

## Theological themes in Newman's *Dream of Gerontius*

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Newman's theology in the "Dream of Gerontius" (This version had some minor changes for publication).

On the second centennial of Venerable John Henry Newman's birth (1801-1890) we wish to draw attention to his celebrated *Dream of Gerontius*. Newman once humbly remarked to a friend that "It was written by accident – and it was published by accident."<sup>1</sup>, yet his personal history proves otherwise; it was the fruit of many years of agonizing study and prayer leading him to the Roman Catholic Church. It is rightly considered by some a major contribution to Roman Catholic spirituality and doctrine which continues to inspire the theology and piety of men and women.

The *Dream of Gerontius* expresses in poetical form many truths of Catholic dogma concerning creation, redemption and eschatology. This, Newman's longest poem, composed in 1865, almost twenty years after his entrance into full communion with the Roman Catholic Church, underscores his Catholic beliefs in the mysterious complementarity between God's justice and mercy whereby at the particular judgment, some souls require a final preparation for heaven. In his *Plain and Parochial Sermons* Newman had rebutted the 19<sup>th</sup> century denial of possible eternal damnation. In the *Dream of Gerontius*, he emphasized God's merciful dispensation that broadens the narrow fundamentalist perspective of heaven or hell. In this important work, eschatology is intertwined with Christology and Christian anthropology. Furthermore, the seeds of an ecclesiology of communion are present as a dominant theme.

In this article we wish to uncover some of the theology underlying Newman's poem. We do so by comparing the *Dream of Gerontius* with another remarkable poem composed almost four centuries earlier by Ettore Vernazza<sup>2</sup>, a disciple of St. Catherine of Genoa (1447-1510). This eschatological poem entitled the *Tratatto* is commonly referred to as *Purgation and Purgatory*. There are similarities in content between the *Dream of Gerontius* and *Purgation and Purgatory* but there are differences in other respects such as content and style. The principal theme in the latter is purgatory rather than personal judgment, and its form is that of an exposition rather than a prayer. Newman told his friend Edward B. Pusey that he regretted not knowing Henry E. Manning's translation of this unique poem inspired by Catherine of Genoa<sup>3</sup>. Newman however may have had knowledge of its content from secondary sources such as Frederick W. Faber's account of it in *All for Jesus*. In light of Newman's testimony, the probability of this and the degree of dependence seems nonetheless remote. We are not discussing in the present article this question<sup>4</sup>.

The *Dream of Gerontius*, widely praised by many people in England including some of Newman's critics<sup>5</sup>, touches on many of the obstacles to the Roman Catholic faith overcome by the Oxford don in his intellectual and spiritual pursuit of the truth. A

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discussion of this would involve a much wider study of his beliefs as an Evangelical and later as an Anglican that reveal a greater significance in many short phrases charged with meaning that he uses in *The Dream of Gerontius*. In effect, this poem is a sort of compendium of his insights into the teaching of the Catholic Faith on life after death. It is also the expression of his personal experience of illness and his perception of the death of many loved ones. The first part of the poem, in fact, contains a lengthy and novel description of death from a psychological perspective. It also includes a consideration of the concept of time at the moment of death and in eternity.

During his Evangelical years as an adolescent and his early Oxford years (1816-1826) Newman believed in the notion of imputed righteousness and the consequent condemnation or reward as the only ends to man's life on earth. However, his biblical study and reading of the Fathers of the Church and Anglican scholars, led him to sustain the belief in an "intermediate life" for those who die in a state of grace, but are not fully prepared for the glory of heaven. This doctrine on the purification of the soul was a development of the teaching on original sin and baptismal regeneration. He first read about baptismal regeneration in the *Treatise on Apostolic Preaching* by John Sumner.

Newman explained in his *Lectures on Justification* the reason why justification comes through the grace of baptism as opposed to faith alone<sup>6</sup>. Furthermore he taught that after baptismal justification the lifetime work of sanctification must continue. It is within this framework of baptismal regeneration and sanctification or holiness that the purification of souls after death finds a proper place. The vision of the holiness of God calls for a purification of the soul that is a completion of the penance and love exercised on earth. The doctrine of the intermediate state was as far from the narrow Calvinist preaching on the condemnation of sinners as from the wide Unitarian confidence in universal forgiveness.

