neri) 创立的罗马天主教神职团体，会员需按会规生活。纽曼是这团体在英国的会院的创立人。
4. 《可敬者若望亨利纽曼列品祷文》，伯明翰，The Oratory, <http://www.birmingham-oratory.org.uk/>。

house' for a Church from which once I turned away with dread.⁽⁵⁾

For aspirants in the spiritual quest, whether for truth or for sublimation of self-qualities, it is not uncommon to record one's journey in the form of a journal. This practice is most commendable. Augustine's *Confessions* tops the best-sellers' list, especially for its luring personal self-disclosure, cutting sincerity and powerful rhetoric. As for Newman, the quote above serves almost as a writer's guide to a spiritual biography. It would be all the more appealing to the intellectual bent who feel that they fall under the sway of influences emanating from objective truth-claims. However, a contemporary of Newman, Søren Kierkegaard (1813-55), in his *The Point of View of My Work as an Author* (a no less marvellous *apologia*), expresses critical insights on the shortcomings of what may be called *sheer cognitive conversion* or religious quest, despising "pedantic thinkers who do not have an ounce of pathos or passion in them":⁽⁶⁾

In relation to Christianity and every problem of existence... so-called 'pure' thinking is generally a psychological curiosity, an admirable ingenuity in combining and constructing in the fantastic medium of pure being.⁽⁷⁾

Here is a perennial scholastic principle, following the school of Aristotle and Thomas Aquinas: we know ourselves through our acts. The same applies to Newman, whose conversion was not a matter of "paper logic", but the lasting fulfilment of a long series of faith-acts, of engaging the whole person-

hood in honest discussions fuelled by pious devotion. Like Kierkegaard, Newman exemplifies an existential Christian understanding of self:

And when we act—when we risk something decisive in extreme subjective passion and in full consciousness of eternal responsibility, as any of us may do—then we learn something very different, and come to know that being human has nothing to do with endlessly stitching things together into a system. By existing essentially as humans, we also acquire a sense of comedy.⁽⁸⁾

This "comedy", in its expanded sense, can be interpreted as the "drama of salvation" wherein Christ at the centre of the world stage reconciles the paradoxical: God versus man, eternal versus temporal, sin versus grace, glory versus shame. Man's existential self-understanding is thus brought beyond psychological anthropology insofar as it is re-rooted in an incisive awareness of man's stark aloneness with God in eternity. That is what Kierkegaard means by "on being related objectively to one's own subjectivity",⁽⁹⁾ described as a "real task" and "an art" to assert one's existence in the grander context of *Another*. In his adolescent days, coloured by Calvinistic tendencies, Newman already acknowledged the inspired influence "making me rest in the thought of two and two only absolute and luminously self-evident beings, myself and my Creator".⁽¹⁰⁾ Of course this crude, incipient belief was later "abjured" and matured into a more wholesome embrace of the Catholic Faith with her sacraments and teachings. Nevertheless it is not difficult to discover traces of this very primordial personalistic relationship with God in Newman:

Take me away, and in the lowest deep
There let me be.
And there in hope the lone night-watches keep,
Told out for me.
There, motionless and happy in my pain,

5. John Henry Newman, *Apologia Pro Vita Sua*, Ian Ker ed., New York, Penguin Books, 2004, pp. 15-16.
6. Søren Kierkegaard, *Concluding Unscientific Postscript*, tr. by Jane Chamberlain and Jonathan Rée in *The Kierkegaard Reader*, Malden, MA, Blackwell Publishers, 2001, p. 264.
7. *Ibid.*
8. *Ibid.*, pp. 264-265.
9. Søren Kierkegaard, *The Last Years: Journals 1853-55*, tr. by Ronald Gregor Smith, in *The Kierkegaard Reader*, Malden, MA, Blackwell Publishers, 2001, p. 26.
10. *Apologia*, p. 25.



自我存在认知与正确信念

要认识纽曼，便须先看纽曼怎样认识他自己。了解他生平思想的最佳切入点，便是他的“自我辩解”书(副题：我的宗教见解史)，他在序言这样说：

我会尽量将我的思想历程铺陈出来……我从那儿作起点：每项观点是藉甚么外来建议或怎样偶意间兴起，遂如何从其内在发展开去……如何修正、如何整合、如何与其它观点相冲、并如何改变……我必须展示出确切真实的，我所持守的教义：一部份透过誓反教(新教)朋友们的建议教晓我，一部份从书本上学懂，一部份靠我自己思维之力……如此我要和盘托出令那么多人感到诧异的事实——即我怎该离开了“我兄弟和我父的家”而加入了一个我曾望风而逃的教会。⁽⁵⁾

为寻找真理或愿提升个人素质的精神追求者，把自己的心路历程以回忆录形式写下来并不罕见。这种练习备极推崇。奥思定的「忏悔录」风行世代，尤其其娓娓动人的自我剖白、切身坦诚及强劲辞令见著。纽曼以上的引言，简直可当作是一份灵性自传的写作大纲，这尤其吸引那些自觉受到客观真理宣传感染的知识分子。但是，与纽曼同期的祈克果(1813-1855)在其著作中表达了一些精辟的见解，批评一种所谓“纯思想皈依”的宗教追求，指责“那些身上毫无一丝感染力或激情的迂腐思想家”(祈克果的《我作为作者看我著作的观点》不愧是另一部非凡的“自我辩解”著作)。⁽⁶⁾

有关基督宗教及每项存在的问题……那种所谓“纯粹”思考是

一般心理上的好奇，一种在幻妙的纯存在体界中整合与构建的异禀天赋。⁽⁷⁾

在亚里士多德和多玛斯亚奎纳的学说中，有这样的一条弥久恒常的哲学原则：我们是藉行动认识自我的。为纽曼也是一样，他的皈依不仅只是一种逻辑上的“纸上谈兵”，更是他长年累月、满腔虔敬地，以全副心神人格去坦率讨论的信仰行动的满全。如同祈克果，纽曼有效地代表何谓基督徒的自我存在认知——

当我们行动时——也如同我们任何人都会做的——在极端主观激情与终极责任的完满意识中决断冒险时，我们便会学到截然不同的事，并明白到人之为人，跟不断地把事物缝合成系统的习惯是毫不相干的。当人依本质存在时，我们也便获得一种“诙谐、幽默”的感觉(a sense of comedy)。⁽⁸⁾

