Episode 1 Season 1 "The Gospel, a Trust Committed to Us"
Father Richard Smith with his patristics background offers insights into St. John Henry Newman's sermon, "The Gospel, a Trust Committed to US". Go to www.newmanontap.com to upload the sermon which will be referenced in detail during our discussion. If you're new to St. John Henry Newman you'll quickly learn that his sermons are masterpieces of prose, Scriptural exegesis, and spiritual direction. They are best read aloud. Enjoy.

Episode 2 Season 1 “Dispositions for Faith”
As we prepare for the second Sunday of Advent, **Sister Kathleen Dietz** reacts to Newman's classic sermon, "Dispositions for Faith" by reviewing how we dispose ourselves to faith by the cultivation of our minds and hearts through obedience to the conscience. As we strengthen our conscience, we grow in our perception of the God of Revelation who, through the Incarnation, penetrates the deepest needs of our soul. Newman guides us to the realization of the givenness of our faith through the realization of the givenness of our liturgy in which we rightly receive in order to simply "bask in the truth".

Episode 3 Season 1 “The Incarnation”
Mary Beth Newkumet (lifeaftersunday.com) reacts to Newman's 1834 Christmas sermon, "The Incarnation". Here we aim to help you encounter Newman's intense desire for the Word of Life in a "heart to heart" piece that aids us in our own longing for our shared infinite desire for more. As we journey with Newman through the events and experiences in and through The Church towards the truth of the Incarnation, we in like manner discover an understanding of the life of Christ flowing through similar events today. Newman's longing is a model for us to experience Christ here and now; an experience that is realized our deepest humanity found in Christ. Merry Christmas!

Episode 4 Season 1 “The Reverence Due to the Virgin Mary”
Fr. Spencer Howe, pastor of Holy Cross parish in N.E. Minneapolis, MN reflects on St. John Henry Newman's sermon "The Reverence Due to the Virgin Mary". Fr. Howe considers how Newman points to the contemplation of Scripture as revealing Mary's participation in every aspect of the life and mission of her son. As we contemplate Scripture we discover a trust, like Mary, that God "knows what He is about". This trust enables us to participate with grace for our own transformation towards holiness. Since the humanity of Christ is grounded in Mary, our own humanity is naturally grounded in Him through her. It is the liturgy that invites us into a deeper penetration into His words and His very self, permitting the discovery of our true self in Christ.

Link to The Roccasecca Project - a Catholic, independent, non-profit organization consisting of alumni, parents, students and friends of the University of St. Thomas (UST) in St. Paul, Minnesota. Our mission is to directly engage in the life and future of our Alma Mater, UST. Our engagement seeks to celebrate, foster and cultivate an authentic Catholic identity and culture through prayer and the sacraments, intellectual formation, critical engagement and fraternal gatherings.
https://www.roccaseccaproject.org/

Episode 5 Season 1 “The Season of Epiphany”
Dr. Mark Pattridge, retired medical physician, reacts to St. John Henry Newman's sermon "The Season of Epiphany" preached on January 17, 1841. Dr. Pattridge shares how Newman is true to his style of taking his readers on a surprising, heartfelt journey that opens you up for change. Here the journey is with the infant Jesus as true King - one to be adored and obeyed. Mark highlights Newman's strikingly beautiful use of language to stir the heart to look more reverently at our King.

Episode 6 Season 1 “The Weapons of the Saints”
Ron Snyder is joined by his friend **Anna Knier** for a conversation inspired by St. John Henry Newman's sermon, "The Weapons of the Saints." Originally preached on October 29, 1837, Newman proves timeless as he sheds light on our natural longing for "what is noble and heroic," and offers this surprising encouragement: "Do you desire to be great? Make yourselves little."

Episode 7 Season 1 “The Strictness of the Law of Christ”
Fr. Juan Velez shares his respect for St. John Henry Newman as one "who brings Christ to others" as a teacher of the faith. In our discussion of Newman's sermon "The Strictness of the Law of Christ" Fr. Juan highlights Newman's view of morality as not necessarily a duty or an obligation rather morality is a privilege because we are meant to delight in God. Our perfect freedom is found in all that is good and true because they lead us to God who is Truth and Goodness itself.

Episode 8 Season 1 “Surrender to God”
On this the birthday of St. John Henry Newman (2/21/1801) we discuss Newman's sermon "Surrender to God". **Nick Zagotta**, Chicago attorney and college friend, came to know St. John Henry Newman through his regular participation in "Newman on Tap" (go to newmanontap.com to learn more). Nick's interest in history, the early Church formation and the Church's organic development through time grounded him in Newman's own story and thought. Newman's relatability to our time combined with his masterful writing style is fully exposed in this early Catholic era sermon "Surrender to God". Nick appreciates that true surrendering is a simple notion but extremely difficult to practice. Surrendering to God requires letting go of today's temptations that take us away from holding nothing back in from our service of God which becomes our means to receive and strengthen our faith. True surrender requires a humility to welcome the teachings of the Church formed by Scripture, the Apostles, the Fathers and the saints. True humility requires a mortification of our deficient prejudices and presuppositions through a complete opening of our heart to God.

Episode 9 Season 1 “The Church a Home for the Lonely”
Justin Shay, Catholic school principal at Ava Maria Academy, is working to incorporate Newman's idea of forming a habit of mind pointing to the mind of God. Justin reflects on the Lenten themes found in Newman's sermon, "The Church the Home for the Lonely". Here Newman leads us to the understanding that Christ is our refuge from an unsettled, lonely word. It is in Him alone that we find our secret dwelling place. His hidden

omnipresence, made possible by the Ascension, addresses our loneliness in a deeper, richer effervescent way because His Spirit is everywhere. Justin will guide us through Newman's insight that seeing nothing is a condition for Him being everywhere.

Learn more of Justin's beautiful school modeled after Newman's idea of a proper education by clicking on the Ava Maria Academy website;
https://www.avemariaacademy.org

Episode 10 Season 1 "Tears of Christ at the Grave of Lazarus"
Peter Dawes demonstrates how Newman helps us to personally engages Christ, the Gospels and His Church. Peter reflects on the how Newman appeals to the heart by painting word pictures through his marvelous prose. Peter reacts to Newman's ability to offer fresh insights into a familiar Gospel story by describing Christ as a real, living being who sojourned on earth so that we can engage the Divine with our senses. By Christ entering the tomb of Lazarus, He not only brings life to one who will die again, He "replaces" Lazarus in the grave in order to fulfill His mission by rising forever and becoming "The Resurrection and the Life".

Episode 11 Season 1 "Mental Sufferings of Our Lord in His Passion"
Father Joseph Pearce, C.O., an Oratorian of the Rock Hill, South Carolina Oratory and a teacher at St. Anne's School (K-12) shares his admiration for St. John Henry Newman as he reacts to Newman's Holy Week sermon, "The Mental Sufferings of Our Lord in His Passion". Christ's mental suffering is first revealed in the garden where He embraces suffering even before He experiences it. His passion is a willful act where He surrendered both His body and soul as an action of complete gift - He holds nothing back. His love for humanity is complete. He turns no one away - not even His mortal enemies as Christ embraces everyone no matter how broken. Since He can only love, the love of the cross is an offering that completes the Paschal Triduum in that God touches us in all of our suffering and our joy.

Episode 12 Season 1 "Faith without Sight"
Dr. Ryan (Bud) Marr, Catholic convert and gifted Newman scholar with a PhD in historical theology from St. Louis University (with research interests in the theology of St. John Henry Newman, the reception of Vatican II and the liturgy) reacts to Newman's sermon "Faith without Sight". Here Dr. Marr helps us with Newman's view of faith as a blessed temper of mind that hears Christ in Scripture by looking off the self to the eternal. Rather than demanding certainty faith simply rests in the wondrous content of Revelation. Overcoming the temptation of subjecting all truths to strict reasoning is achieved by a proper cultivation of our conscience achieved by opening ourselves up to the glories of God.

One of Dr. Marr's more accessible works, *Seeking God with St. John Henry Newman,* offers an invitation to Newman's practical guidance by providing wisdom on prayer, penance and the path to heaven. The link below leads to the text.
https://www.amazon.com/Seeking-Saint-John-Henry-Newman/dp/1681925923

Episode 13 Season 1 "The Shepherd of our Souls"
Diana Newman, retired nurse and nursing professor was introduced to John Newman as a child and entered more deeply into his thought and works through our weekly Zoom format which she inspired by asking for interpersonal contact centered on the influence of our patron. Reflecting on the sermon, "The Shepherd of our Souls," Diana describes that by regularly turning to Christ we come to know His radical love. Habitual prayer, reception of the sacraments and Christ centered activities lead us to trust the Good Shepherd who is always seeking us. We hear His voice in our lives by realizing that nothing trumps the love of God. Newman's fortuitous spiritual direction provides us with a hope in finding Christ every day in every circumstance where Christ, the Good Shepherd, cares for and guides our lives.

Episode 14 Season 1 "Mysteries in Religion"
This episode brings you my 24-year-old daughter, **Grace Snyder**, reacting to St. John Henry Newman's 1843 sermon "Mysteries in Religions". Grace notes how Newman speaks to her generation who is seeking a joy that can only be found in knowing who one is - in God's eyes. By entering a wonder that transcends the material world are we able to engage the totality of life. Wonder helps us look beyond life's difficulties and darkness by allowing us to rest in the "grittiness" of His glory. The Incarnation allows the physical to transcend into glory which unites heaven to earth. The Ascension, like all mysteries, helps make realities come alive in faith through Christ's body. The Church, its sacraments and its saints are the physical tools that transmit His glory.

Episode 15 Season 1 – "The Christian Ministry"
Mary DePuglio, after 5 years as an active-duty officer in Air Force intelligence received a theology master's degree from the Augustine Institute in Denver, Colorado. Mary brings that background to her reaction to a Pentecost sermon of St John Henry Newman, "The Christian Ministry". Mary sees that Newman helps us understand that our own three-fold identity of priest, prophet and king is found in Christ and his ministers. Newman shows how God's creation and His Church are organically integrated explaining that when something foundational fails (for example, apostolic succession) - the entire set of beliefs unravel. Newman helps us see that ignoring just one of the tenets of the faith leads to relativism. In this discussion Mary will offer that "an integrated life leads to a standard outside of personal relativism where shared, fundamental values are maintained".

Episode 16 Season 1 – "The Resurrection of the Body"
Monsignor James Shea, president of The University of Mary in Bismarck, North Dakota shares with us his vision of a Catholic university education modeled after Newman's *Idea of a University.* He then offers insight into Newman's sermon "The Resurrection of the Body" by pondering Christ's real presence in the Most Holy

Eucharist. Monsignor Shea sees that Newman peers into our age seeing the rise of secularism in his. This sermon provides insights into the sweeping dangers present when the integrity of the body and soul is broken leading to a loss of the overall dignity of the human person. Complete integrity of the body and soul allows us to approach the mystery of the Lord's Body and Blood with proper reverence and purity. Monsignor Shea shares concrete examples of our time as evidence of this critical break in the integrity of the human person while Newman suggests the means to recovering our identity in Christ.

Episode 17 Season 1 – “Men, not Angels, the Priests of the Gospels”
Fr. Marc Paveglio, pastor of St. Rose of Lima in Roseville, Minnesota walks us through Newman's sermon "Men not Angels, the Priests of the Gospel". Inspired by Newman's massive Christian intellectual life grounded in a heartfelt priesthood Fr. Marc offers that God's desired method of saving us is through the Incarnation - in the flesh and blood of those near us. The fact that priests are shaped in our common humanity permits a shared encounter with the power of God's grace. A priest's fully human approach to their vocation enables an deeply personal encounter with the hearts of others. Once we experience God's gracious love through the power of the Holy Spirit we discover the conquest of sin. This real encounter permits the reception of grace that is infinitely more powerful and the powers of nature.