In one of his sermons, *The Intermediate State* (1835), Newman revived the Patristic belief in a preparation after death for the beatific vision for the souls of the faithful departed. This is a *sheol*-like state in which the souls of the just await the reward of paradise through a final preparation. Newman was refuting the then-popular Catholic belief in purgatory as a prison or hell of lesser intensity and limited duration<sup>7</sup>. Two years later in another sermon, *The Communion of the Saints*, he expressed the Christian belief in the intercession of the saints, including those in the intermediate state. At this point he still did not accept suffering or punishment in this state as a purification of the soul and grappled with the possibility of idolatry inherent in the invocation of saints.

Over the years concluding with *The Essay on the Development of Christian Doctrine* (1845), Newman came to accept the gradual organic growth of doctrine through the ages, sanctioned and guaranteed by the teaching office of the Roman Pontiff. He then acknowledged that infant Baptism, individual Confession, the doctrine of purgatory and devotion to the saints were true developments in the sacramental and spiritual doctrine of the Church rather than corruptions in doctrine. Newman explained truths such as the doctrine of purification of the soul in purgatory, affirmed at the Council of Trent (without any declaration on punishment with fire), within the greater scheme of man's redemption

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effected by Christ, the New-Adam. Newman insisted on the need for a constant ascetical and moral struggle to obtain Christian holiness. The soul is regenerated through baptism, but holiness is the work of a lifetime<sup>8</sup>.

As a Roman Catholic he acknowledged in one of the *Discourses addressed to Mixed Congregations* (1849) that purgatory also serves as punishment or payment of debts by those who die without mortal sin, but have lived imperfect lives. The soul "on its separation from the body, approaches the judgment-seat of its Redeemer! It knows how great a debt of punishment remains upon it, though it has for many years been reconciled to Him; it knows that purgatory lies before it and that the best it can reasonably hope for is to be sent there"<sup>9</sup>. In those first years as a Catholic he began to understand the important role of the sacraments in a Christian's preparation for death<sup>10</sup> and of the Sacrifice of the Mass as atonement for the lives of the faithful departed. Finally, the *Dream of Gerontius* constitutes Newman's mature reflection on the Catholic doctrine of purgatory as purification of souls who die in a state of grace, a deeper awareness of the communion of saints, and his own understanding of the nature of purgatorial fire.

When Newman composed his poem, made famous by Elgar's musical arrangement<sup>11</sup>, he had reached a refined doctrinal and spiritual understanding of the Christian belief in life after death. In effect he had overcome various problems and interpretations of Calvinist and Anglican theology, and of Roman Catholic piety. In this poem he adds to the doctrinal another important dimension of Christian life, namely, the liturgical. The *Dream* begins with the prayers for commendation of the souls of the departed, directed by a priest; towards the end of the poem, the same prayer, and that of angels, occupies a central place. In addition to various invocations of the Mother of God and to Jesus, the poem includes a litany of the saints. The saints inspire and intercede for men and women, who without danger of idolatry, invoke their assistance. Gerontius' friends, the souls in purgatory and the angels, all constitute the Church as a communion of faith and charity. For the author, now a Roman Catholic, the communion of saints is a natural and undisputed part of Christian life: the individual is alone before God and at the same he is accompanied by the community of the Church.

The first part of the poem unfolds a theological anthropology which includes creation, man's vocation, the fall and redemption. A theme common in Newman's sermons appears: that is, man's created condition and the consequent relationship of a finite created being to a perfect, wise and all-loving Creator. Men are entrusted by God to the care of angels whose mission is to "serve and save", "to rear and train". By considering the angels and their love and worship of the Triune God, man discovers his own created nature. Newman's ecclesiology goes beyond his recognition of the teaching office of Rome to underscore the Church's identity as a communion of saints on earth, in purgatory and in heaven. The angels who appear frequently in the pages of Scripture intercede for men before the Blessed Trinity. In the *Dream of Gerontius*, angels do not serve as literary personages. Rather they play a role in the invisible, sacramental reality of the Church.

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The ecclesiology reflected in the *Dream of Gerontius* is based on the common end of the Church: namely, the glory of God and salvation of men. The selfish interests of individuals are replaced by the Church's interest, the salvation of each one of its members. The saints on earth and in heaven, and the souls in purgatory share the same spiritual goods which make up the life of the Church through a mysterious, yet nonetheless, real communication. Whereas Newman's early homilies seem to focus exclusively on personal salvation, and at the same time reflect a major concern with the risk of idolatry, which he saw in the intercession of the saints, the *Dream of Gerontius* represents an important turn in his understanding of the Church's mediation in the salvation of men.