这“幽默”或“喜剧”感，按其扩充的意涵，可理解为“救恩的戏剧”(drama of salvation)。基督站在世界舞台中心，令相克的矛盾修和——神对人、永恒对暂世、恩宠对罪恶、光荣对羞惭。于是，人的自我存在认知被带到超越心理人类学的范畴，尤其当这认知是坚切地扎根于这觉悟——即人赤裸荒独面对永恒的神。

5. 纽曼，《自我辩解》，Ian Ker编，纽约，Penguin Books，2004年，第15-16页。(中文版可参阅《纽曼选集》，香港，基督教辅侨出版社，1957年。)

6. 祈克果，《结论性的非学术性跋文》，Jane Chamberlain与Jonathan Rée译，《祈克果文集》Malden, MA, Blackwell Publishers, 2001年，第264页。

7. 同上。

8. 同上，第264-265页。

Lone, not forlorn –
 There will I sing my absent Lord and Love:
 – Take me away,
 That sooner I may rise, and go above,
 And see Him in the truth of everlasting day.⁽¹¹⁾

Acclaiming Newman as one of the “great doctors of the Church”, Cardinal Joseph Ratzinger (now Pope Benedict XVI) remarked: “Precisely because Newman interpreted the existence of the human being from conscience, that is, from the relationship between God and the soul, was it clear that this personalism is not individualism, and that being bound by conscience does not mean being free to make random choices—the exact opposite is the case.”⁽¹²⁾

Ethics teaches us that conscience has to be correctly informed, educated as it were, by sound principles bearing on the true hierarchy of values in reality, in order to arrive at a full personally accountable judgment. “But this way of conscience is everything except a way of self-sufficient subjectivity: it is a way of obedience to objective truth.”⁽¹³⁾

As a duty to himself and to the Catholic Priesthood (to which he zealously belongs), Newman composed the history of his religious opinions as a defence against the charge of Untruthfulness.⁽¹⁴⁾ Perhaps out of envy of Newman’s fame, he had been accused of being an under-cover Papist spy lurking in the Anglican Church instigating subversion. Even so, that accusation was not as grievous and ludicrous as the one which denounces Newman as being dishonest to himself and his Creator in regard to his course of forming

his convictions. The charge was downright ballistic—a charge that almost amounts to saying: “Newman, stop fooling yourself, let alone others; all the fanciful demonstrations and strings of arguments aligned on behalf of doctrinal orthodoxy are all but a blatant exhibit of your crippled sense of credulity. You are never sure what you believe in! And you don’t really mean it for certain when you claim you do...”

In response we may say, Aristotle’s philosophical principle that “Truth is the end of the Intellect”,⁽¹⁵⁾ lends Newman unassailable grounds for maintaining his integrity of mind, albeit in the seemingly shadowy realm of beliefs. For man does not proceed in life on the conviction that he is not sure of what he knows, but on the premise that he cannot doubt that he *does* know. The act of knowing posits the fact *that* we know, just as sure as I know I do walk because I am stepping on the unmovable ground under my feet. And this allegorical step-length of unmovable ground represents truths and facts that we believe and grasp. The floor may be carpeted, marbled or tiled, blinding our seeing what material makes up the floor in itself, but in fact I do and I most surely know whether or not I am standing on solid ground. Newman might not have seen the flaws and inconsistencies in Anglicanism prior to leaving it, but he surely did hold its doctrines, and defended them just as anyone would defend that “I am really standing on a ground, see!” Not until the carpet is removed, then does one realize, alas, it is cement underneath (as one has so surmised). So belief involves discovery. So it was for Newman, who arrived at the realization of the fullness of Catholicity and Apostolicity subsisting in the Roman Catholic Church, although he had already been grappling with this truth in a more or less muffled manner during his Anglican years.

“When men change their religious opinions really and truly, it is not merely their opinions that they change but their hearts; and this is done evidently not in a moment—it is a slow work.”⁽¹⁶⁾ And specifically in context,

11. Newman, “The Dream of Gerontius” in *Prayers, Verses and Devotions*, San Francisco, Ignatius Press, 1989, p. 723.
 12. Joseph Ratzinger, “Presentation on the occasion of the Centenary of Newman’s death: The Theology of Cardinal Newman” in *L’Osservatore Romano*, Weekly Edition in English, June 1st 2005, p. 9.
 13. *Ibid.*
 14. *Apologia*, p. 11.
 15. “While the world lasts, will Aristotle’s doctrine on these matters last, for he is the oracle of nature and of truth... In many subject-matters, to think correctly, is to think like Aristotle.” Newman, *The Idea of a University*, Discourse V. 5, Frank M. Turner ed., New Haven, Yale University Press, 1996, pp. 82-83.
 16. Newman, “Sudden Conversions” in *Parochial and Plain Sermons*, San Francisco, Ignatius Press, 1997, pp. 1695-1696.



以上就是祈克果所指“客观地联系到自身的主观性”⁽⁹⁾的意思。他形容这是一项“真实的任务”和“艺术”，在“祂”（至高者）的宏大活影中肯定自我存有。

纽曼年轻时，虽受过加尔文教义的熏染，亦曾承认有天启的影响，“认定只有我自己和我的创造主两者，纔是绝对而自明的本体。”⁽¹⁰⁾当然他后来弃下了这粗稚的信念，且更成熟地拥护了更完整的天主教信仰与教会的圣事和教导；然而，我们不难在纽曼的生命中察觉这跟神极为原始的亲身个人关系——

载我而去吧，在渊底深幽中

尽由我留驻那儿。

在希望中那里孤夜刻守，

欲申述，也言尽。

在那里，不动声色，我苦中怡乐，

孤单，却不凄沧。

（……）

在那里我要唱颂不得见的爱主：——

载我而去吧，

好我早能兴升，遥诣高处，

并在永日的真理中，享见祂。⁽¹¹⁾

拉辛格枢机（当今教宗本笃十六世）称许纽曼为“教会伟大的教父”之一，又说“正因为纽曼以良知去注释人的存有，亦即由神与灵魂的关系作始，故此他的人格主义显然并非个人主义；处于良知的界限内并不意味可以放任作出胡乱的抉择，事实却恰恰相反。”⁽¹²⁾

伦理教导我们须正确地地形教良知，用彰显现实中真价值等级制度的健全原则去训育良心。这样，人才可达致完满并具人格承担的判断。“但这条良知的路途，无论如何都不是一条自满自足的主观之路——而是一条服从客观真理之路。”⁽¹³⁾