Episode 18 Season 1 – “The Religion of the Day”
Fr. James Reidy, Professor Emeritus of English 1981 – 2011 at the University of St. Thomas in St. Paul, Minnesota with 67 years in the priesthood, reacts to Newman's prophetic sermon "The Religion of the Day" - the religion of niceness. In this episode Fr. Reidy highlights why he has been attracted to Newman's spiritual insights for close to 75 years. After sharing memories of the late, great Newman biographer and scholar, Fr. Ian Ker, Fr. Reidy reviews Newman's "gentleman" as one limited (by natural religion alone) to the "bright side" of religion. Without a reality of God or judgment from God this man of the world reflects what we see today - a limit of self-sacrificing love stemming from a conscience that does not include the voice of Christ. Fr. Reidy asks us "to what extent are we conforming to our own 'Religion of the Day,' the fashion of our time, and simply being nice rather than true to our call to sanctity"?

Episode 19 Season 1 – “A Particular Providence as Revealed in the Gospel”
Dr. David Foote, associate history professor in the department of Catholic Studies at the University of St. Thomas in St. Paul, Minnesota unpacks Newman's 1835 sermon "A Particular Providence as Revealed in the Gospel". Dr. Foote highlights Newman's insights into Psalm 139 where we find our God concerned with the particulars of each aspect of our individual lives. When we stop at general providences, we lose all sense of His presence which is a recipe for lukewarmness and self-deceit. It is our heart that moves us from the general (an Enlightenment rational notion of religion limited to an impersonal god) to the particular where we discover a loving, personal God that has an intimate claim on our lives. This presence is made complete in The Incarnation. It is the deeply human, profoundly personal Christ that reveals to us the fullness of our own

being. This personal, all loving God who knows us better than we know ourselves can't help but call us. He is patiently waiting for us.

Episode 20 Season 1 – “Omnipotence in Bonds”
Dr Brandon Wanless, Assistant Professor of Dogmatic Theology at the St. Paul Seminary School of Divinity of the University of St. Thomas in St. Paul, Minnesota and Co-Founder of The Sacra Doctrina Project (www.sacradoctrinaproject.org) looks closely at Newman's intriguing sermon "Omnipotence in Bonds". Dr. Wanless unpacks the radicality of The Incarnation where we come to know God by pondering upon an accepting faith. Newman considers the manner of God as abundantly gratuitous to the point that "The All-powerful Creator" subjects Himself to the bondage of the creature. This radical love incentives our faith through our discovery of the perfect form of everlasting bondage found in The Eucharist.

Episode 21 Season 1 – “Intellect, the Instrument of Religious Training"
Dr. David Delio offers insight into Newman's call for all of us to an integration of our heart, mind and will as a path to holiness by loving God and our neighbor. "Intellect, the Instrument of Religious Training" cleverly positions St. Monica as an image of faith and St. Augustine as an image of the intellect. Newman artfully looks at their lives to explain that without a harmony of our religious and intellectual lives our search for truth is limited and moves towards skepticism. Dr. Delio sheds light on Newman's understanding that knowledge begins in belief and not doubt. Since skepticism begins in doubt it limits our scope a starting point, rather, the fullness of truth is discovered through the faith due to its broad and deep reach into the unknown. With faith as our origin, we able experience an integrated growth oriented to God.

For further reading on the integration of faith and reason explore Dr. Delio's text *An Aristocracy of Exalted Spirits: The Idea of the Church in Newman's Tamworth Reading Room.* To learn more of Dr. Delio's innovative offering for an integrated education check out "The Newman Idea" at www.newmanidea.org.

Episode 22 Season 1 – “On the Fitness of the Glories of Mary”
Laura Miller, co-founder of "Newman on Tap", offers her Marian insights as together we celebrate ten years of "Newman on Tap" started upon our 2013 co-graduation with master’s degrees in Catholic Studies from The University of St. Thomas in St. Paul, Minnesota. As a young mother of three children, Laura finds Newman offering insights into how Mary's supreme sanctity could repair our distorted understanding of what it truly means to be fully woman and fully man. As usual Newman draws from comprehensive sources; Scripture, tradition, prayer and the teachings of The Catholic Church to point us to the great principle - celebrating the glories of our Blessed Lady, the Mother of God.

Episode 23 Season 1 – “The Eucharistic Presence”
Amid our Eucharistic Revival, **Archbishop Bernard Hebda** discusses Newman’s 1838 sermon “The Eucharistic Presence”. His Excellency finds Johannine depth in Newman‘s precise spiritual thought. Like John the Evangelist, Newman leads us to a deeper “awe,

admiration and hope" of Christ's Eucharistic Presence by recognizing that all other miracles of Christ pale in comparison to the love Jesus shows for us in the Eucharist. The Archbishop of St Paul and Minneapolis sees Newman's plea for "a thirst for his presence" producing a joy on "hearing that he is to be found under the veil of sensible things" as an aid for our own Eucharistic revival by helping us find our "reward in believing".

Episode 24 Season 1 – "The Cross of Christ the Measure of the World"
Bishop James Conley of the Diocese of Lincoln, Nebraska shares with us his conversion story as a journey with friends and St. John Henry Newman. He sees Newman's sacramental imagination (an efficacious signs of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us) as pointing to something beyond ourselves as an imprint of our Creator. It is the through efficacious signs, like the Cross of Christ, that everything makes sense as the Divine life is dispensed to us. By understanding what the Cross means for us we come to understand everything in the here and now. Newman helps us realize that Christ's most powerful moment was when he died on the Cross. When we find our meaning in the Cross - we die to ourselves, and Christ becomes alive in us. The Cross enables the ability to engage the heart. It is the heart that moves us to act. Next to supernatural Grace, the greatest force on earth is the example of virtue in another person. "Persons influence us, voices melt us, looks subdue us, deeds inflame us. Many a man will live and die upon a dogma; no man will be a martyr for a conclusion".

Episode 25 Season 1 – "The Invisible World"
Blair Saiz, wife and mother of three young girls, learns from Newman's sermon "The Invisible World" that focusing on the invisible world changes the way we live. This is evident in how children easily come to know of their own angels and saints through their tremendous ability to wonder. It is in this world where, despite our own worldly whims, we come to realize that angels and saints are always working for us. Newman's own imagination helps us see that as nature springs eternal it reflects God and His own nature. This gives us reason to rejoice always as what God created is very good.

As a busy mother Blair (and her husband Jordan) manage a lifestyle brand for women - The Village Green which brings beauty of the past into everyday living through online home goods, handmade jewelry, art, a regular blog and weekly music playlists. This project aims to lead the heart to Truth through beauty. You can find Blair's work at https://shopthevillagegreen.com

Episode 26 Season 1 – "The Mysteriousness of our Present Being"
Dr. John Crosby, distinguished philosopher from Franciscan University and Newman scholar gives his insights into Newman's deeply personal sermon "Mysteriousness of our Present Being". In this sermon Newman shows (and Dr. Crosby explains) that the profoundest truths of our existence are commonly mysterious. For instance, the reality of the union of the body and soul is a mystery that we readily accept (at least we used to). Newman's offers universally accepted examples of mysteries as an argument to accept the mystery of God. Once we accept these mysteries of our present being we

are faced with the choice of either openly approaching the mystery of God with acceptance and wonder or skeptically questioning Divine mysteries because the limits of our overly rational human mind prevents us from discovering something greater than ourselves. Dr. Crosby points out that when we make our own mind the measure of all things we naturally refuse the delight found in mystery. The consequences of this refusal can have dangerous consequences in the eventual loss of human dignity by the destruction of the unity of the body and soul.

If you'd like to learn more of Dr. Crosby's insights into the existential character of Newman thought go to his marvelous text *The Personalism of St. John Henry Newman.* https://www.amazon.com/Personalism-John-Henry-Newman/dp/0813229170.

Episode 27 Season 1 – "Promising without Doing"
Dr. David Deavel, an Associate Professor of Theology at the University of St. Thomas - Houston (after coming from The Center of Catholic Studies at the University of St. Thomas in Minnesota) reflects on Newman's sermon "Promising without Doing". Like Newman, Dr. Deavel sees his own journey from Evangelical Protestantism to the Catholic Church as an addition of the truths he understood prior to becoming Catholic. Dr. Deavel helps us to appreciate Newman's understanding of the relationship of our "doing" (works) with our faith in Christ. Together, St. John Henry Newman and Dr. Deavel, place our identity in Christ at the center of how we live and journey in the presence of God.

To learn more of Dr. Deavel work go to "The Imaginative Conservative" at https://theimaginativeconservative.org

Episode 1 Season 2 – "Faith and Love"
Brother Bobby McFadden, a religious brother in training with the Congregation of the Holy Cross (with a PhD in Augustine studies), reflects on Newman's sermon "Faith and Love". To have an authentic faith is to love. If we have the love of God then the faith that we have is genuine, real. Love then is the sign of our faith. Newman helps us see faith as the beginning of religion – the belief in God's omnipotence, His almighty power. We delight in God because He is good – His commandments are good. We can only obey the Lawgiver if we have the pure love of an infant since we are born with that seed of holiness. Here Brother Bobby highlights Newman's insight on faith and works. We engage the world with faith while love is the internal dwelling of God. Love is the condition of faith and faith in turn is matures love – it brings out love into works and therefore is called the root of the works of love. The substance of the works is love – the outline and direction of them is faith. The Blessed Mother's conviction that all things are possible with God (omnipotence) matures the love that moves her to say "Yes". It is in the blessed Mother where Newman sees the unity of faith and works. If we don't love God all works mean nothing because the love of God is our fundamental nature. Our need to see God is realized through the lens of love. It is charity that brought Christ down – charity is but another name for The Comforter. God became human out of His love for us. When we love, we enter into that Divine love that is our destiny. We are Christ's by love.

Episode 2 Season 2 – “Watching”
Fr. Robert Lisowski from the University of Notre Dame draws key insights from Newman's Advent sermon, "Watching". Newman tells us that we must be watchful everyday of our lives - watchful as to how God breathes His love into our lives and how we respond to that love. Watchfulness involves a consistent, expectant focus on God. Without this focus our eyes move inward and we tend to miss the small advents of our lives. This self-absorption elevates things of this world leaving us ultimately unsatisfied. Without watchfulness goodness is limited to a worldly definition. Newman calls us to something more. We are not called to merely advance in this world rather we are called to mount toward holiness. The lack of watchfulness can lead to a "rusting" of the soul. Rust on a soul cloud and discolors the mirror within that is meant to reflect Christ. Rubbing off this rust, by embracing the Cross, permits the light of Christ to shine offering an advent of hope to the world. This hope is realized by being watchful for the coming of Christ - "life is short: death is certain; and the world to come is everlasting".

Episode 3 Season 2 – “Illuminating Grace”
Fr. John Utecht, associate pastor at Our Lady of Grace Catholic Church in Edina, Minnesota reflects on Newman's Catholic era (1849) sermon "Illuminating Grace". He highlights Newman in that it is only through the ongoing action of the Holy Spirit that we find the fullness of the truth. We need illuminating Grace to fully understand things. Reason has immense power to calculate but is limited to the human mind looking at the material world. The love of the dying Jesus on the Cross looks "unreasonable". Yet, Newman and Fr. John remind us that it is the greatest act of love ever made. Grace comes into us to enliven our faith where our reason fails. Newman illustrates that reason without faith is but an opinion. Since it is truly never decided the end of reason is doubt where the end of faith is love.

Episode 4 Season 2 – “The Glory of the Christian Church”
Dr. Barbara Wyman, assistant professor of English at McNeese State University in McNeese, Louisiana highlights Newman’s 1834 Epiphany sermon, “The Glory of the Christian Church”. The Epiphany is ongoing as God guides each of us with a guiding light that we need to be ever watchful for. Quoting Boethius, Dr Wyman explains that “time is an ever-present moment”. Comprehending a timeless God able to see everything in present moment is made possible only by our encountering the bridge between time and the timeless – The Incarnation. The Epiphany reminds us that we must seek the light through Christ with the hope that, in the end, we will be one of its fruits.