Newman's former Protestant objection to the intercession of the saints and the souls in purgatory is replaced by a theology of communion. This significant doctrinal change is evident in the words with which Newman has Gerontius address his angel: "I wish to hold with thee/ Conscious communion..."<sup>12</sup>. The prayers of the faithful and the saints which make up the ecclesial communion revolve around the Sacrifice of Christ, the Lamb of God. Intentionally, Newman inserted into the first rough draft<sup>13</sup> a final and explicit reference to the Mass at the end of his poem: "And masses on the earth, and prayers in heaven,/ Shall aid thee at the Throne of the Most/ Highest."<sup>14</sup>

With a few masterful brush strokes, Newman summarizes the history of salvation beginning with the pride and fall of the damned angels<sup>15</sup>. Here, too, man's nature is presented by comparison to the fallen angels who mock men's desire of sharing in divine life. The demons taunt men: "Low-born clods/ Of brute earth/ They aspire/ To become gods, / By a new birth"<sup>16</sup>. In addition, the demons insult men for their attempt to gain eternal happiness by means of external acts, as if those acts were necessarily hypocrisy<sup>17</sup>. They also dismiss as cowardly man's dread of eternal punishment<sup>18</sup>. St. Catherine of Genoa also depicts the beauty of a soul in the state of grace, and the ugliness of mortal sin, but without reference to the fallen angels and their deceit.

Within this doctrinal context of creation, original sin and Christology, Newman explains the notion of the beatific vision of God in terms of man's restoration. God alone brings perfect peace and happiness to the soul. Human beings are created for communion with God, a union which is consummated by God himself, who as Love, effects a transformation of the creature. The subject of purgatory is now introduced with a description of this state as "fire without its light"<sup>19</sup>. It is a flame of "Everlasting Love" that burns until it transforms<sup>20</sup>. Newman here employs language like that of the Genovese saint and her theme of God as Pure Love. Purgatory is a debt that man willingly pays for his sins because it is a "penance-fire" which purifies him<sup>21</sup>. The author, like St. Catherine, insists that punishment is a matter of truth and justice which does not exclude mercy, and which is in fact a great mercy. Newman writes that God "tears the soul from out its case,/ And burns away its stains!"<sup>22</sup> St. Catherine used the comparison with gold which is refined by a fire until it is pure, twenty-four carat gold.

The history of salvation reaches its climax with Christ's redemptive suffering, which Newman wishes the reader to contemplate. Christology becomes the key to a

proper reading of eschatology. As in his other works, the author has a Christological approach to the Holy Trinity, ecclesiology, sacramental theology and morality. In the *Dream*, the passion of Christ is the measure of God's mercy. Newman shows Christ's suffering in Gethsemane as the reference point from which man should realize the gravity of man's sins and the need for forgiveness. The Incarnate God is the One who will be man's judge. Christ is the second Adam who suffered in His flesh to obtain man's recovery<sup>23</sup>. The soul's awareness of his redemptive suffering is greater than the actual pain of loss or temporary separation from Him, and both are far greater than the pain of the senses which he considered metaphorical<sup>24</sup>.

Individual judgment, immediately following death, and the final judgment can only be rightly understood from the perspective of the Incarnation, whereby God gives Himself to His creatures. It is this generous love that explains the suffering in the flesh of the Son of God and the seriousness with which man should consider judgment<sup>25</sup>. St. Catherine rebuts the easy confidence in God's mercy some hold against his perfect justice. Even though the relationship between these two attributes of God, and the subject of predestination, remain a mystery, Newman unmasks the inherent trivialization of the Passion advanced by nineteenth century Universalists. When Christ's sufferings are not considered with both fear and reverence, when they are not made to be the guiding principle of man's life, they are in a certain sense reduced to pious sentimentalism and false hope.

In the last part of the *Dream of Gerontius*, Newman centers on the notion of individual judgment and purgatory. This is also the main subject matter of *Purgation and Purgatory*, inspired by St. Catherine. As in the latter, Newman envisions judgment and purgatory in an almost identical way in the case of a faithful soul: it is sorrow and love communicated to the soul by a glance of God. Particular judgment is followed by purgatory. The former involves the "glance" of the loving God which consumes the soul. Purgatory entails the absence of that marvelous vision, but the real assurance and anticipation of it are a source of peace and joy.