纽曼之所以撰写他的宗教见解历史，是因为他对他自己及对他所积极隶属的天主教司铎职负责，要去辩护这个指控：纽曼，与其它天主教神父一样，都不诚实。⁽¹⁴⁾也许树大招风，妒贤能者诬指纽曼是教宗潜藏在圣公会内密谋反动的卧底；不但如此，另一个更为严重和无稽的指控，盲斥纽曼其实一直对他自己和创造者的信念形成过程都是不诚实的。这项指控简直令人发指：这好比说：“纽曼呀，别再自欺欺人了：你种种维护正统信仰教义的花巧演绎与严密争论都恰恰展示出你那‘宁可信其有，不可信其无’的跛瘸轻信态度。你从来都不肯定你相信什么！当你声称言之凿凿的时候，其实不过是信口雌黄……”

我们的回应是：按照纽曼景仰的亚里士多德⁽¹⁵⁾的哲学原则——“真理是理智的圭臬”——无论信仰这个范畴看来如何虚无飘渺，纽曼正直的思想是理据充足的。一个人活着，不可能终日揣度到底自己能不能知道什么，他必须在“他不能否定自己确实可以认知”的前题下生活。“认知”这个行为本身就假定了我们确实认知这个事实。正如我知道我正在走路，是因为我正脚踏地上，而这是铁一般的事实。我踏足的每一寸实地就好比我相信和把握的每

9. 祈克果，《末年：日记 1853-55》，Ronald Gregor Smith 译，《祈克果文集》，Malden, MA, Blackwell Publishers, 2001 年，第 26 页。

10. 《自我辩解》，第 25 页。

11. 纽曼，《虬龙子之梦》，《祷文、诗节、敬礼集》，旧金山，Ignatius Press, 1989 年，第 723 页。（另见中文版《纽曼枢机及其虬龙子之梦》，张鹤琴译注，台中，光启出版社，1969 年。）

12. 若瑟·拉辛格，《纽曼逝世百周年纪念——纽曼枢机的神学》，《罗马观察报》（英文版），2005 年 6 月 1 日，第 9 页。

13. 同上。

14. 《自我辩解》，第 11 页。

15. “只要这个世界继续下去，亚里士多德在这些问题上的理论就会继续下去，因为他是自然的贤者，是真理的贤者……在很多问题上，要正确地思考，就是要像亚里士多德那样思考。”高师宁，何光沪等译，《大学的理念》，贵州教育出版社，2003 年，第 112 页。

“Christian spirituality is intellectual and theological in that it is Trinitarian, Christological, and ecclesial. It is also interpersonal and affective in that it involves a major dynamic process of interrelationship which grounds the theological aspect... God, the individual, and other individuals, or the community.”⁽¹⁷⁾ And is it not so with Newman, who slowly flew to soaring heights on these two wings of rationality and faith?⁽¹⁸⁾

His Philosophic Quest

In tracing his religious experiences, Newman records that at age 15, an initial conviction came upon him that:

It would be the will of God that I should lead a single life... that my calling in life would require such a sacrifice as celibacy involved... It also strengthened my feeling of separation from the visible world.⁽¹⁹⁾

Like Augustine, the stories of one's journey in search of greater beliefs often begin with some not so limpid intimacy with higher callings, a certain apprehension of some purpose that bears significance of life. However, Newman sets out to ask, “How do I know I am in the right way? How do I know that I have real faith, and am not in a dream?”⁽²⁰⁾ A quick formulaic solution, resembling medieval monastic folklore practices, is to “make some sacrifice, do some distasteful thing, which you are not actually obliged to do, to bring to your mind that in fact you do love your Saviour; that you do hate sin, that you do hate your sinful nature, that you have

put aside the present world.”⁽²¹⁾ And what is the rationale behind this ascetic, anti-eudaemonic sentiment? I propose that this is simply the fruit of Newman's reflection on the logic of the Cross: “it pleased God, by the foolishness of our preaching, to save them that believe.”⁽²²⁾ It is indeed foolish to even entertain the thought of testing one's own belief, let alone achieving it through self-inflicted pain. But that is precisely the “hard doctrine” that Newman deems worth recommending to those who seek what is beyond and above themselves. The Augustinian simile echoes a similar idea: “You want to be great? Then begin with what is very small. Do you want to build a large tall building? Then first dig a deep foundation, which is humility.”⁽²³⁾

In comparing Newman with Augustine, Cardinal Ratzinger points out how the former's conversion story elicits an image of a path-way, “*iter*”, whereby the progressive, ever foliating pattern of doctrinal development as expounded by Newman finds concrete, life-inspiring exemplification in his very own Catholic journey.

Newman read profusely. So did many other spiritual masters. Yet the hallmark of Newman's bibliographical track is that the religious tenets or themes he had absorbed from books do not stand singly apart from the rest of his fabric of mind. This should justly be attributed to his insistent, conscious philosophical approach to every entry of knowledge, so to speak, which, conjoined *sub specie aeternitatis* (under the aspect of eternity), gradually brings the mind to a more holistic grasp of the hierarchy of the world, realistic or ideal. It is not that other people do not possess such habit or lack such power of integration, but it is because Newman stands out as being one who delves super-consciously in examining and expounding cognitive process with near scientific precision, evidenced in his crowning work, *The Grammar of Assent*. Rather than simply giving discursive, academic remarks on epistemological theory, he draws carefully weaved treatises from profound expe-

17. Robert Christies, “Newman's spirituality in relation to his conversion experiences” in *John Henry Newman—In His Times*, Oxford, Family Publication, 2007, p. 224; see also Philip Sheldrake, *Spirituality and History*, Maryknoll, Orbis Books, 1998, pp. 60-61.

18. See John Paul II, *Fides et Ratio*, Rome, September 15th 1998, Introduction.

19. *Apologia*, p. 28.

20. “Self-denial the test of religious earnestness” in *Parochial and Plain Sermons*, p. 41. (Emphases original)

21. *Ibid.*

22. 1 Corinthians 1:21 [Douay-Rheims Bible].