Episode 5 Season 2 – “The Secret Power of Divine Grace”
Lauren Scharmer, a 32-year-old longtime friend with a deeply convicted Catholic faith reflects on Newman's insights in his 1856 sermon "The Secret Power of Divine Grace". With the aid of Scripture Newman makes it clear that grace is so close to us that we are never alone. Since in the Incarnation, Christ came subtly to "conquest the heart", He in

turn comes to us daily by regular, subtle inward influences in the form of the Sacraments - "He is ever coming. Again and again, He comes to His Church" (lines 160-161). Lauren explains that Christ comes "again and again" for our wayward souls to be reconciled to God and to oneself. Once reconciled our restless hearts become truly free. Today, as we contend with a crazy world, alienated from The Creator, we witness an ever-increasing distinction of the world from The Gospel making the life of Christ all the more beautiful and inviting. Encountering this beauty is the most important event of our lives knowing that it will propel us forward into the world "again and again".

Episode 6 Season 2 – “Elisha a Type of Christ and His Followers”
Monsignor Richard Liddy, retired emeritus professor from Seaton Hall University and Newman/Lonergan scholar extraordinaire, offers beautiful insights into Newman's sweeping 1836 sermon "Elisha a Type of Christ and His Followers". Monsignor points out that the sermon specifically reaches into the heart of each of us as both Fathers Lonergan and Newman upheld. In this episode Monsignor offers an unparalled guide to personalism by quoting from *Parochial and Plain Sermon* "Christian Sympathy" - "we dare not trust each other with the secret of our hearts. We have each the same secret, and we keep it to ourselves, and we fear that, as a cause of estrangement, which really would be a bond of union. We do not probe the wounds of our nature thoroughly; we do not lay the foundation of our religious profession in the ground of our inner man; we make clean the outside of things; we are amiable and friendly to each other in words and deeds, but our love is not enlarged, our bowels of affection are straitened, and we fear to let the intercourse begin at the root; and, in consequence, our religion, viewed as a social system, is hollow. The presence of Christ is not in it". You will enjoy this episode with one of the great contributors in Catholic philosophy.

Episodes 7 & 8 Season 2 – “The World and Sin”
My discussion with **Monsignor Jeffrey Steenson**, former bishop in the Anglican Church and now a Catholic priest, is so informative and enchanting that I'm splitting it into two episodes. Part 2 will be posted next Monday. Monsignor's journey to the Church includes a long journey with St. John Henry Newman that started when he studied at Oxford University in England. His interpretation of Newman's Lenten insights on the world and sin are invaluable. Enjoy!

Episode 9 Season 2 – “Faith and Obedience”
Dr Geertjan Zuijdwegt, author of the recent release, *An Evangelical Adrift p The Making of John Henry Newman's Theology*, discusses Newman's key sermon that sets Newman apart from his Evangelical beginning. Dr. Zuijdwegt points out that this sermon points to Newman no longer separating faith and works. Newman’s solution is to regard faith and works as equals – both faith and obedience are ways of seeking God. They are the same thing viewed differently – God is their stay. In this sermon we once again find Newman making the life of Christ very practical, personal and relational.
Dr Zuijdwegt's text can be found at https://www.amazon.com/Evangelical-Adrift-Making-Newmans-Theology/dp/0813235588
Learn more of The St. John Henry Newman Association of America at www.stjhnaa.org

Episode 10 (2 parts) Season 2 – “The Indwelling Spirit”
Ian Rangel currently serves as the Vice President of The Papal Foundation, the only charitable organization in the United States exclusively dedicated to fulfilling the requests of the Holy Father’s support for the needs of the poor and marginalized. To learn more about The Papal Foundation and the Stewards of Saint Peter, please visit www.thepapalfoundation.org
Ian holds a degree in finance from the University of Notre Dame and a master’s in management from Texas A&M University. A native of Abilene, Texas, Ian now lives in Trabuco Canyon, California with his wife, Caitlan, and their four young children. When not working, Ian enjoys spending time with his family and mountain biking the foothills of the Santa Ana Mountains.

Episode 11 Season 2 – “Keeping Fast and Festival”
Kate Aitchison, mother of 4 active children, elicits how Newman's 1838 Easter Sunday sermon sheds light on progressing in the spiritual life during life's transitions. Kate finds Newman's direction helpful: Christ first meet us in that hard place (Lent) before we can enjoy Him in festival (Easter). By walking with Christ during the vicissitudes of life we discover that God has something broader and better for us than any worldly misdirected gain that we perceive as helpful to our own end. Rather, with the glory of God as our aim we find abundant fruits in the festival.
As an aside, it is good to note that Kate's husband, Greg, has an extraordinary gift in forming Catholic school curriculum. If you are active in Catholic education and need a classroom teaching aid that more deeply engages students in their faith, go to www.catholicreligionteacher.com. Also, Greg offers life coaching to fill the gaps at www.happyhealthyholy.com

Episode 12 Season 2 – “The Ventures of Faith”
Fr. Kevin Finnegan, pastor of Our Lady of Grace parish in Edina, Minnesota reacts to Newman’s classic sermon “The Ventures of Faith” by sharing that a properly lived faith includes ventures and it is by grace that each chapter of our venture unfolds. Abraham starts the venture which ultimately leads to Jerusalem. Like Abraham we need to give of ourselves in an uncalculating way. What do we venture for Christ? Am I pursuing things because I know that Christ died for me or am I pursuing things so that I can have a more successful life? Our giving and our repentance are intelligible ventures and evidence of faith. If we are calculating the cost, then likely we don’t give much…we may be living a good life but not an adventurous life of faith. When we get to heaven those that greet us will be those that we served. When we repent, we are making an uncalculating venture for things unseen and then by the grace of God we visibly change. By our changed life I show the world that I believe in God’s forgiveness - I believe that God’s grace is real.

Episode 13 Season 2 – “The Shepherd of Our Souls”
Sheryl Moran from Our Lady of Grace parish in Edina, Minnesota shares with us her faith journey as she reacts to Newman’s sermon “The Shephard of Our Souls”. Sheryl’s life of prayer has led her and her husband to build a “House of Prayer” retreat house in

eastern Minnesota (https://bethanyretreats.org). Newman shows us that The Good Shepard is understood by first finding Christ in the Old Testament shadow then the shepherd imagery increases in the New Testament. Sheryl discovers that Newman defines “The Shepard of Our Souls” as one who leads by self-giving love and sacrifice only if we can only be led by individually hearing His voice - sheep know the voice of the Shepard. We hear the voice of Christ in prayer. We must tune our hearts to the call of The Divine Voice who knows each of us by name. We must always work to find ways to let God speak. We must break away from the noise of the world to give God the space to speak. Because The Good Shepherd created every human heart for Himself, He always seeks for the lost sheep, the sheep on the margins. Only He knows what truly is in the hearts of those He created. Shepherds are the first to visit Christ who rests in a trough that the sheep find their food. The food for His sheep, The Bread of Life, is revealed in a stable in Bethlehem.

Episode 14 Season 2 – “Implicit and Explicit Reason”
Dale Ahlquist is President of the Society of Gilbert Keith Chesterton, creator and host of the EWTN series “G.K. Chesterton: The Apostle of Common Sense,” and Publisher of *Gilbert Magazine*. He is the author of six books, and has edited fourteen. His most recent work is with the Society of G.K. Chesterton is ***Orthodoxy: An American Translation***. An interview about the work can be found at https://www.wordonfire.org/articles/chestertons-orthodoxy-a-new-translation-helps-to-better-understand-a-classic/.

He is a Senior Fellow of the Chesterton Library at London, and has been called “probably the greatest living authority on the life and work of G.K. Chesterton.” Dr. Ahlquist has given more than 900 lectures at universities, conferences, and other institutions, including Yale, Columbia, Cornell, Notre Dame, Oxford, the Vatican Forum in Rome, and the House of Lords in London.He is also the co-founder of Chesterton Academy, a top-rated Catholic classical high school in Hopkins, Minnesota, which is the flagship of the growing Chesterton Schools Network, which includes nearly 60 high schools in the U.S., Canada, Italy, Iraq, and Sierra Leone.

In this episode Dr. Ahlquist reflects on one of Newman’s University Sermons, “Implicit and Explicit Reason”. He finds that Newman like Chesterton (the two great English converts of their respective centuries) makes you go deep; makes you think before they offer a conclusion. Chesterton has said that Newman has this dangerous patience, this menacing air of leisure. Newman lays out his themes methodically, piece by piece. Each sentence is patiently written. “His logic is like music”. Both Chesterton and Newman are comfortable with logic and the tools that defend the faith. They generously share the fullness of wisdom. Chesterton’s arguments are influenced by Newman. Peter is an example for us in putting faith and reason together, countering the world’s effort to put them at war with each other. Always be ready to use reason to defend the faith – give a reasonable account. Reason in its proper place as an aid to faith. Chesterton in his great apologetic of the faith, *Orthodoxy* writes, “reason itself is a matter of faith – it’s an act of faith to assert that our thoughts have any relation to reality itself”.

Episode 15 Season 2 – “Wisdom and Innocence”
Rob Kirkendall is an instructor in Humanities at St. Thomas More Academy in Raleigh, North Carolina. Heearned B.A. degrees from Biola University in Humanities: English and English: Writing. He completed an M.A. in Theology at the Augustine Institute in Denver. He teaches literature and supports seniors during the college discernment and application process.

In this episode Rob reflects on Newman’s insights into learning to be still and listen to God’s plan. In order to act in God’s Wisdom, we must live out what we find in prayer. It is through a loving obedience found in Christ that we find the truest wisdom. This wisdom may be the way of The Cross that necessarily leads to a future good. Christ’s commands are prudent because He has the most complete view of things.

To add to Newman’s thought on Wisdom and Innocence Rob suggests watching the 2019 film, “A Hidden Life,” which depicts the life of Franz Jägerstätter, an Austrian farmer and devout Catholic who refused to fight for the Nazis in World War II.

Episode 16 Season 2 – “Christian Sympathy”
John Capobianco, founder of Lumen Catechetical Consultants, (https://lifeaftersunday.com/about-us) reflects on Newman’s sermon “Christian Sympathy” by merging the thought of his mentor, Msgr. Lorenzo Albacete with St. John Henry Newman. John’s time with Msgr. Albacete adds a depth to his thought that opens for us Newman’s understanding of the proper path of the Christian life. John produced “Retrieve” – Albecete’s penetrating introduction to *The Catechism of the Catholic Church*. Go to https://lifeaftersunday.com/retrieve to learn more.

Episode 17 Season 2 – “Rebuking Sin”
Rebecca Case, active parishioner at St. Rose Philippine Duchesne parish in Anthem, Arizona reacts to St. John Henry Newman's June 24, 1831 sermon "Rebuking Sin" preached on the Solemnity of the Nativity of John the Baptist. Rebecca's personal experiences unveil Newman's scripturally based guide to rebuking others through proper spiritual channels.

Episode 18 Season 2 – “Our Lady in the Gospel”
Tyler McCollum, Associate for Mission, at Our Lady of Grace Catholic Church in Edina, Minnesota reflects on Newman's early Catholic era sermon, "Our Lady in the Gospel". Tyler's thoughts on Newman's understanding of sanctity are supplied by his time with NET ministries (https://netusa.org) and his present full-time work with a uniquely large group of young adults (21-35 year olds). Tyler finds Newman's insight that Mary's blessedness is grounded in her faith and obedience to The Word of God as a motivation to live a life of holiness. It is though the practice of imaginative prayer that we can place ourselves with Mary in her holy relation her Son.