Both writers affirm that the Creator is Judge, but they also insist that at the personal judgment, each soul goes to its appointed place according to its spiritual condition (justified or not). There is a connatural knowledge of good and evil. The knowledge of good demands good dispositions. Only a good soul is attracted to God, Who is the Highest Good. It cannot partake of the contrary. For the soul to be united to God, it must have a capacity for God. This connaturality as a requisite for union with God, or knowledge of God, is a recurring theme in St. John's writings<sup>26</sup>. A pure soul is attracted to God, while a sinful soul shuns the presence of God, whose sight would cause it greater pain than hell itself. Catherine thought that each soul goes voluntarily to its own place. She taught that hell is the proper place for a soul in mortal sin; otherwise it would be in a "still greater hell"<sup>27</sup>. Newman wrote that, even if a soul in mortal sin were able to go to heaven, it would find it horrible<sup>28</sup>.

The most important contribution of both is in their description of purgatory. They develop a rich notion of purgatory as a spiritual purification of the soul. For them

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purgatory is a condition in which the soul experiences great sorrow for past sins, mixed with great joy because it is assured of its salvation. According to Catherine, the soul that dies in the state of grace, but has impediments for its union with God, metaphorically “flings itself into its proper place”<sup>29</sup> or “hurls itself into purgatory”. To capture the soul’s desire for purgatory, Newman employs the cognate verb “to plunge” into<sup>30</sup>.

For both, the flames of purgatory are an analogy for the spiritual pain experienced out of love by the soul. St. Catherine compares it to the purification of gold, reminiscent of the first epistle of St. Peter<sup>31</sup> and the first epistle of St. Paul to the Corinthians<sup>32</sup>. The nature of purgatory is not vindictive punishment. Rather, it is a remedial type of punishment, which restores the soul to its purity by removing from it all impediments, namely the guilt of venial sin and the temporal punishment for remitted mortal sin. The soul voluntarily seeks this suffering in order to see God. St. Catherine describes God’s mercy with the image of a loving Father with open arms waiting to receive mankind into his glory<sup>33</sup>. It is God’s mercy that tempers his perfect justice; were man to be judged by justice alone he would deserve a thousand hells for his sinfulness<sup>34</sup>.

The anticipation of union with God brings great joy, which does not exclude suffering. Newman manifests this joy through the triumphant words he places on the lips of Gerontius’ guardian angel who has accomplished his mission of saving Gerontius. The word “alleluia” serves as a refrain for a number of short stanzas.

“My work is done,  
My task is o’er,  
And so I come,  
Taking it home,  
For the Crown is won,  
Allellulia,  
For evermore”<sup>35</sup>.

Newman believes that a Christian can approach judgment and purgatory not only fearlessly but also serenely<sup>36</sup>. Moreover, a faithful soul looks forward to purgatory with joy<sup>37</sup>. This joy is based on a morality which is eschatologically oriented. Christians live with filial fear while on earth which prepares them for heaven. At the particular judgment calm and joy well within their soul as a first reward:

“That calm and joy uprising in thy soul  
Is first-fruit to thee of thy recompense,  
And heaven begun”<sup>38</sup>.

St. Catherine often repeats the word *joy* in her teaching on purgatory. Only the joy of paradise can be compared to the joy in purgatory. It is a joy which increases as the soul is purified and returns to its pristine state. She develops the analogy of sin as a covering on an object left out in the sun. As more and more of the covering of rust is removed, the sun’s rays can penetrate the object. Similarly, as the soul receives more exposure to God’s love, its joy increases.

In her words:

“Just as a covered object left out in the sun  
cannot be penetrated by the sun's rays, in the same way,  
once that covering of the soul is removed,  
the soul opens itself fully to the rays of the sun.  
The more rust of sin is consumed by fire,  
the more the soul responds to that love,  
and its joy increases”<sup>39</sup>

The sixteenth-century saint goes on to comment on God's transformation of the soul in Him. Newman also has this in mind, but does not develop it<sup>40</sup>. Catherine explains that the soul desires a perfect correspondence with the will of God<sup>41</sup>. There is a crescendo in this identification with Christ who draws the soul closer to Him. The end result is a mystical transformation, of which St. Paul speaks in Galatians 2,20<sup>42</sup>. This spiritual transformation is so intense that she speaks of God's “fiery love”, that takes away all imperfections from the soul, as fire removes all dross from gold. The purification is such that it could annihilate the soul<sup>43</sup>. However, Catherine clearly maintains the difference between the soul and God. He does not annihilate the soul. Once all the imperfections have been removed, the soul rests in God; furthermore it partakes in God's being. Catherine expresses this divinization or transformation as the last stage of love.