23. Augustine, Sermon 69, 1, 2.



一项真理和事实。地可以铺上地毯、云石或砖块，阻碍我们看见地本身的材料是什么，但事实上我不能否定到底我是不是正站在一块实地上。也许纽曼在离开圣公会前，还没有看见它当中的瑕疵和矛盾，但他确实曾持守过圣公会的教义，甚至捍卫过它们，一如任何人都会合乎情理地说：“看，现在我的的确是站在块实地上啊！”只不过要等到地毯给揭走后，人才如释前犹地确认，自己一直都是站在水泥硬地上，故此信念是涉及探求与发现的。为纽曼亦然，纵然他还是一个圣公会信徒时已隐约地挣扎过，后来他终于明白这项真理：罗马天主教会才有完满的大公与宗徒传承。

“当人们真真正正改变他们的宗教见解时，改变的不光是意见，而是他们的心；这显然不是一蹴可及的事，而是一条漫长路。”⁽¹⁶⁾更精确地说：“基督徒灵修既理智又具神学幅度，皆因它有天主圣三、基督及教会作轴心；它亦跨涉人际与情感幅度，因为它将神学的幅度建基于一种重要的、有活力的互动关系中：神、个人、他人或团体。”⁽¹⁷⁾纽曼依靠信仰和理性的双翼翱翔，不就正正展示出他融汇百川之特点吗？⁽¹⁸⁾

他具哲理的追求

在回索他的宗教经验时，纽曼记得十五岁那年，他遇到一种初始的信念，“觉得神的旨意要我过独身生活……以独身为我生平的使命……也需要我以独身作牺牲……这更加强了我和有形世界分离的感觉。”⁽¹⁹⁾像奥思定一样，人们追求伟大信念的旅途，常以一种与来自天上的召唤擦身的蒙眬经验开始，领会到某些具重要人生意义的终向。可是，纽曼进而考问：“我如何知道我在走正路？我如何知道我有真实

的信仰，而不是在造梦？”⁽²⁰⁾他提出了一个仿佛取自中世纪隐修院传说习俗的简捷方案：“作些克己苦工，做些你没有本份要做的厌恶工作，好提醒你的确爱你的救主，且你的确痛恨罪恶，且你真的憎恨你带罪的本性，且你已弃绝了现世”⁽²¹⁾这种反享乐的苦修情绪背后又是什么道理呢？我认为这无非是纽曼反省十字架逻辑的结果：“故天主甘用若愚之道以救信众”⁽²²⁾其实，想要测试自己信念是否真伪这个念头已看来颇愚蠢，更枉论要以自制苦楚为手段来达到这个目的。然而，这正正是纽曼要传授的“硬道理”，尤其值得向那些追求超越自身者推介。奥思定的譬喻有异曲同工之妙：“你希望成就大业吗？那便该从小做起。你想盖建一幢高楼大厦吗？那就先要打稳很深的根基，亦即是谦虚。”⁽²³⁾

拉辛格枢机在比较奥思定与纽曼时指出：纽曼的皈依故事浮现出一条“路径”的图像——他循步渐进地阐释教义的发展，有如蕾叶逐绽，在他自己的天主教旅途上找到了启迪生命的丰硕结晶。

一如许多灵修大师，纽曼博览群书。但纽曼的阅历有别具一格之处，就是他从书本上所汲取的宗教要旨或题材，总不会孤立于他的整个思维组织之外。这恰当归功于他坚持、有意识

16. 纽曼，《突然的皈依》，《堂区与平白的宣讲集》，旧金山，Ignatius Press，1997年，第1695-1696页。

17. Robert Christies，《纽曼的灵修与他皈依经验的关系》，《若望·亨利·纽曼——在他的时代》，牛津，Family Publication，2007年，第224页；另见Philip Sheldrake，《灵修和历史》，Maryknoll，Orbis Books，1998年，第60-61页。

18. 参若望保禄二世，《信仰与理性》，罗马，1998年9月15日，引言。

19. 《自我辩解》，第28页。

20. 《克己是宗教真诚的试金石》，《堂区与平白的宣讲集》，第41页。

21. 同上。

22. 《圣经》，《格林多人前书》一章廿一节（吴经熊《新经全集》译文）。

23. 奥思定，《讲道集》，69，1，2。

rience of and insight into what it means to hold, to be enlightened, and to believe with real, as opposed to notional assent.⁽²⁴⁾ In other words, should one desire to embark on a quest for assured knowledge of faith, one should treasure the fruits of intellection over sheer religious enthusiasm. People nowadays may have grown tired of hearing about the compatibility between reason and faith, but recall in Newman's time, during the fresh post-Enlightenment era, Newman was striking a sound balance between radical evangelicalism and Newtonian empiricism at both swinging-ends of the ideological pendulum.

His Truthful Zest

The fact that Newman can hold on, linger and persist through up to eight decades in his preoccupation with dogmatic orthodoxy, sometimes very "high and dry", points to his uncompromising fidelity and solid religious foundation underlying the tumultuous tempest of distortions and debates. Piety alone does not seem adequate to account for this steadfastness. Newman centres himself chiefly on dogmas, yet it seems improbable that creedal formulae, "barren orthodoxy" and "technical subtlety"⁽²⁵⁾ alone can be at the core of faith—which is both a supernatural order of knowledge and a gratuitous grace at the same time. It is the infused attribute of faith which undergirds intellectual pursuits. Otherwise, it poses difficulty to appreciating Newman's inner self, because on the surface, his treatises appear so devoid of affective spiritual warmth. But actually, as one starts coming into contact with his sermons and hymns, prayer-texts and de-

votional writings, and, most eminently, his verses, one will be immediately transposed to the realm of the elated, the joy of landing in the region of truth and its resplendent beauty which only speaks to yearning souls most eloquently. In moments of acute spiritual rapture, Newman exults spontaneously with lyrical muse:

Praise to the Holiest in the height,
 And in the depth be praise:
 In all His words most wonderful;
 Most sure in all His ways!⁽²⁶⁾

Most curious of all is how Newman, specially while still an Anglican cleric, with virtually no significant contact or even casual acquaintance with notable Catholic believers around him, managed to come to the frightfully bewildering decision of "flipping over" to what he himself nick-named "the most un-English Communion".⁽²⁷⁾ In Italy, Newman did meet up with Monsignor Nicolas Wiseman (1802-65), later Cardinal-Archbishop of Westminster, whom Newman decorated as a great prelate with "acuteness and zeal".⁽²⁸⁾ But besides that brief encounter, Newman did not seem to have attributed his conversion to, say, virtuous acts, exceptional holiness or evangelical witnesses of any particular contemporary Catholic. It was those ancient Church Fathers like St. Athanasius (c. 293-373) and St. Gregory Nazianzen (328-389) with whom he was specially enamoured. This singles out Newman as a steadfast solitary spiritual traveller who relies to a great extent on his own synthetic power to discern the confluence of truth claims, whether divine or human, revealed or traditionary, guiding him throughout the right path. In pious terms, Newman's soul-reason was much aided by grace in his search.