Episode 19 Season 2 – “Abraham and Lot”
Dr. Ono Ekeh, associate professor of Theology and Religious Studies at Sacred Heart University in Fairfield, Connecticut utilizes his theological interest of St. John Henry Newman to assist him in his reflection on Newman's 1829 sermon "Abraham and Lot". Dr.

Ekeh points out that Newman helps us see Abraham's refusal to be entangled by things of this world as a sign that we belong somewhere else. As Abraham acts with a clear apprehension of things unseen he gives witness to the presence of God in our everyday events. Lot, on the other hand, falls short by making his own will his idol. He is an example of how we can become double minded when we become engulfed in the luxuries, comforts and politics of this world while trying to surrender ourselves to God.

Dr. Ekeh's hobbies include sports, cooking and writing science fiction. His blog offers insights into his diverse interests – visit onoekeh.com

Episode 20 Season 2 – “Unreal Words”
Megan Scott, graduate student pursuing the Masters of Arts in the field of Catholic Studies at the University of St. Thomas in St. Paul, MN reacts to Newman's 1839 sermon, Unreal Words. As editorial assistant of *Logos - A Journal of Catholic Thought and Culture* Megan is well read in how "real" language moves us to action. "Unreal words", on the other hand, are separated from meaning by words being separated from reality. The consequences of this separation is a break from the fullness of reality which is The Word Himself. In Newman's understanding of speech as it relates to literature we find that literature, at its best, needs to move the person to action. Words should ultimately aim at approaching the true reality of our being - the fullness in Jesus Christ.

Episode 21 Season 2 – “The Thought of God the Stay of the Soul”
Fr. Michael Daly, priest of the Archdiocese of Minneapolis and St. Paul, Minnesota gathers from several sources to unpack one of Newman’s favorite sermons, “The Thought of God, the Stay of the Soul”. Newman points out that we are made from God and for God. In our bones we know that we are made for more. Therefore, our dignity and destiny are found in our infinite God. Fr. Daly shares that the quest for God is an “ache” for God. Sanctity lies in how we respond to that “ache”. Only with a pure heart can we find our tender and loving God enabling us to “lift up our hearts to God”. Fr. Daly explains that when we lift our hearts to God, we offer the only two things that we can give God – our sin and our will to seek His will and not our own.

Episode 22 Season 2 – “Peace in Believing”
Fr. Kyle Etzel, parochial vicar of the Church of Saint Joseph in West Saint Paul, Minnesota and aspiring Oratorian, joins us to discuss Newman's 1839 sermon "Peace in Believing". Newman informs us that it is fitting that our all-loving God would desire to redeem His creation. Therefore, we have every reason for hope. Fr. Kyle sees that once we discover that God is love we find that it is written on our hearts to respond to that love.

Episode 23 Season 2 – “Calls of Grace”
Martha Olsen, brilliant fellow graduate of The University of St. Thomas Catholic Studies master’s program and now a busy mother of 4, shares her thoughts on the 1848 sermon “The Calls of Grace”. In this episode we learn from Newman that the sharpness of The Divine Word can readily penetrate a softened heart. Only a closed heart can stop The Word from entering it. Do I have a soft heart to receive Grace? What do I value that

pierces our hearts? Martha helps us see that Newman shapes his language for his listeners to realize that his message is directed at me! And how does Newman teach us to soften our hearts? Make the last four things (heaven, hell, death, and judgment) a priority in our life's considerations. To cultivate good, rich soil we must consider, what is it we really care about. We need to develop a habitual state of mind that focuses on the things of God, seeking that path to holiness daily. Further, on a practical level, the very name of Jesus is the name we want to feed upon. If our minds are sharp about the name of Jesus, we are open to what he has to say to us. Through practical practices we can be beautified by the name of Jesus. If we are seeking holiness, we must allow Christ's words to beautify us. They can bring us to life. And to avoid any hardening of heart I must continually strive to maintain the change that has come over me. I must continually receive Grace. If we trample on the Word of God with a hardened heart it is extremely difficult to pull out of that state. And there are those that trample on the Word because of ignorance. These are openings for us to evangelize either by acting in holiness or sharing our love for God's Word. God wants us to hear so that we can reach out to others. Our hope rests in that "all things are possible through God's Grace". God gives Grace little by little, so we need to ask and receive every single day. By desiring Grace everything is possible.

Episode 24 Season 2 – "Mystery of Divine Condescension"
Dr. John Boyle, theology professor at Catholic Studies at The University of St. Thomas in St. Paul, Minnesota reacts to Newman's 1849 sermon "Mystery of Divine Condescension". As co-founder of the Center for Catholic Studies, Dr. Boyle describes that the vision of Catholic Studies at a university is to articulate the vision of the Church as an organic body that sees reality with a broad perspective in all its interconnectedness. Reality then is the combination of faith and reason as a means of lifting our eyes to infinity, to the mystery of God. Here Newman helps us see the meaning of The Incarnation through this unified perspective. Dr. Boyle points out that Newman's understands the psychology of the interior life but never lets us wallow in it. It's never simply about the interior life, it's about conforming our interior life to the reality of God avoiding the danger of becoming that peevish man that wants God his way rather than desiring a realignment of the interior life to the mystery of God. By stepping outside of ourselves we can discover God in reality. We leave behind the "the prison of our own reasonings" and humbly enter His mysteries. Our shared deep desire and love are answered by The Incarnation. Christ has come down into our messiness to be lifted up. God comes to us, not as we want Him to, but into our messy reality so that we can be incarnated with Him.

Episode 25 Season 2 – "Rising with Christ"
Dr. Melinda Nielsen, Associate Professor of Classical Literature at Baylor University (https://honors.baylor.edu/person/melinda-nielsen-phd), found Newman through her love of great literature. The Apologia captivated her through its masterful prose, noticing Newman's firm grasp of reality. Dr. Nielsen sees Newman as drawing from ancient literature, in particular the Church Fathers, to offer us rich insights into our understanding of Scripture. Through his understanding of Scripture Newman helps us understand our relationship with God. This understanding is readily seen in *The Parochial and Plain*

Sermon "Rising with Christ". In this episode Dr. Nielsen highlights that Newman points us in striking directions that cut to the heart. For instance, Newman helps us realize we are welcomed to be lifted up with Christ on the Cross as he points to the penitent thief at the time of His crucifixion. At our most vulnerable moments we need our eyes fixed upward. Especially then we need a daystar, a focus. Here we find Newman creating for us what is most real from what is most invisible. In this sermon we discover Newman's ability to communicate the invisible. Dr Nielsen points out how Newman uses grammatical style to anchor his thought. For instance, through hypothetical clauses Newman offers delays, deferring in his clauses to set us up to make his final punch all the more powerful. Newman will even use the number of one or two syllable words to help us see the simplicity in the truths that he is articulating. Newman ultimately calls us to redeem the time. We must consider what we are trading for our most valuable gift – the treasure of a friendship with Christ.

Episode 26 Season 2 – "The Secret Power of Divine Grace"
Nicholas Hughes, a 26-year-old MBA student at St. Thomas University in St. Paul, Minnesota reacts to Newman's sermon "The Secret Power of Divine Grace" highlighting how we all have a deep desire for happiness. However, the objects that we worship must be worthy of the immortal, the Divine life. We easily dismiss those things beyond our physical comprehension accepting only what we can see and touch leading to the need for proof of everything in our lives. Yet at our disposal are various faculties enabling us to encounter "the glance of Christ". Nicholas describes how "the secret power of God, without observation, acts on the hearts of men". God's secret grace is operative within us and within His Church to fulfill His mission of love for us. Unless we are partakers of the supernatural life we labor in vain. The only things that are purposeful are those of God. Unless our enterprises are more than human it is but foolishness and vanity.

Episode 27 Season 2 – "The Apostolical Christian"
Kory LaCroix, Pastoral Associate for Marriage and Young Professionals at Our Lady of Grace parish in Edina, Minnesota sees in the sermon "The Apostolical Christian" the necessity of seeking the Truth, finding Christ and conforming our lives to His. In the sermon Newman gives us important questions to contemplate. Am I running the race? And which path am I running on? Is it one that I have created or one that Christ has given to me? Do we observe the rules of the contest? Do we appeal to Scripture to form our conscience to find the truth? Do our thoughts and affections have relations to the unseen? Do I live for Christ wholly? What does my heart love? What do I love more than Christ?

Prayer is our tool to watch for Christ, to become like Christ. We must first desire an inward earnestness and then we can speak from the heart. Newman tells us that from the abundance of the heart the mouth speaks. The heart that prays with Christ is filled with Christ. As your heart becomes more like Christ's heart, your heart is more concerned with what His heart desires. When we are with our Beloved, Christ, we find joy. Like Christ, we are called to surrender our hearts and goods to others, joyfully. This Christ-like joy is the fruit of tribulation.

Kory shares real life stories on his podcast - The Storydram Podcast which can be found at https://podcasts.apple.com/us/podcast/the-storydram/id1688617049

Episode 1 Season 3 – "The Ventures of Faith"

Fr. Evan Koop, instructor of dogmatic theology at St. Paul Seminary at the University of St. Thomas in St. Paul Minnesota reflects on Newman's classic sermon, "The Ventures of Faith". Fr. Koop points out that Newman's primary point in the sermon is "nothing ventured, nothing gained". We must take a risk in our relationship with Christ. Faith is a venture. That venture changes the way we live. We invest in something now to gain something in the future. We take a risk for an uncertain benefit. Our faith in Christ is meant to be a venture – it costs us something. We commit our lives to Christ out of love for him without knowing where it will lead us. We trust in God who cannot deceive or be deceived. We can only enter into God's way of knowing through our trust in Him. Faith is not a leap. It is a venture. We act now even though we don't see the end.

Jesus accepts the desire of James and John in a way they don't understand at all. He is wooing them, and He elicits the desire that can lead them to things that they never imagined. He invites them to say yes to Him and then He will slowly reveal His plan to them. Faith is a yes to Jesus wherever it will lead us. It is not a yes to a particular outcome. God is asking for an unqualified yes from each of us because it is not based on some understanding of God's plan for me, but it is based on my love for and trust in God Himself. Faith is not a logical inference it rests in trust. Still without knowing, we trust.

The constant concern for Newman is Christianity becoming a "respectable" religion – a "beige, suburban" Catholicism – a Christianity that is simply helps to living a good ethical life and contributing to society. It is a Christianity that makes no demands on me. However, Newman tells us that Christianity does make demands. It does cost me something. What have we given Christ on the love of His promise? Like the wedding or ordination day the couple or religious have no idea what they just got themselves into. They are full of enthusiasm because they have fallen deeply in love with their spouse and/or Christ and His Church. "For better or for worse" is a venture. James and John had a sense that if they follow Jesus, He would sustain them. There is a trust that Christ will give us the grace as needed - our daily bread will be given when needed. The venture is when we send everything ahead of us to a new place out of joyful hope. Joy and freedom are present when we release ourselves from the tangled things of this world and all of our hopes and desires are stored in the invisible world. Faith is a storing up of everything that we love, all of our desires and goods, in the invisible world.

Episode 2 Season 3 – "The Second Spring"

Ms. Angela Cuba teaches "Humane Letters at Bishop Reicher Catholic school in Waco, Texas. Angela graduated from the University of Dallas with a Bachelor of Arts and a Master of Arts in English. In reacting to Newman's masterful sermon "The Second Spring" she will explain how Newman artfully shows how it was possible that something was so dead as Catholicism in 19th century England could experience a rebirth. During our discussion Angela refers to Gerard Manley Hopkin's poem "The Wreck of the

Deutschland," Fr. Francis P. Donnelly's text on Newman, and Cardinal Nicholas Wiseman's pastoral letter of October 7, 1850 "Within the Flaminian Gates". These works add context to this 1852 masterpiece of Newman's. This sermon is packed with psychology and emotion as Newman confronts the incredibly intense sense of Catholicity in mid 19th century England.