In her own words:

“This, the last stage of love,  
is the pure and intense love of God alone.  
In this transformation,  
the action of God penetrating the soul is so fierce  
that it seems to set the body on fire  
and to keep it burning until death.  
The overwhelming love God  
gives it a joy beyond words”<sup>44</sup>.

Newman was familiar with the notion of man's divinization, as an important theme in the Gospel of St. John and in the Greek Fathers. Although he considered particular judgment and purgatory as a purification for the ultimate participation in divine life, he did not expound on this divinization in the *Dream of Gerontius*.

There are, as we see, significant similarities between *The Dream of Gerontius* and *Purgation and Purgatory*. The reading of one enriches the other, and both contribute to a more complete biblical, theological and spiritual understanding of the doctrine of purgatory as a purification of the soul for the definitive union with God its maker and redeemer. Although both poems deal exclusively with personal eschatology, the authors convey the unity between Christian eschatology, creation and Christology. They recall mankind's original holiness, subsequent fall and redemption through the Incarnation and passion of Jesus Christ. Morality is more than punishment or reward; it is a guide in the path of holiness which ultimately leads to transformation in Christ.

For Newman and Catherine there is no opposition between God's perfect justice and mercy. In fact, Purgatory is a great sign of God's mercy. They develop the notion of purgatory as a spiritual purification of the soul effected by God's love. As a result, the particular judgment and purgatory are associated with great joy and peace rather than sadness and fear. Catherine focuses on the divine attribute of charity; God is the divine object of the soul that yearns to see and enjoy him. Both poetically describe the intensity of the pain of loss in purgatory, which is however mitigated by hope. Newman writes of the "happy, suffering soul...Lone, not forlorn"<sup>45</sup> that waits, throbbing and pining, for its Love. In addition, he wishes to show that the notion of universal salvation held by Unitarians is incompatible with God's revelation of himself and with a proper understanding of a theological anthropology of man's creation, fall and redemption.

Unlike Newman, Catherine talks of purgatory as a transformation or divinization of man. Her mystical theology serves as a bridge between dogmatic theology and Christian asceticism. Another notable difference is the role that each attributes to the Church, her members, the liturgical prayers and the Sacraments. The subject of the Church pervades Newman's poem, whereas Catherine's *Purgation and Purgatory* concerns God and the soul alone. Newman summarizes an ecclesiology of communion, while Catherine limits herself to the personal interior work carried out by God in the soul.

Newman's *Dream of Gerontius* represents the calm point of arrival of Newman's faith and spirituality. Even today it offers to us a renewed understanding of personal eschatology that corrects the popular consideration of purgatory as a hell which is not eternal. Purgatory is the spiritual purification of the souls of those that die in the state of grace and are already assured of their salvation. It is considered a merciful disposition of God who not only purifies each soul but transforms it to share in His divine life.

Newman's eschatology relies primarily on biblical revelation and Sacred Tradition that interprets the Old Testament doctrine of *sheol*, the Old and New Testament teaching on eternal punishment and the belief in the intercession of the saints. Whereas belief in eternal punishment was a constant early belief for Newman the latter element constitutes a development in his own understanding of the Church.

In conclusion, the *Dream of Gerontius* is a novel work that sets personal judgment in the framework of the spiritual communion between the Church on earth, in heaven and in purgatory. In the then mid-nineteenth century theological context which maintained a predominantly hierarchical notion of the Church he favored another understanding of the nature of the Church. The Oratorian presented anew St. Paul's teaching on the Mystical Body, and contributed to its theological formulation. Together with Johann Adam Möhler he thus contributed to the birth of a new ecclesiology based on a renewal of patristics and biblical studies.

In it Newman repeatedly points to the relationship between eschatology and Christology. The beatific vision of Jesus Christ and the Triune God is always present as the end to which each person and the entire Church direct their being. He underlines the

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connection between the mysteries of Christ's life and the happiness of both individual souls as well as the whole Mystical Body. Throughout the poem, he emphasizes the central role of Christology by directing the reader's attention to the figure of Christ as creator, redeemer and judge.