His case illustrates a phenomenological point, viz. the incommunicability of personhood. Newman himself is in awe of this fact upon inner reflection.

Why, that every being in that
 great concourse is his own centre, and

24. See Chapter Four of Newman, *An Essay in Aid of a Grammar of Assent*, New York, Image Books, 1995; "Real assent", a Newmanian term, 'is a process of understanding which passes through the stages of reflection.' H. Fries & J. Finsterhölz, "Infallibility", *Sacramentum Mundi*, Vol. III, New York, Herder and Herder, 1970, p. 135a.

25. Newman, "Saving Knowledge", in *Parochial and Plain Sermons*, p. 324.

26. First lines of the lyrics to the tremendously popular hymn sung throughout the English-speaking world, from *The Dream of Gerontius*.

27. *Apologia*, p. 13.

28. *Apologia*, p. 73.



地以哲学态度处理每项新知识的功力。当我们把知识融合在永恒视野中看待时，就会渐渐令心智更全面地掌握世界的现实和理想界的秩序。这种整合知识的本能虽然不算罕见，但纽曼的过人之处在于他能运用超强意识，以精密的科学头脑去审视和详述思考过程。从他的经典著作《信仰规模》(A Grammar of Assent)一书中，便可窥览全貌。

他并不像一些不着边际的学究，漫不经心地阔谈什么是知识论；反而，他从深刻的经验和洞察中，缜密剖析何谓之“去持守某信念”、“开启明智”、和“真确地而非单单在想象中去肯定某信仰”。⁽²⁴⁾换句话说，当人希望着手追求信仰上的真知灼见时，更应该更珍重理智的果实，多过纯粹对宗教的热忱。今天，人们可能已经听腻了信仰与理性互补的老调，但回想纽曼那个时代，正值刚脱胎自后启蒙运动的时期，在思潮激荡的一边厢，有基要福音派，而另一端，又有牛顿式科学实证主义——而纽曼走的则是康庄的中庸之道。

他满怀对真理的热诚

纽曼执着正统教义之务，坚持不懈近八十个春秋。看起来艰涩，却突显他不折不扣的忠信与稳固的宗教底蕴，无惧各种曲解与激辩的狂风骇浪。但是，单靠虔敬之心，又似乎不足以支持这种坚毅的意志。纽曼主要集中于教义，但难道光是沉闷的信条，和鸡蛋里挑骨头般的正统教义伸述⁽²⁵⁾就能构成信仰的核心吗？信仰既是超越本性的知识，又是白白施予的恩宠；是自天倾注人心的信仰特质驱使往理智的追求。若不是这样的话，便很难明白纽曼的内心世界，因为，乍看起来，他的论著总是缺乏灵性情感上的暖意。但事实上，只要开始接触他写的讲道辞、歌咏、祈祷

文、神修著作，和最扣人心弦的诗节时，便会顿觉有如出窍，悠然自乐于真理的国土。只有慕义如饥似渴的灵魂才能意味深长的体悟如斯璀璨美伦的光景。神魂超拔之际，纽曼情不自禁，讴歌响韵——

赞扬至圣，霄汉高天！
地府深壑，振响颂声；
主圣言令，尔雅青青；
其路其径，匡济匡正！⁽²⁶⁾

最耐人寻味的是，当纽曼还是个圣公会教士时，他跟身边著名的天主教徒根本没有特别交情或联系，而他却怎会作出如此耸人听闻的决定：拂袖而去，转投加入他自己曾谥称为“最不近英国人情的教会宗派”呢？⁽²⁷⁾在意大利的时候，纽曼确曾见过韦思曼蒙席(Msgr. Wiseman, 1802-1865, 即后来西敏寺枢机总主教)，又褒誉他为一位“敏锐和有心火”的教长。⁽²⁸⁾但除了这短促的会面外，纽曼似乎没有将自己的皈依归功于某某同期的天主教徒的什么超凡圣德、壮举或传报福音的见证云云。他反而特别钟情于古代教父，如圣亚大纳修(Athanasius, 约293-373)和圣额我略纳齐盎(Gregory Nazianzen, 328-389)。这突显纽曼作为一个坚毅的精神旅途独行者的，很大程度上是依仗他自身集天地之大成的能力，去辨别梳理各项获称都是真理的宣言；无论它们导源自启示、传统、天赐或是人授的，

24. 参《信仰的规模》第四章，纽约，Image Books，1995年：“纽曼的用词：‘真确的赞同’，‘是一个屡经深思熟虑的认知过程。’”，H. Fries 和 J. Finsterhölz，《不可舛错性》，Sacramentum Mundi，第三册，纽约，Herder and Herder，1970年，第135a页。

25. 纽曼，《得救的知识》，《堂区与平白的宣讲集》，第324页。

26. 英语系国家中耳熟能详的圣歌首句，出自《虬龙子之梦》。

27. 《自我辩解》，第13页。

28. 《自我辩解》，第73页。

all things about him are but shades, but a 'vain shadow'... He has his own hopes and fears, desires, judgments, and aims... No one outside of him can really touch him, can touch his soul... He has a depth within him unfathomable, an infinite abyss of existence.⁽²⁹⁾

But, it would be a gross mistake to say that Newman denies the due contribution of human opinions and personal influences from without. Quite to the contrary, "The heart is commonly reached, not through the reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. Persons influence us, voices melt us, looks subdue us, deeds inflame us."⁽³⁰⁾ So here again we see Newman striking a balance between the power of impersonal deductions and individual life-witnesses. In fact, has Newman himself not been one of the most inspiring personages in spearheading the mass conversion movement in England and world over from his time onwards?

In Newman, we observe that when honesty, humility and healthy self-honour are applied to the fullest extension of the work of logic, the mind peaceably takes on a quality of zeal, which may be roughly called a "zest of truth, for truth". In comparison, dry logic is not as dry as the arid soil of a liar's heart. A liar, out of face and a crooked craze for cover, has to perpetually conjure up excuses for the exponential generation of lie after lie—which can surely dry a man up to dementia. Self-deceit, as the great spiritual Fathers of the early Church have constantly taught, is the chief of all ills of a soul.