Ms. Cuba explores the theme of rebirth as Newman offers a parallel of the miraculous resurgence of the beaten down English Catholic Church to the continual rebirth of Mystical Body of the Church through Mary's delivery of that body. This English scholar offers insights into how Newman intentionally constructs this sermon thematically by paragraph as a point of emphasis to show that grace operates in offering rebirth to the English Catholic Church as analogous to grace operating through Our Lady. It is through trial where triumph is eventually found.

Episode 3 Season 3 – "Religious Joy"
Fr Bryce Evans, a diocesan priest aspiring to establish an Oratory of St. Philip Neri in the Archdiocese of St. Paul and Minneapolis investigates Newman's sermon, "Religious Joy." In this 1825 Christmas day sermon, Newman turns our categories upside down. Fr. Evans calls this now familiar Newman technique, "The Divine Reversal." When we tend to think that we are going to achieve our happiness as the result of our own efforts, Newman turns the tables by emphasizing that the mystery of Christmas is not about us reaching up to God rather it is Christ coming down to us. The humility of The Son of God is our pattern of the condition to receive Him who is near us. As an example, Newman points out that the angelic message of the Incarnation is brought to poor, rough, simple-minded shepherds. If we are to receive the gift of God's joy, we need to humbly recognize not our greatness but our littleness. The lowliness of the shepherds prepares them to be drawn up into God's intimacy.

To help us understand joy Newman begins with fear. In the initial stage of religion, we might fear God. But as we progress in our faith fear turns to joy. The closer we are to God, the less we fear and the more joy we experience. Here lies the heart of the "Divine Reversal." In the mystery of the Incarnation – as we embrace our God who condescends to be near, we are lifted up. The condition of receiving the joy of the Incarnation is embracing that same lowliness. Newman is calling us to renounce worldliness and serve the poor as a condition to receiving the mercy and grace of Christ.

Episode 4 Season 3 – "The Good Part of Mary"
Elizabeth (Liz) Kelly, is a Twin Cities based spiritual director, retreat leader, national speaker, a parish presenter, a prolific writer (with over a dozen award winning Catholic published books) and now a community leader for women's formation at Bishop Barron's "Word on Fire." For 15 years, Liz served as managing editor of *Logos: A Journal of Catholic Thought and Culture* at the University of St. Thomas in St. Paul, MN while she taught in the Catholic Studies program. Learn more of Liz's work at https://www.lizk.org.

In this episode Liz reacts to Newman's sermon, "The Good Part of Mary." Here Newman helps us see that most of us are not either Martha (active) or Mary (prayerful) but rather both women wrapped up into one. Liz points out that being busy like Martha is not the problem, rather being "busy in the wrong way." This "busyness" comes in seasons of our lives when we can literally suffocate the Mary in us. Newman wonders that if we're honest with ourselves and with God, are we really putting God first or have our lives become ordered toward money, achievement, notoriety, etc? Our aim must be to live out our vocation in Christ who makes us more of what we are created to be – Martha and Mary wrapped into one.

Episode 5 Season 3 – "In the World, but no of the World"
This episode's sermon, "In the World, but not of the World," is found in *Sermons Preached on Various Occasions,* a wonderful collection showcasing Newman's literary power. **Dr. Mark Jubulis** reflects on this funeral homily preached on May 5, 1873, at the Funeral of James R. Hope Scott, a Catholic convert and leading English attorney. In this eulogy of James Hope Scott (who was married to Sir Walter Scott's granddaughter) and Tractarian (part of the Oxford Movement) we learn more about Newman through his friendships and his deep reverence for Hope Scott. Here once again Newman contrasts the secular gentleman (who perfects generosity in worldly projects in solely world pursuits) with the Christian gentleman whose sole desire is to please God. Newman offers that the reason Hope Scott passed by so many worldly opportunities was to avoid placing limitations on his offering goodness to others. His largeness of mind opened his heart. A heart open to the thought of God overcomes the world. Newman ends this sermon spurring us on - when we suffer the loss of holy friend we can exclaim "Oh happy soul" because they gave up this world for the next. What is important is the fate of their soul not our loss.

Newman's sympathy letter to the daughter of Hope Scott can be found at the end of the podcast sermon section of the website, www.newmanontap.com.

Episode 6 Season 3 - "Secrecy and Suddenness of Divine Visitations"
Fr. Peter Gruber, C.O., a priest of the Pittsburgh Oratory and Director of Campus Ministry at the Newman Center for the University of Pittsburgh, Carnegie Mellon University, and Chatham University, reflects on Newman's sermon, "Secrecy and Suddenness of Divine Visitations" a sermon for the feast of the Presentation of Our Lord in the temple. Fr. Gruber draws from Newman in that God works apart from the obvious. When God comes it's not what you'd expect because God is always working to maximize trust. He wants us to go out and take a venture for Him - to offer the complete gift of ourselves to the mission of God. When we trust Him - He comes. As we become more habitual in our prayer and in living holy lives it becomes more normal to trust. When holiness becomes the ordinary, we then can sanctify the world. He is perfect who does the ordinary work of the day perfectly. Newman shows us that it is out of reverence that we trust and obey. Fr. Peter offers Dietrich von Hildebrand's understanding of reverence: "reverence is giving a being space to unfold." As is his custom, Newman takes us further by expounding that the higher the call for trust, the further we feel that we are from God,

the closer Christ is to us. There is a suddenness to Divine Visitation. Humility is essential for us to receive God's loving presence.

Episode 7 Season 3 – "Love of Relations and Friends"

Our guest today is **Katie Burke**, a fellow parishioner at Our Lady of Grace Catholic Church in Edina, MN. Katie has an extraordinary gift of parish participation, prayer and music ministry. Here Katie reflects on St. John Henry Newman's 1831 sermon, "Love of Relations and Friends." Newman helps us understand that St. John, as the intimate friend of Jesus, protector of His mother, and the visionary for everlasting life shows us that all relationships must start with our relationship with Christ. Newman writes, "we cannot love those about whom we know nothing; except indeed we view them in Christ, as the objects of His Atonement, that is, rather in faith than in love." Katie shares that Divine love rests in this instinct of love for others. It is not easy to love those that aren't like us. We need to ask God - how do You love them? Christ is there. Love them in faith in Jesus Christ – then we can love everyone in Christ. Faith in Christ anchors our love for others. It is the participation in something unchangeable and good that take us into this beautiful mystery of love. If we attempt to love outside of the love directed by Christ and His Church, we are grounded in worldly love filled with instability. Rather, loving in Christ, grounds our love in something unchangeable. The ever-changing world has a broad definition of truth where Christ and His Church gives us a definite, unchangeable truth. This is a major relief. We can reach our end from firm ground while avoiding the world's aims which are limited, shifting, and passing. Finally, Christian love stems from humility and self-denial. When the two are united we find true love. Katie, as a single person, sees the need to ground her life in God to naturally carrying His love to others. This order of love defines who she is. The Conciliar Document, St. John Paul II states that "man finds himself in the sincere gift of himself." In The Blessed Sacrament, the memorial of pure self-gift, we are bonded with the selfless love of Christ. We are made holy and consecrated in the here and now to love others in Christ. We are not our own. We are here for self-gift.

Him in Us by VENERABLE MADELEINE DELBRÊL can be found at newmanontap.com

Tantum ergo Sacramentum (Latin and English) can be found at newmanontap.com

Episode 8 Season 3 – "The Church a Home for the Lonely"

Dr. Donald Graham, Associate Professor of Systematic and Pastoral Theology at St. Augustine's Seminary in Toronto, Ontario looks closely at Newman's 1837 sermon, "The Church a Home for the Lonely." In the opening lines of the sermon Newman explains home as the attainment of that which satisfies the human heart. The only thing, in Newman's mind, that ultimately satisfies the heart is love and being loved by that which we are made – heaven itself. Dr. Graham develops that heaven "claims" our highest love and "persevering exertions." Heaven then actually is our home, and we are lonely without it. The Church, being our home on earth, is our means to come home. Because there is a gap between what we experience now and what we will someday experience in heaven, this life is fluid, transient, and passing. The world has a in-built instability in time and space. Even in our happiest moments we know that life moves on

and that we can't rest in place. Dr. Graham references the eighth chapter of the Dogmatic Constitution of the Church, Lumen Gentium, in elaborating on Newman's point that this restlessness is a sign of God reminding us that we are all pilgrims and that with the Church we are on a pilgrimage towards heaven. During this pilgrimage there is a tension created when we pursue happiness in the wrong way – by things that we think will satisfy us. However, when we wrongly pursue only the things of this world, God uses this upset to remind us that there is infinitely more beyond this realm. When we bump into the many limits of this world, we discover that the world "cannot inspire confidence in love." This restlessness manifests the drive that God put within us – to be one with Him. Newman reminds us that restlessness is only satisfied in God, in the true religion. If we don't have the true thing, we will often manufacture something to take its place. Finally, through scripture, Newman points to the temple as being a foreshadowing of home. We need something which the world cannot give which the Gospel has supplied. Jesus left us with a secret home for faith and love and joy. Christ comes to redeem us and to draw us into Himself through the sacraments of the Church. The Church then becomes a home, a community that extends throughout time. This is where we find the only one who satisfies the soul. Christ created a church to endure for the ages. Newman asks us what home are we seeking, this limited earthly home or the substance of God through the power of the Spirit?

Dr. Graham's book chapter, "Newman's View of the Church as a Home – Ecclesiology and Theological Anthropology in a Pastoral Context," is available for download at newmanontap.com under the menu item, "files of podcast sermons."

Episode 9 Season 3 – "Spiritual Presence of Christ in the Church"
In this episode **Fr. Nick Vance**, associate pastor at Our Lady of Grace Catholic Church in Edina, Minnesota looks at Newman's 1838 sermon "Spiritual Presence of Christ in the Church." Fr. Nick unpacks Newman's words: "The Holy Spirit causes, faith welcomes the indwelling of Christ in the heart." In other words, The Holy Spirit makes the presence of Christ within you a reality. Newman tells us that the indwelling of Christ is made possible by the paradox that it is better for us that Christ ascended to The Father. Newman tells us that we enjoy a more real possession of Him than when He walked the earth because it is spiritual, because it is invisible. The invisible spiritual reality enables Christ to be with each of us today. Fr Nick shares an ancient metaphor that speaks of The Holy Spirit as an engagement ring – a present participation in a future fulfillment. The ring is a tangible reminder of that veiled reality that the bride will one day find fulfilled. The Holy Spirit functions, among other things, as a reminder of what we one day shall become. A reminder that Christ's words ring true, "I will not leave you as orphans." This is a present participation in a future reality – to be with the Lord in heaven. Our participation in the Lord here and now is an anticipation of complete participation in heaven. We are in this privileged place of knowledge of Christ without sight. Christ is more powerfully present to us in His sacramental presence. Our hearts burn with love for God when we realize the spiritual presence of Christ in His Church and in us.