This rich poem bears some interesting similarities to the teaching of St. Catherine of Genoa summarized by Ettore Vernazza in *Purgation and Purgatory*. For Both Catherine and Newman the suffering of purgatory is a spiritual pain rather than a physical punishment. The souls in purgatory experience a "fire of love" that purifies them for heaven which is seen in terms of union with God by Catherine, and the vision of God by Newman. Both underline God's mercy which is perfectly although mysteriously tied to God's justice, and they describe the soul's willingness and joy to undergo the purification of purgatory. The main differences consist in Newman's emphasis on the Church's mediation in salvation, and in St. Catherine focus on the soul's mystical union with God.

This anniversary of Venerable John Henry Newman, one of the Catholic Church's most prominent theologians of the nineteenth century will hopefully be a time for even greater study of his life and works, especially his *Dream of Gerontius*. This poem masterfully captures many of his mature spiritual and theological conclusions. It continues to serve as a beautiful and consoling spiritual reflection on life after death. At the same time it highlights some salient elements of dogmatic theology and underscores its organic unity.

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<sup>1</sup> Newman, John Henry, *The Letters and Diaries of John Henry Newman*, (henceforth *LD*), ed. Dessain, Charles S., et al., vol. XXII, Letter to Lady Charles Thynne, October 29, 1865, p. 86.

<sup>2</sup> *St. Catherine of Genoa: Purgation and Purgatory, The Spiritual Dialogue*, Paulist Press, New York, 1979, Translation and notes by Serge Hughes, Introduction by Benedict Groeschel, pp. 20-21.

<sup>3</sup> *LD*, vol. XXIII, Letter to E. B. Pusey, June 19, 1867, p. 256. Manning wrote a preface to an 1858 translation, *The Treatise on Purgatory*.

<sup>4</sup> Two famous Anglican converts well known by Newman, Cardinal Manning and Frederick William Faber were influenced by *Purgation and Purgatory*. Faber referred a number of times to the treatise of St. Catherine of Genoa in *All for Jesus or The Easy Ways of Divine Love*, John Murphy Co., Baltimore 1854 (?), pp. 392-404. Although Newman stated that he had not read Faber's books he wrote that he had listened to readings of parts of them.

<sup>5</sup> Wamsley, G., 'Newman's Dream of Gerontius' in *The Downside Review* XCI, no. 304 (1973) 173.

<sup>6</sup> A simple acceptance of Christ as personal Savior or interior conversion is insufficient to justify the soul. Newman thought that Luther's views differed from orthodox belief "in considering that Faith and not Baptism is the primary instrument of Justification, and that this Faith which justifies exercises its gifts without the exercise or even the presence of love. "Faith considered as the Instrument of Justification" in *Lectures on Justification*, Longmans, Green and Co., London (1838 edition), 1924, p. 29.

<sup>7</sup> Jacques Le Goff describes in his book *The Birth of Purgatory* the legends on Purgatory that were spread especially through anecdotes used in sermons beginning in the 13<sup>th</sup> century. Cesarius of Heisterbach, a Cistercian monk and Stephen of Bourbon, a Dominican friar were largely responsible for the popularization of anecdotes (*exempla*) in the Middle Ages on the fantastic and sometimes bizzare apparitions of the souls of purgatory. See 'Social Victory: Purgatory and the Cure of Souls' in *The Birth of Purgatory*, The University of Chicago Press 1983, pp. 289-333. Faber commented on two views of purgatory. "The first view...loves to represent purgatory simply as a hell which is not eternal. Violence, confusion, wailing, horror preside over its descriptions". *All for Jesus, o.c.*, pp. 388-390.