29. Newman, "The Individuality of the Soul", in *Parochial and Plain Sermons*, London, 1869, IV 81-83; quoted in John F. Crosby, *The Selfhood of the Human Person*, Washington, DC, Catholic University of America Press, 1996, p. 52.

30. *An Essay in Aid of a Grammar of Assent*, p. 89.

31. "Progress of Unbelief", in *Prayers, Verses and Devotions*, p. 590.

32. *Apologia*, p. 208. (Emphases original).

33. *Apologia*, p. 210.

His Spiritual Rest

Did Newman leave the Church of England out of frustration in steering her back to the delicate course of the *Via Media* (mid-way between Protestantism and Papist Romanism)? On his life-changing trip to Italy (1832-33), an apt geographical icon of his own inner sojourn, he lamented England's simmering unbelief:

Truth after Truth, of choicest scent and hue,
 Fades, and in fading stirs the Angels' grief,
 Unanswer'd here; for she, once pattern chief
 Of faith, my Country, now gross hearted grown,
 Waits but to burn the stem before her idol's throne.⁽³¹⁾

By the same token, did Newman choose the Roman Catholic Church for her superior or more comforting conditions? Negative. Just nine months prior to his conversion, he wrote:

The state of the Roman Catholics is at present so unsatisfactory... The simple question is, Can *I* (it is personal, not whether another, but can *I*) be saved in the English Church? Am *I* in safety, were I to die to-night? Is it a mortal sin in *me*, not joining another communion?⁽³²⁾

Towards the cusp of his definitive move, Newman's parting correspondence with friends reveals tremendous inner struggle yet ever clearer vision of his decision. A decision eventually made, assertedly, in reason, conscience, and duty:

...how could I be answerable for souls, (and life so uncertain,) with convictions, or at least persuasions, which I had upon me? It is indeed a responsibility to act as I am doing; and I feel His hand heavy on me without intermission, who is all Wisdom and Love, so that my heart and mind are tired out.⁽³³⁾

What followed was his repose in the "One Fold of Christ," when he was received into the



纽曼都一一借用，以帮助他在正途上作响导。按有点宗教味道的说法：纽曼的灵智，在探求过程中，是满溢恩宠的扶助的。

他的案例印证了一个现象学观点：人格的不可沟通性 (incommunicability, 指每个人独存的人格是不可能跟其它人的混淆，更不可互替)。纽曼在深入的自省中也惊叹这个事实：

为甚么在那伟大的洪流中，每个存在者都是他自己的中心，而包围在他身边的事物也只不过是阴影，不外乎是昏弱的影子……他有他自己的希望和恐惧，愿望，判断和目标……他身外无人能够真正地触摸他，触动他的灵魂……在他内有个无底的深潭，一个无限的存在的深渊。⁽²⁹⁾

但如果我们就此假定纽曼一概不承认外来的个人影响，或人事观点所能作出的适宜贡献的话，我们便大错等错了。相反，他说：“通往人心之路通常不是循理智，而是透过想象，靠直接烙印心胸，藉事实和事迹的见证，藉历史，藉描绘。特别是靠人影响我们，声音融化我们，脸相说服我们，行为燃励我们。”⁽³⁰⁾ 从这里我们留意到纽曼如何避害就利，权衡客观逻辑推理的力量与具感染力的个人生命见证之间。纽曼自己不就是一个活生生的例证吗？他的魅力感染同辈后世，启发了英国及全球一场盛况空前的皈依运动。

从纽曼身上我们学习到，当诚恳、谦虚和健全的自尊心，通过被应用到逻辑的完满运作的时候，理智便会产生一种热忱的特质，甚至可称为“为真理而

发的真理狂热”。相比之下，冷酷干涩的逻辑思维总不及一个骗子的心来得干涸。一个骗子为了面子及为了避嫌的歪念，总会永无止境地编织借口来掩盖他日益滋长的谎言——撒谎者的心不难干烧到发疯的地步。早期教会伟大的神修教父常常苦口婆心地教导：“自欺欺人”是灵魂众顽疾之首。

他心灵的安息

到底纽曼因何故而离开英国圣公会的呢？是由于沮丧，无法将它导引向那知易行难的“中庸之道”吗(即平衡于誓反新教与教宗直辖的罗马教会之间)？他1832至1833的意大利之行，可谓他内心旅程的转捩点。在那里，他痛惜隔岸的英国正酝酿背叛信念之火：

华美馨香萦绕中，真理赛真理
遂淹歿；答案当下寻不着，
黯撩天使神伤。

吾国昔为信仰楷模，今却异心生，
只待侍她偶像座前，
自焚断根。⁽³¹⁾

纽曼又是否为了向往罗马天主教会更舒适的条件而选择她呢？答案显然不是。离他皈依前仅九个月，他写道：

罗马天主教徒目前的状况并不甚理想……问题非常简单：到底我(这是极之个人的，不是别人，是我)能否在英国教会中得救？要是我今晚就死去，那我是否安全？不加

29. 纽曼，《灵魂的独立个性》，《堂区与平白的宣讲集》，伦敦，1869年，第四册，第81-83页，引自John F. Crosby,《人的自我人格》，华盛顿，美国天主教大学出版社，1996年，第52页。

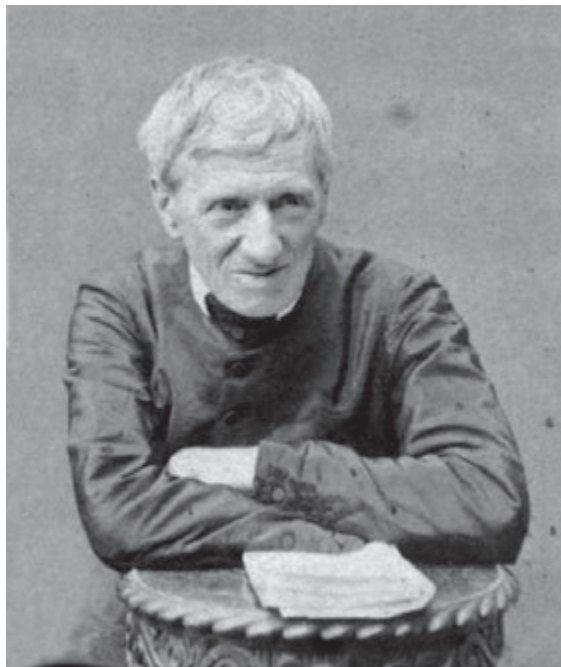
30. 《信仰的规模》，第89页。

31. 《弃信之路》，《祷文、诗节、敬礼集》，第590页。

Catholic communion, pomplessly and calmly, by the hands of the Passionist priest, Blessed Dominic Barberi, in Littlemore, Oxford, on 9 October, 1845.⁽³⁴⁾