Episode 10 Season 3 – Difficulty of Realizing Sacred Privileges

In this episode seminarian, **Jake Robbins** looks at Newman's 1839 Easter sermon, "Difficulty of Realizing Sacred Privileges" where we find insights into how we move from questioning to heartfelt acceptance of our faith. We come to realize the unknown by realizing truths in our heart. Our deepest desire is to know God at the heart level which God blesses. If we have a deep desire for God more will be given. God takes our small seeds of faith and multiplies it. By little and little the truth breaks upon us. Jake compares Newman's "by little and little" to the river of God smashing against the rocks of our hearts, slowly eroding the hardness of our heart. Slow growth is real growth. We see more of the next world by looking back over time seeing God's operations in our lives. We are so used to God's help and presence that we don't see it. Newman explains that over time, we gain truths without knowing it. It's one thing to say that God has a plan for your life. However, it's a totally different thing to look back and see how the plan really worked out. As we reflect on our lives, we realize that we are giving up the shadows and we are finding the substance. Season after season we learn duty, obedience, self-denial, and sacrifice which makes us more devoted. God is the reason we came into being (our efficient cause) but He is also our final cause – God created us for Himself. Everything in the Christian life is this going forth from God and returning to Him. The reason God has certain laws for us is that they lead us back to Him. We must "unclothe ourselves" from earthly wants and desires to enable us to say yes to a higher reality. The only way to reach God is through shedding of our worldly attachments. All temptations come from the world, the flesh, and the devil – the devil steps in only when he needs to blind us from seeing the reality of God. This attachment to the world prevents our realizing of what God has shown us; "This is the Day which the Lord hath made; (where) we will rejoice and be glad in it." Psalm cxviii. 24.

Episode 11 Season 3 - The Religion of the Pharisee, the Religion of Mankind

Dr Jennifer Bryson, (English translator of Ida Friederike Görres' (1901–1971) long lost mid-20th century work, *John Henry Newman – A Life Sacrificed* (Ignatius Press)) looks at sermon 2 of Newman's *Sermon Preached on Various Occasions*, "Religion of the Pharisee, the Religion of Mankind," preached on July 20, 1856. Dr. Bryson finds that Newman, by defining the characteristic marks of a Christian, distances his audience from the vague notion of truth found in relativism and the mushy ecumenicism where all religious paths are understood to lead to the same place. Newman asks us to consider that the true Christian is headed towards holiness by recognizing that we need God and that sin distances us from God. We need to look to the saints to find ways to seek God. The saints reorient their entire life because of their inward self aims for God in Jesus Christ through lives led by never ending thankfulness and perpetual humiliation. Newman uses Peter, Job, Isaiah, and Daniel as examples of saints that are aware of the fall but are not conquered it. The saints give us insight into their apprehension of God and His claim on us. They are careful to not embrace an insufficient sense of obedience and duty. Newman describes the Pharisee as an example of this insufficient sense of obedience and duty by standing merely approved in their own sight. They are careless to know what God says of them. Rather the true Christian asks how God judges me beyond what the people of this world expect. The Pharisee considers themselves the measure of their own excellence. Worldly duties have a narrow horizon when contrasted with heavenly duties.

When God is perceived as perfection there is always a gap between man and the Divine. The saints accept the gap yet are not disheartened - they try to lessen the gap. The worldly role models have no fear of future scrutiny whereas the saints love the standard that God's mercy offers. The saints love that they are in relationship with God. They don't need to be self-actuated, self-fulfilling, self-guides. They are connected to and reliant on God. They find their connection in their conscience. When conscience is disconnected from the Divine, we are left with natural conscience of man which is content that it tells him very little since it has access to only part of the moral law. Natural conscience is not sufficient. True conscience understands its limit because the holder of that conscience understands that I am a sinner and I need God's grace. The separation of moral reason from obedience to God is the real root of every degeneration of conscience. Only both, inseparably united, form a healthy conscience.
Dr. Bryson suggests the text *The Church and the Flesh* (Cluny Media) as a starting point to discover Görres brilliant insights into the spiritual life.

Episode 12 Season 3 – The Sacred Heart of Jesus
Sister Cinthya Carmona of the Pro Ecclesia Sancta order shares with us her thoughts on Newman's mediations on the Sacred Heart of Jesus which can be found at newmanontap.com. All of Newman's devotionals can be found at newmanreader.org.

Sister Cinthya discovered that Newman wanted to give the best of himself to Christ. He realized that he had received so much that he responded with all that he had in order to give God glory and love. Newman makes an act of reparation to have the Lord help him purify his love for His heart. Newman speaks in the present tense because he is encountering the living God. His love is constantly given to the one that He loves.

When we look to the Sacred Heart, we see a heart that is wounded enabling us to love within our own weaknesses. Wherever we are in life it is best to give our weaknesses to Him. Being open to receiving His love empowers us to bring Jesus to others. True charity in our hearts transforms other hearts. Since the Sacred Heart is shown to us as open, fragile, and vulnerable when we enter His heart we can not only heal our own wounded hearts, but we can bring that divine love to others. His heart is shown on fire because He has a burning zeal to transmit His love to us. The saints live in His zeal in such a deep way that humility is enkindled in them. Every time that we are disposed to the love of His heart we are created anew in His love.

Episode 13 Season 3 – Christian Manhood
William Yanek, FOCUS missionary at Bemidji State University in Bemidji, Minnesota looks closely Newman's sermon "Christian Manhood". Here William finds Newman explaining that true manhood is found when we break from our desire for worldly things and grow to desire only unity with God. This desire, provided by the Holy Spirit, is not a zero-sum game. We don't earn His infinite mercy. Entering into His mercy is the only important thing. If our desires end only in worldly things, we become stuck and slaves to things of this world rather than pursue the ultimate beatitude for which we are made. The child can be blocked from realizing that there are infinitely higher views to engross his mind. If we contemplate our desires, we easily realize that nothing but the Infinite

can satisfy our infinite longing. To begin the journey to the Infinite we must hand over all of your worldly wants and desires to Christ. If you want to realize what God promises you need to be willing to take a risk. It is in that space of risk and uncertainty where we learn to trust God. We then are able to rest all our hopes on Divine permanence and support.

Episode 14 Season 3 – The Duty of Self-Denial
Caitlan Rangel looks at Newman's sermon "The Duty of Self-Denial". Newman helps us realize that we discover ourselves when we find true peace in the self-denying love of Christ. When this selfless love takes the form of co-suffering there is a profound closeness to the Lord. Like Christ, by giving up ourselves, we find joy.

Episode 15 Season 3 – Stewards and also Sons of God
Olivia Spanton, a Catholic Studies graduate of the University of St. Thomas in St. Paul, Minnesota and now young financial planner, parish volunteer, and youth volleyball coach discusses Newman's 1870 sermon, "Stewards and also Sons of God." Olivia finds Newman relatable in that his style calls us out as he contrasts religion with the world. She presents the sermon theme as our need to realize that all of our God given gifts are to be returned to Him. Our duty lies in this – we are only borrowing God's gifts therefore we have a duty to return them to Him. Newman leads us to understand that when we use our God given gifts well, we co-create with Christ. Since everything is gift, we must learn to hear the voice of God in order to affect the return. Olivia discloses that the only way to know someone's voice is to spend time with them. Newman tells us that His voice directs us to a necessary surrender to Christ. Olivia suggests that one form of surrender is to offer Him our brokenness – surrendering our worldly filter in exchange for the filter of purity in Christ. It is in this purity that God uses our individual faculties to reveal Himself. For us to advance from servants to sons and daughters of God Newman tells us that we must "dig" into our sin to reclaim our union with Christ and we then must love in the form of "begging" for forgiveness enabling us to enter fully into the Paschal Mystery. All of us have an innate sense that sin is not our true identity. When we come to know ourselves in Christ, on the other hand, we find real freedom and joy in our "true self". We must receive the graces freely offered by the Church to be made new in our identity in Christ. An under-examined conscience "dims" this innate sense. Without the right disposition formed by conscience our service of The Lord can become a performance rather than identity based as a son or daughter of God who receives everything as pure gift. Finally, purification of the soul avoids natural decay and since the soul is eternal, we should obviously strive for purity which is our protection against decay. Newman ends by telling us that becoming good stewards of the manifold gifts of God only happens when we allow grace to untangle our minds. With His grace we become not merely servants, but sons and daughters of God. We now have a mission to live in and move with this privileged inheritance. Its only through grace that we can merit heaven. It is like God telling us "do not run away, you cannot do this by yourself."

Episode 16 Season 3 – Purity and Love
Fr Sean Magnuson, former military chaplain, analyzes Newman's sermon "Purity and Love" by explaining that fervent love must come from the substance of purity, like a

candle's flame coming from the substance of its wax. The life of St. John the Evangelist shows us that his burning love for Christ and His mother fed on his purity. Newman explains that when we are drawn to God's goodness and beauty with our own powers we freely and genuinely love Him and in turn, others. Grace received in purity works within our individual will by properly ordering our desire to Divine union. Divine intimacy requires deep trust in Him, posing the ultimate question: do I love this sin or thing more than God? Nothing but love can enable you to live well or die well.

Episode 17 Season 3 – Invisible Presence of Christ
Dr. Scott Goins, classics professor from McNeese St. University, finds Newman's theory of education as a model for today's educators. Newman's pedagogical elevation of communal learning finds a home in today's technological teaching. The sermon "Invisible Presence of Christ" insists that by allowing God's presence we permit ourselves to be what we are meant to be. The unlikely survival and spread of Christianity throughout the ages is evidence of the existence of that Spirit. This same Spirit enters each of us through our shared search for happiness. Excessive individuality is an attempt to replace this thirsting space of for true happiness with strange and simple natural desires which can only be found in God. We best find Him (or rather He finds us) in the tradition and teachings of His Church. It is in our heart, formed in God and for God that we find true happiness.

Episode 18 Season 3 - Christian Zeal
Dave Berg, longtime active Catholic friend, reacts to Newman's 1834 sermon "Christian Zeal." Dave brings to light Newman's understanding of zeal as a particular Christian grace that is perfected by faith and love. Without these virtues an incomplete zeal leads to a lukewarm state of mind with a temper of religious indifference. True zeal is guided by Christ's example, an earnest desire for God's honor. Newman offers saints Simon and Jude as prototypes of Christ's loyalty in that they did not merely obey but they obeyed with promptitude, energy, dutifulness, disinterested devotion, disregard of consequences."

Episode 19 Season 3 – Sincerity and Hypocrisy
Dr. Zach Meckley, PhD, brings G. M. Hopkins' insights into his discussion of Newman's sermon, "Sincerity and Hypocrisy.*"* Dr. Meckley sets the tone by affirming that faith is not a suspension of reason, but rather its fulfillment. Hopkins, for instance, seeks to give nature its proper praise as a means of fully praising God—a recognition of God's presence and an invitation to welcome Him into one's heart.

Practicing the presence of God fosters single-mindedness: a purity of heart directed toward seeking God's will. The Fall, as Dr. Meckley notes, reveals man's unwillingness—Adam's disordered desire leads him to hide from God, an act that itself becomes a rejection of God's presence. By contrast, single-mindedness demonstrates a trust in and longing for God.

Newman distinguishes between mere sentiment and true desire. An orientation of the heart turns the will toward God, placing us in a state proper to loving Him with a pure

heart, a good conscience, and sincere faith. Dr. Meckley draws thoughtful parallels with Hopkins' poetry, especially the poem *"The Lantern out of Doors."* Much of human life is marked by solitude; yet, as Dr. Meckley observes, Christ remains present when no one else can be: the "first fast, last friend." God's presence answers the deep existential loneliness of the human heart. Ultimately, we are never truly alone.

This divine presence dwells in our inmost hearts—in our consciences—which are illuminated by God. The heart longs for friendship, and in its openness to God, it finds a home. The psalmist speaks as though God stands before him, bringing all things honestly before God and passing the test of opening one's heart fully.

When we allow God's light into our hearts, much is resolved. While celebrating natural goods has value, it has limits; the heart is ultimately made for the love of God, which alone can fully satisfy it. Our natural knowledge hints that there is something beyond the goods we pursue—they are never quite enough, and we always yearn for more.

Newman guides us to deeper self-knowledge through the test of doing God's will: desiring to remain in His presence, even in our imperfection.