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- <sup>8</sup> Newman, John Henry, 'Holiness Necessary for future Blessedness', 1826, in *Parochial and Plain Sermons* (henceforth *P.P.S.*), 8 vols., ed. Copeland, W. J., 1869, vol. I, p. 12.
- <sup>9</sup> Newman, John Henry, 'Purity and Love' in *Discourses to Mixed Congregations*, Longmans, Green and Co., London (1849 edition) 1916, p. 81.
- <sup>10</sup> For example at that time he wrote regarding the moment of death "O my Lord and Saviour, support me in that hour in the strong arms of Thy Sacraments, and by the fresh fragrance of Thy consolations. Let the absolving words be said over me, and the holy oil sign and seal me, and Thy own Body be my food, and Thy Blood my sprinkling...", "God's Will the End of Life" *Ibid.*, p. 123.
- <sup>11</sup> Cf. Taylor, Eric, 'Elgar's Dream of Gerontius', in *Blackfriars* XXXII, no. 373 (1951) 156-157.
- <sup>12</sup> *Dream of Gerontius*, p. 339.
- <sup>13</sup> James, Jane M.C., 'Judgment and Purgatory in Newman's The Dream of Gerontius and in the Treatise on Purgatory of St. Catherine of Genoa', in *The Downside Review*, vol. CXVIII, no. 411 (2000) 141.
- <sup>14</sup> *Dream of Gerontius*, p. 370.
- <sup>15</sup> *Ibid.*, p. 344.
- <sup>16</sup> *Ibid.*, p. 343.
- <sup>17</sup> *Ibid.*, p. 344.
- <sup>18</sup> *Ibid.*, p. 348.
- <sup>19</sup> *Ibid.*, p. 351.
- <sup>20</sup> "Learn that the flame of the Everlasting Love/ Doth burn ere it transform..." *Ibid.*, p. 352.
- <sup>21</sup> *Ibid.*, p. 358.
- <sup>22</sup> *Ibid.*, p. 358.
- <sup>23</sup> *Ibid.*, p. 361.
- <sup>24</sup> "The pains of Purgatory are made up of the Poena sensus and the Poena damni – The Poena sensus is held by Latin tradition to be fire – but it is not a Catholic dogma – nor is it clear that the fire, in the Latin tradition, is more than metaphorical". *LD*, Vol. XXIII, Letter to E. B. Pusey, June 19, 1867, p. 256.
- <sup>25</sup> "O generous love! that He who smote/ In man for man the foe,/ The double agony in man/ For man should undergo;/ And in the garden secretly,/ And on the cross on high,/ Should teach His brethren and inspire/ To suffer and to die." *Dream of Gerontius*, p. 364.
- <sup>26</sup> "Beloved we are God's children now; it does not yet appear what we shall be, but we know that when he appears we shall be like him, for we shall see him as he is. And everyone who thus hopes in him purifies himself as he is pure." 1 Jn 3-4. The necessary purification includes that of purgatory.
- <sup>27</sup> *Purgation and Purgatory*, p. 77.
- <sup>28</sup> He wrote, for example: "Heaven would be hell to an irreligious man", 'Holiness Necessary for Future Blessedness', 1826, *P.P.S.*, vol. I, p. 7. Faber comments on this notion of which St. Catherine develops. Cf. *All for Jesus, o.c.*, pp. 401-402.
- <sup>29</sup> *Purgation and Purgatory*, p. 77.
- <sup>30</sup> *Dream of Gerontius*, p. 351.
- <sup>31</sup> "In this you rejoice, though now for a little while, you may have to suffer various trials, so that the genuineness of your faith, more precious than gold which though perishable is tested by fire, may redound to praise and glory and honor at the revelation of Jesus Christ." 1 Pet 1, 6-7.
- <sup>32</sup> 1 Cor 3, 11-15. The Church's belief in purgatory is based on this New Testament text, among others.
- <sup>33</sup> *Purgation and Purgatory*, p. 78.
- <sup>34</sup> *Ibid.*, p. 84.
- <sup>35</sup> *Dream of Gerontius*, pp. 334-335.
- <sup>36</sup> *Ibid.*, p. 341.
- <sup>37</sup> *Ibid.*, p. 351.
- <sup>38</sup> *Ibid.*, p. 342.
- <sup>39</sup> *Purgation and Purgatory*, p. 72.
- <sup>40</sup> "Learn that the flame of the Everlasting Love/ Doth burn ere it transform...", *Dream of Gerontius*, p. 352.
- <sup>41</sup> *Purgation and Purgatory*, p. 75.
- <sup>42</sup> "I have been crucified with Christ; it is no longer I who live, but Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me."
- <sup>43</sup> *Purgation and Purgatory*, pp. 79-80.
- <sup>44</sup> *Ibid.*, p. 81.

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<sup>45</sup> *Dream of Gerontius*, pp. 366-367.