Newman Speaks to the Heart

It would be an askew assumption to think that Newman's fine erudition must therefore give his religiosity a heavy academic flavour. Though the general readership may take pains to follow his crafted sentences and sophisticated, airtight arguments, this apparent intellectual distance does not betray the fact that Newman possesses a simple heart comparable to Thomas Aquinas, who, after years of theological writings, realized that not an iota of his brilliant tomes is worth a simple glimpse of the Logos (God) Himself. Aristotle aspired to the ultimate "contemplation contemplating", so does every saintly soul desire the beatific vision which in many cases requires not a well-read mind, but a well-prepared heart open to the freely infused grace from God. Therefore



John Henry Newman / 若望·亨利·纽曼 (1801–1890)

Newman surprisingly chose this as his motto, "*cor ad cor loquitur*—heart speaks to heart", a pithy manifesto of his own *modus vivendi* (method of proceeding) in the pursuit of the true faith. His career of copious writings, both public and private, can, to a certain extent, be viewed as nothing more than a preacher's carefully jotted sermon notes, good only for psychological preparation. But that in no way does justice to the significance of the preacher's

very own personal crystallization of the salvific message which can only obtain full expression in actual spoken words and obliterated prayers. Newman is the one who manipulates his works, not the other way round, and we shall not let his literary achievements blind our communion with his inner self. "Give me that true wisdom, which seeks your will by prayer and meditation, by direct discourse with you, more than by reading and reasoning", prays Newman.⁽³⁵⁾

Newman's quintessential Englishness,⁽³⁶⁾ his prolix prose writing, and more so, the palpable Victorian aura surrounding this celebrated convert to Catholicism, are no reasons to bar any non-Anglos from a veritable appreciation of what he, a religious figure, had sought in earnest for the soul-rending consolation of the Truth divine and sublime. His is a case where searching has turned ties with his former associates sour, where sincerity for religion became the bane of dishonest accusation, but also where his mind is ushered unto peaceful repose in the unerring Truth of everlasting enjoyment.

34. A brief description of the event can be found in this very handy yet beautifully narrated biography by Michael Davies, *Lead Kindly Light—The Life of John Henry Newman*, Minnesota, The Neumann Press, 2001, pp. 80-81.

35. "A Prayer for Wisdom", in *A Newman Prayer Book*, Vicent Ferrer Blehl, S.J., ed., Birmingham, The Oratory, 1990.

36. "...but I had rather be an Englishman, (as in fact I am,) than to belong to any other race under heaven." As Newman applauds his compatriots "as generous, as they are hasty and burly" and, curiously and perhaps not inadvertently affirms that "their repentance for their injustice is greater than their sin." *Apologia*, p. 11.



入另一个教会，是不是为我一条致死大罪？⁽³²⁾

在他迈出决断的一步之际，纽曼与朋友的书信往来之间，透露出无比的内心挣扎，同时他的决定亦越形清晰。这个决定最终是毫无疑问的按理智、良知和责任作出的——

……我心里有种种信念，或起码是强烈的倾向（而生命又是如斯浮沉不定），我怎可能跟一众人灵交待呢？我现在所做的，确实是个负责的行动；我又感受到祂的手重压着我，从不间断——祂是全智全爱——令我的心神疲惫不堪。⁽³³⁾

接着发生的，便是他安怀于“基督的一牧一栈”：1845年10月9日，在牛津的一个小村庄 Littlemore，藉一位苦难会神父，真福道明·巴比利(Bl. Barberi)之手，纽曼简朴地、心安理得地被接纳成为天主教会的一员。⁽³⁴⁾

心照神交

人们惯常有种错觉，以为纽曼的渊博学养，总令他的宗教情愫沾上浓浓的书卷气。纵然一般读者有时要颇费劲地去摸索他的雕琢词藻和布局严密的高超论证，但这表面上高不可攀的智慧，并不窒息纽曼拥有的一颗单纯的心。这心可与圣多玛斯亚奎纳相比：圣人长年著书立说，叱咤神学界，但到晚年才惊叹，原来千言万语都不及对圣言(Logos, 神自己)之惊鸿一瞥。

亚里士多德渴望终极的“冥想思索冥想”，而许多圣善的灵魂都渴望见到天堂的“荣福直观”；但大部份情况下所要求的，并不是一个学富五车的头脑，而是一腔开放给神自由倾注恩宠的心怀。

因此，纽曼奇趣地选择了“心心相语”(cor ad cor loquitur)作为他的格言，将他寻求真实信仰的生命窍门一语道破。纽曼一生的浩瀚著作，无论在公在私，都从某程度上可视作不外乎一个传道人心精心泡制的讲道辞稿，只是一些心理准备而已。但这看法却抹煞了讲道人自身用口述，用祷告，把救恩讯息发挥得淋漓尽致的个人魅力。纽曼才是他的著作的主人，我们切勿喧宾夺主，莫让他的辉煌文学遮挡我们透视他内心真人的视线。

纽曼祈求说：

赐我那真智慧——藉祈祷和默想寻觅祂的旨意；

藉与祂交谈，胜过藉阅读和思考。⁽³⁵⁾

纽曼固之然具根深蒂固的英式风格，⁽³⁶⁾其散文华丽，而这大名鼎鼎归服天主教的改教者还弥漫着灼灼的维多利亚气息。但这种种都不应该阻碍任何不谙英语的有心人，欣赏这位宗教家如何诚意拳拳地索求神妙的真理，获享震撼人心的慰藉。纽曼的经历交错：踏上寻找的路途，反使他遭人白眼；虔诚拥护信仰，则受千夫所指；然而，他的心灵却祥和地被引进无误真理的安息中，福乐无垠——