Episode 20 Season 3 – The Infidelity of the Future
Fr Scott Karl, vice rector of St. Paul Seminary in St Paul, Minnesota describes their innovative priestly formation program considering Newman's seminary opening sermon, "The Infidelity of the Future." Like Newman the seminary is focused on human and spiritual formation. For instance, most of the seminarian's time is without cell phones so that they can focus on their encounter with The Lord, themselves and each other to grow in new ways in the freedom found in the life of The Holy Spirit. The seminary aims to form missionary disciples dealing with "the perils of the time." Newman shows that infidelity to Truth is the primary peril of the time. The seminarian then must offer a clear, consistent idea of revealed truth which Newman states: cannot be found outside of the Church – "consistency and completeness are the persuasive argument for a system being true." Healthy human development comes into being through relationship - where we discover our individual identity. Then as we grow, we come to determine our unique purpose in life. Newman helps us understand that our spiritual lives flourish when our identity flows from our relationship with God. There is great freedom in knowing that we are not alone.

Episode 21 Season 3 – Gospel Feast
Patrick Freese, sacristan and administrator at Our Lady of Grace parish in Edina, Minnesota begins this Eucharistic episode with a reflection on the parish wide support for the families of neighboring Annunciation Parish following the horrific all school mass shooting. Patrick opens his reflection of Newman's sermon "Gospel Feast" by appropriately noticing the tension found in God's created world that is simultaneously fruitful and broken. This tension is answered by the Gospel feast in the innocent sacrifice of Christ. Both the Old and New Testaments prefigure this sacred meal as not only the sustenance of our present pilgrimage but a foretaste of the eternal banquet in heaven. Because the Eucharist is hidden in the supernatural it surpasses even the

visible blessings of Isreal. Newman urges us to approach this sacrament of privilege not coldly or formally but with faith, awe and love since it is the merciful foretaste of everlasting joy.

Episode 22 Season 3 – Christ Hidden from the World
As a mental health therapist and mother of three young boys **Hannah Rangel** (my daughter) reflects on Newman's realism that appears in the sermon "Christ Hidden from the World." Newman shows us that Christ dwells in the ordinary where we are called to carry Him to the world in our "earthly tabernacle." Since true religion is a hidden life in the heart, our secret, deep desire for God is our call to be holy. Led by Newman's insight that those physically closest to Christ on earth were the ones that brutally murdered Him, Hannah asks a piercing question; is our sin, while being informed by the facts of His passion, worse than those who ignorantly tortured Him? She discerns that when we sin, we blaspheme against the Holy Spirit because we understand the passion. However, when we approach Him "inwardly" we are closer to Him than those that walked with Him and knew Him not. Hannah adds that this inward sense invites us into His suffering when we experience our own in the ordinary events of life. The suffering of the poor is an instrument of His Divine Prescence. It is in this ordinary, hidden, humble state that we find Christ.

Episode 23 Season 3 - Wisdom, Contrasted with Faith and with Bigotry
Fr Ignacio Llorente, a priest of the Saint John's Society (a society of apostolic life with St. John Henry Newman as their intellectual father) discusses Newman's Oxford University sermon "Wisdom, Contrasted with Faith and with Bigotry." This sermon is one of the last three sermons (of the 15-sermon series) which together are a preparation for Newman's classic, *An Essay on the Development of Christian Doctrine.* Newman establishes that faith has an implicit and spontaneous aspect where wisdom is a more mature development of thought. Faith like reason is an active, spontaneous energy within us where wisdom is a maturity and ultimately the perfection of the intellect. Gaining wisdom, according to Newman, is a perfection involving an enlargement of mind dependent on the capacity to expand your mind through the connection of new knowledge with existing knowledge forming comprehensive knowledge. Ultimate Truth is gained only through the operation of this mature reasoning under the influence of grace. While we expand our minds when we study natural sciences, history, philosophy, travel or even discourse with un-believers our main source of expansion mind is religion. Religion gives us a sense of the totality of reality, both the visible and the invisible worlds. Fr Ignacio points out that without this complete vision of reality we are left with a reductionist view. Believing in things that once were "unreal," like the existence of God or the Eucharist, is very expansive, adventurous and exciting. Application of new circumstances to timeless principles is the process for this enlargement. This enlarged exercise of wisdom is how we unfold eternal truths. On the other hand, gaining knowledge without this integration leads to skepticism and bigotry. A sceptic is unable to integrate thought due to a failure to engage essentials. On the other hand, as we enlarge our mind and view of the world, we approach true wisdom and begin to see the world as God does. Next, Newman distinguishes faith, wisdom and bigotry. Faith and wisdom give us a calm, humble view of reality. Bigotry, on the other

hand with its limited set of principles in judging reality, leads to intolerance. The intolerant bigot regularly cancels ideas that don't match their own limited way of thinking. Those striving for true expansion of mind possess a faith that seeks wisdom. They realize that they don't know everything (unlike the bigot) and search for more breadth and depth to their faith and knowledge. This unification of faith and reason moves towards the wisdom of Christ. Similarly, all of scripture is a unified whole pointing to the Incarnation. It is wrong to read any Bible passage in an isolated manner. Rather we need to connect each passage to the whole of scripture. The goal of enlargement of mind is receiving the mind of Christ and growing into the fullness of the maturity of Christ. Enlargement is much more than an intellectual endeavor. We learn through life, circumstances, and people. We enlarge our vision of reality as we go through life striving for the fullness found in the wisdom of Christ.

Episode 24 Season 3 - Personal Influence, the Means of Propagating the Truth
Dr. Paul Shrimpton from Oxford, England discusses a sermon offering a central claim of the Oxford Movement. Newman opens by moving from a wide seep of Christian history to the particulars of personalism showing us that ultimately truth is propagated over time by the sharing of lives. The directives of scripture must be lived to have influence on others. Errors in defining truth readily take the upper hand since the delicate matters about God often rest in broad non-specifics where words can't fully transmit divine truth. Since truth is found through the assemblage of scattered evidence over time it is best upheld by the personal witness of others. With that understanding Newman anticipates Vatican II's call to universal evangelization through a sacramental personal interaction.

Search "Paul Shrimpton Word on Fire" to purchase a copy of the October 9, 2025 release of *The Most Dangerous Man in England,"* where Dr. Shrimpton examines Newman's revolutionary perspective on the laity's role in the Church and in the world.

Episode 25 Season 3 – The World's Benefactors
Raymond Mitchell, director of liturgy and Sunday experience at Our Lady of Grace Catholic Church in Edina, Minnesota investigates Newman's sermon, "The World's Benefactors." With Newman, Raymond sees that the beauty of the liturgy helps us rehearse for eternal life. It is in the liturgy where we find the living Christ; in the Eucharist, The Word, preaching, each other, music, and architecture. Newman uses St. Andrew to highlight that it is in the personal that we find and share Christ. Our purpose in the world is to share what we receive in the liturgy. Silence in liturgy appeals to Newman's understanding that God speaks to us behind a veil. Part of what it means to be a human person is to rest in the silence of the invisible world. In the Psalms, with all its various forms, we identify ourselves as a people whose God desires to be in relationship with us. The Psalms and many of the books in the Bible are offered to us by unseen authors. Likewise, it is the unseen Author that shapes each of our lives. Raymond draws parallels with Romano Guardini in that the liturgy moves beyond performance and esthetics. Both Newman and Guardini call us back to a school of humility and hiddenness where we find God in the liturgy. We need to enter liturgy with

a disposition of stillness in order to find our often-quiet God. Since our words come from within, they are an expression of heart and spirit. This expression needs to be intertwined into the fabric of our lives so that we orient our day to forms of worship. The world is sanctified and upheld by this hidden, life-giving worship. Since the liturgy is where heaven and earth meet it is our goal to unveil the hidden realities of this meeting place. So, like St. Andrew, we are called to propagate the Kingdom of God by the hidden life of worship with in us.

Episode 26 Season 3 – A Particular Providence Revealed in the Gospel
As a priest of the St. John Society—a community that honors St. John Henry Newman as its intellectual patron—**Fr. John Poodts** reflects on Newman's sermon "A Particular Providence Revealed in the Gospel," which profoundly influenced his vocation to the priesthood. The sermon exemplifies the power of Newman's prose, moving hearts through his deep understanding of Scripture and his ability to reveal God's personal love made manifest in the concrete reality of the Incarnation. Drawing on the insights of the early Church Fathers, Newman develops the idea that Divine condescension is more than God's mere lowering of Himself to human nature; it is His full entrance into humanity, making Himself completely accessible to us. In this condescension, we begin to grasp the nature of God's love and are invited toward a more perfect union with the Divine. When this union between God's nature and our own is perfected within the soul, only two realities remain self-evident: myself and my Creator. As we experience God's love more deeply, we begin to sense our definite purpose and mission. When God touches our hearts through personal influence, we cannot help but share the Good News through that same instrument. The true transformation of the world occurs person to person—heart to heart.

Episode 1 Season 4 – The Work of the Christian
Fiona Muir, a physician's assistant graduate student, former Fellowship of Christian Athlete leader, and collegiate All-American swimmer finds "God the Way maker " in Newman's sermon "The Work of the Christian." Here we discover that God's plan is bigger than we can image allowing us to actively participate in His providence while letting go of our own control - a surrender to Divine Providence. Newman leads us to understand that as we reach towards God we must pause and receive His direction and will. Grace gives us the strength to do the work of our calling. When we have faith in Christ and the Gospel our work becomes glorious rather than overpowering. In this glorious work God makes Himself uniquely known as we carry His image to the world. Our callings are personal and deeply rooted in Christ.

Episode 2 Season 4 – The Power of the Will
Greg Aitchison—a father of four, former middle school theology teacher, and now a Catholic health coach and Catholic religion curriculum planner—reflects on St. John Henry Newman's sermon *"The Power of the Will."* Greg highlights Newman's central conviction: unless we labor for sanctity, our projects amount to nothing. Newman insists that we must firmly set our will on loving God; without this intentional desire, we will never reach union with Him. Our shortcomings, Newman says, do not primarily arise from our fallen nature but from lacking "one thing"—the genuine desire to be made new.

We are privileged to have received grace, and it is our responsibility to nurture it so that we may become true sons and daughters of God. Spiritual exertion is required for us to grow in love of God. What we lack is not capacity but the willingness to use what God has already given us. For Newman, holiness is eminently practical. Though the evil one presses heavily upon us, we can freely cast off his influence. Once we choose to reject evil, grace becomes fully operative in our lives. The saints accomplished great things because they possessed hearts capable of contemplating, designing, and willing great things—and we, too, are called to this same sanctity. Echoing St. John Paul II, Newman urges us: *"Be not afraid."* And again: *"Be strong in the Lord, and in the power of His might."*

Greg's Catholic health coaching project can be found at **HappyHealthyandHoly.org**. His Catholic curriculum work is available at **CatholicReligionTeacher.com**.

Episode 3 Season 4 – The Visible Church an Encouragement to Faith
James Libbey, a young professional and active parishioner at Our Lady of Grace Catholic Church in Edina, Minnesota looks at Newman's sermon "The Visible Church an Encouragement to Faith." Here Newman reminds us that God never leaves His faithful ones to walk alone; the visible Church surrounds us with living signs of His presence and the steady witness of His saints. Even when we feel scattered or alone, we are upheld by a great company – past and present – who help us lift our hearts and eyes to Christ and run the race with renewed courage.

Episode 4 Season 4 – The Mission of St. Phillip Neri (part 2)
Our guest today is **Fr. Anthony Andreassi** is a native of White Plains, NY, who was ordained a priest of the Brooklyn Oratory in 2007. Holds a doctorate in history from Georgetown University with a specialization in American Catholic history. Fr. Anthony spent 25 years in Catholic secondary education as a teacher and administrator. He is author of *Teach Me to Be Generous: A History of Regis High School in New York City* (Fordham Univ Press, 2014). Fr. Anthony looks at the second of two sermons preached on the first anniversary of the founding of the Oratory of St. Phillip Neri in Birmingham, England. In this second sermon, Newman contrasts the dramatic, short-lived reform of Savonarola with the quiet, hidden, slowly unfolding sanctity of St. Philip Neri, whose mission embodied the "still, small voice" of God rather than fire or earthquake. He shows how Philip was formed successively by the spiritual lineages of Dominic, Benedict, and Ignatius, and how his humble, unobtrusive charity—especially in the confessional—made him the true Apostle of Rome. The sermon concludes by urging Philip's sons in the Oratory to imitate his humility, hiddenness, and patient, interior work for souls.