慈光舒引，纵暗霾围渐……

吁，尔我导！

尔稳我脚履，我莫胆求见

那远景千里；一步诚足已。⁽³⁷⁾

32. 《自我辩解》，第208页。

33. 《自我辩解》，第210页。

34. 关于他皈依一刻的叙述，可参考另一本较小但精彩的传记，Michael Davies 着，《慈光舒引——若望·亨利·纽曼的生平》，明尼苏达州，The Neumann Press, 2001年，第80-81页。

35. 《祈得智慧祷文》，《纽曼祈祷书》Vicent Ferrer Blehl, S.J., 编，伯明翰，The Oratory, 1990年。

37. 《凌云梁柱》，《祷文、诗节、敬礼集》，第572页。

*Lead kindly light, amid th'encircling gloom...
lead Thou me on!
Keep thou my feet; I do not ask to see
the distant scene; one step enough for me.*⁽³⁷⁾

Postscript on a Prospect

Newman's personalistic faith journey is earning universal acclamation, as his beatification by the Vatican draws near (September 2010). This not only means that Newman is a step closer to becoming a saint; it is also a monumental testament to celebrating the Newmanian Way—the perfect harmonious finality of holiness and truth. Modern mentality prizes cost-effectiveness in getting at facts, which accompanies a mode of living that simultaneously aids the growth of unchecked libertine behaviour. Newman's experience reveals otherwise: a subjective encounter with a higher Being beyond the mundane calls for keen self-knowledge and an applied, corrective conformity to the objective. This rule of thumb is as scientific as it is "futuristic", for the goal is, after all, Paradise. 🌸

刘伟杰，澳门教区修士。曾赴美国方济会施道本维尔(Steubenville)大学攻读准神学，于2003年取得哲学学士。随后从Madonna大学修读修道生活神学。2007年考获国际天主教大学及康奈狄格州圣宗徒修院神哲学院合颁之哲学硕士。考获英语教学证书并在法国梭冷圣伯多禄隐修院修毕高级额我略赞课程，由Ave Maria大学颁发证书。曾于香港皇仁书院执教；由2007年至2010年初任澳门圣若瑟大学（前称澳门高等校际学院）的基督宗教研究学院讲师，教授拉丁文、英语、中世纪哲学、政治哲学、伦理和额我略赞。为瑞士伯恩Juventutem国际天主教传统礼仪青年联盟创始人之一，及香港教区特伦多礼仪团体第一任会长。特别对马尔赛(Marcel)及Dietrich von Hildebrand之基督徒人格现象学感兴趣，亦好读英国楚特通(Chesterton)之著作。现在正撰写宗教研究学博士论文，比较纽曼及马相伯。

37. "The Pillar of the Cloud", in *Prayers, Verses and Devotions*, p. 572.

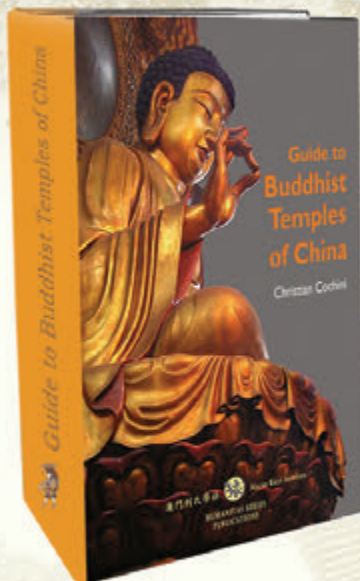
后叙——前瞻

纽曼富有个人人格色彩的信仰旅程正获世人盛赞，而梵蒂冈也快要册封他为真福(2010年9月)。这不单意味纽曼成为圣人又走近一大步，更不朽地标志纪贺“纽曼之道”——结合圣德与真理的完美和谐终向。

现代人的心态贵乎有效迅速的信息传递。但是，一种肆无忌惮、无拘促的自由生活作风却随之而生。而纽曼的经验则点出：与超越尘俗的至高存在者的主观相遇，要求恳切的自我认知，与及和客观价值观进行实际的、不断求改善的契合。这条不二法门既科学又够前瞻视野，因为，它的目的地终归是天堂。 🌸

Cyril Jerome Law, Jr. studied for Pre-Theologate in Franciscan University of Steubenville, Ohio, and graduated with a BA in Philosophy in 2003. He earned graduate study credits in Theology of Consecrated Life from Madonna University, Michigan and in 2007 he completed his MA in Philosophy from International Catholic University, Notre Dame, Indiana, awarded through the Holy Apostles College & Seminary. He conducted chant choirs in churches in La Crosse, Wisconsin and St. Louis, Missouri. He has an English language teaching certificate as well as an Advanced Gregorian Chant studies certificate from Abbaye Saint-Pierre de Solesmes, France, and from Ave Maria University, Florida. He taught English at Queen's College, Hong Kong, and from 2007-2010 he was lecturer in the School of Christian Studies of the University of Saint Joseph (formerly Macau Inter-University Institute) where he taught Latin, Ethics, Medieval Philosophy, Political Philosophy and Gregorian Chant. He is also a co-founder of Juventutem International (Bern, Switzerland) and coordinator of the Tridentine Liturgy Community in the Diocese of Hong Kong. Apart from a predilection for the Christian personalism of Gabriel Marcel and Dietrich von Hildebrand, he is also a keen reader of G. K. Chesterton. His ongoing doctoral research topic is a comparative study on Newman and Ma Xiangbo. He is currently studying for the priesthood in the Diocese of Macau.

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The title of this book, *Guide to Buddhist Temples of China*, might suggest that it is but another addition to the rapidly accumulating array of guides for tourists in China, the sort of thing one might find in the travel section of a reasonably good bookstore. In fact, however, it is much more than that.

Written by a scholar and Catholic priest with long experience of living in China and a record of serious engagement with Chinese Buddhists, this unparalleled work will surely be received — by scholars of things Buddhist and Chinese, as well as by tourists — as an invaluable resource. I know of nothing quite like it, not even among the many surveys of Chinese Buddhist monasteries published in Chinese.

I have myself visited a number of the monasteries that Fr. Cochini has included in his survey, some of them several times, and yet in nearly every case I have learned from this book something useful that I had not previously known.

What Fr. Cochini documents so well in this very thorough compilation is the remarkably vital Buddhist dimension of the contemporary religious revival now underway in China. No serious scholar of this phenomenon, certainly no serious student of Buddhism in modern China, and no tourist intent on an intelligent encounter with Chinese Buddhism should undertake a visit to China without a copy of this excellent book in his or her possession.

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