Episode 5 Season 4 – Scripture a Record of Human Sorrow
In this episode, host Dr. Ron Snyder welcomes **Dr. Michael Adkins** to discuss Newman's 1831 sermon "Scripture, A Record of Human Sorrow." Dr. Adkins, Director of Academics at St. Agnes School in St. Paul, Minnesota, explores how Newman challenges the Enlightenment's denial of the fall by revealing scripture's solemn character as a divine mercy—a remedy against the fleeting vanities of worldly

pleasures. Through the Gospel story of the paralyzed man at the Pool of Bethesda, Newman illustrates how we can spend our lives lying helpless by the pool, waiting for healing that only Christ can provide. The discussion examines how scripture's "dark" tenor serves as a forewarning that saves us from greater disappointment, teaching us to maintain a balanced Christian outlook that rejoices in earthly blessings without clinging to them. Dr. Adkins also shares insights on embodying Newman's educational vision through the work of Christopher Dawson, John Senior - co-founder of the Integrated Humanities Program at the University of Kansas), and Don Briel, emphasizing the importance of prayer, virtue, and the witness of saints in forming young people. The episode concludes with Newman's powerful reminder that the true Christian lives with detachment, knowing that "the world is not yours" and that all blessings will be received again in the world to come.

Episode 6 Season 4 – Christian Reverence
In this episode host Dr. Ron Snyder discusses St. John Henry Newman's sermon "Christian Reverence" with **Joe O'Sullivan**, editor of the Bayou Catholic Magazine. Joe brings a unique perspective shaped by his formative experience in Dr. Don Briel's Newman course at the University of St. Thomas, which he credits as the most faith-solidifying class of his education. Throughout the discussion, Joe demonstrates Newman's gift for holding theological tensions—particularly the balance between Christ's mercy and kingship, and between fear and love in our relationship with God. He emphasizes Newman's remarkable ability to illuminate complex theological concepts through relatable human experiences, making his 19th-century sermons surprisingly timeless and relevant to contemporary Christians. Joe also shares how Newman's pastoral wisdom and personal struggles—being rejected by both Catholics and Protestants—make him a saint for those who feel marginalized, and how he works to bring Newman's insights into his magazine's content to reach more people with this profound spiritual guidance.

Episode 7 Season 4 - Self-Denial: The Test of Religious Earnestness
In this episode, Ron Snyder welcomes **Paul Lorie** from Erie, Pennsylvania to discuss St. John Henry Newman's sermon "Self-Denial: The Test of Religious Earnestness" (March 25, 1842). They explore Newman's challenge to examine whether we're truly awake in our faith or merely going through the motions, caught up in cultural Christianity rather than genuine spiritual commitment. Paul and Ron discuss how Newman calls us to daily self-denial as proof of authentic faith—not grand gestures, but small acts of love that push us beyond comfort and worldly interests. The conversation emphasizes that true Christian obedience, rooted in love like Christ's example in Gethsemane, requires constant examination of conscience and willingness to sacrifice temporal advantages for eternal truth.

Episode 8 Season 4 – The Crucifixion
Host Ron Snyder discusses St. John Henry Newman's sermon "The Crucifixion" with 16-year-old **Charlotte Walter** from St. Rose Philippine Duchesne parish in Anthem, Arizona. Together they explore how to develop authentic faith beyond superficial feelings by examining Newman's concept of "dwelling" in Christ's sufferings through

contemplative prayer, using vivid analogies of cruelty to animals, children, and elderly persons to make the crucifixion emotionally real. Charlotte reflects on how teenage faith programs often focus on emotional experiences, but true love requires both feeling and action—dwelling in Christ's suffering leads to deeper relationship with God. The discussion emphasizes that belief in the unseen requires grace accessed through prayer, the sacraments, and the Eucharist, where the material meets the immaterial. Charlotte commits to an intentional Lent by contemplating Christ's sufferings through Newman's examples, recognizing that understanding His suffering reveals His love for us.

Episode 9 Season 4 – Faith and Private Judgement
In this episode of Newman on Tap, host Ron Snyder discusses St. John Henry Newman's sermon "Faith and Private Judgment" with **Dr. Glen Cowan**, a retired orthodontist and lifelong Methodist who recently joined the Newman study group. Glenn shares how Newman's writings have transformed his faith by revealing the richness of Catholic tradition, the Church Fathers, and the importance of submitting to divine truth rather than relying solely on private interpretation of Scripture. The conversation explores Newman's distinction between faith in written words versus faith in living oracles (the Church and its teachers), emphasizing that true faith means trusting God's messengers, not just individual judgment. Glenn describes his journey from ignorance of Catholic teaching to discovering a "river" of spiritual depth beyond his Protestant upbringing, finding Newman to be not just a man who loves God, but one "in love with God." The episode concludes with reflections on grace, humility, and the call to surrender personal ego in order to fully receive Christ's transformative love.

Episode 10 Season 4 - Intellect, the Instrument of Religious Training
Host Ron Snyder and **Patrick Reilly** discuss St. John Henry Newman's sermon "Intellect, the Instrument of Religious Training" (1857). Patrick, founder of the Cardinal Newman Society (https://cardinalnewmansociety.org/) discusses how Newman argued that Catholic education must unite faith and intellect — that forming only the "gentleman" through liberal arts is insufficient without also tending to the soul. They explore Newman's depiction of how the fall fragmented the human soul, permitting the intellect, will, and passions to war against each other, and how this mirrors the fragmentation of the modern university. Newman's solution is that the Catholic Church, like St. Monica praying for Augustine, must serve as a spiritual mother through its universities — reuniting knowledge with grace, forming not just the intellect but the whole person toward communion with God.

Also, consider joining Patrick, Msgr. James Shea and others on a "Newman Experience Pilgrimage" to England September 6 - 12, 2026. Copy and paste in your browser below for more information. https://cardinalnewmansociety.org/the-newman-experience/

Episode 11 Season 4 – The Yoke of Christ
In this episode host Ron Snyder interviews **Dr. Peter Daly** — orthopedic surgeon, co-founder of One World Surgery, and lifelong devotee of St. John Henry Newman. Together they explore Newman's sermon "The Yoke of Christ" (1839), examining how

suffering, the Beatitudes, and the narrow way of the cross lead to true freedom and righteousness. Dr. Daly shares a deeply personal account of his 2021 bone marrow transplant, describing it as a transformative "purgatory experience" that stripped away self-reliance and brought him into profound intimacy with God. The conversation weaves Newman's unflinching theology — that a yoke is still a yoke, even Christ's — with lived experience. The episode closes with reflections on Dr. Daly's humanitarian work in Honduras as a living expression of "washing the brethren's feet" by carrying the cross of Christ for each other.

To learn more of One World Surgery go to https://oneworldsurgery.org/

Episode 12 Season 4 – Religion, a Weariness to the Natural Man
In this episode of *Newman on Tap*, host Ron Snyder discusses Newman's 1828 sermon *"Religion, A Weariness to the Natural Man"* with guest **Callie McDonald**, a nurse and member of the forming Benedictine Oblates of Mary at the University of Mary in Bismarck. Newman's central argument is that religion feels burdensome not because it is lacking, but because the human heart is not yet aligned with God — as he writes, *"We cannot expect the system of the universe to come over to us… these are fixed, we must go over to them."* Callie brings this truth to life through her own journey of discernment, explaining that true freedom is not doing whatever you want, but the capacity to choose the good — and that a half-hearted relationship with God bears little fruit. The conversation explores how grace, not willpower alone, transforms the soul from routine religious practice into a lived, intimate encounter with Christ. Newman's sermon ultimately closes as a call to surrender self-deception and align our desires with divine truth, so that we may become the kind of people capable of enjoying the eternal good.

Episode 13 Season 4 – Obedience without Love, as Instanced in the Character of Baalam
This episode features English scholar **Dr. Bernadette Waterman Ward** - a Newman and Hopkins expert from the University of Dallas. The discussion centers on Newman's sermon "Obedience without Love, as Instanced in the Character of Balaam," using the biblical figure of Balaam as a case study in a subtle but dangerous spiritual failure: obeying God outwardly while remaining self-centered at heart. Newman argues that religion practiced merely as self-management or social respectability — rather than as genuine love and surrender to God — leaves a person fundamentally misaligned with Him. The conversation draws on René Girard's concept of *Memetic Desire* and Newman's novel *Loss and Gain* to illustrate how we rationalize moral compromises and gradually deaden our conscience. It closes with Newman's striking warning that God's calls may not be repeated, and that first impulses of conscience are often more trustworthy than second-guessed "reasonable" ones.

Episode 14 Season 4 – Righteousness, Not of Us, But in Us.
Host Ron Snyder and guest **Dale Carlson** discuss St. John Henry Newman's 1840 sermon "Righteousness, Not of Us, But in Us," exploring how all spiritual gifts — wisdom, righteousness, sanctification — come from Christ dwelling within us, not from

our own nature. Dale shares his personal journey from a faithful Lutheran upbringing through conversion to Catholicism, driven by his wife's faith, Marian devotion, and the Sacrament of Reconciliation, and describes how his community in Park Rapids is now evangelizing through the Alpha program. The sermon's central argument is that pride, worldly wisdom, and the tendency to claim gifts as our own are the primary obstructions to receiving the Spirit, and that true humility means recognizing everything — even bodily health and talent — as given by God. Newman builds his case through extensive Scripture, concluding that righteousness is "not of us, but in us" — implanted one by one through the Holy Spirit as an individual, inward gift rather than a collective transformation. The conversation culminates in Newman's call for an inward change through Christ, a separation from the world's standards, and an embrace of the mystery of faith, without which awe, reverence, and proper worship all diminish. Ron and Dale close by noting how Newman's Anglican-era sermons already reflect his near-Catholic conviction, speaking to all Christians with language rooted in the Church Fathers and pointing toward universal truth.

Episode 15 Season 4 – Intercession

Ron Snyder hosts a conversation with **Lynn Tursich** on his podcast *Newman on Tap Presents*, exploring John Henry Newman's 1835 sermon on intercessory prayer. Newman argues that Christians have a unique privilege and responsibility to pray — first for themselves, then for others, the Church, and even their enemies — as an expression of their faith and adopted place in Christ. Lynn connects Newman's teaching to the Divine Mercy message of St. Faustina, noting that both emphasize the power of intercessory prayer and our obligation to pray for sinners, including those near death. The conversation touches on holiness and obedience as conditions that make prayer more effective, and on intercession as a fruit of faith — a spiritual work of mercy too often overlooked. Lynn also shares her personal devotion to the Sacred Heart of Jesus and how her own prayer life and website (www.faithshareandprayer.wordpress.com) reflect a deep intercessory spirituality. The episode closes with warm reflections on community, faith as a progression, and the beauty of Newman's call to stand "on the very steps of the throne of Christ."

Episode 16 Season 4 – Contest between Truth and Falsehood in the Church

In this episode of *Newman on Tap*, host Ron Snyder interviews **Father Byron Hagan**, a priest and former Nashville musician who came to Catholicism largely through the influence of John Henry Newman. Father Hagen explains how Newman served as an intellectual and spiritual bridge for evangelicals seeking deeper roots, ultimately drawing many — including himself — into full communion with the Catholic Church. The conversation centers on Newman's sermon "Contest between Truth and Falsehood in the Church," exploring how the struggle between truth and falsehood plays out not just in grand historical moments but in the everyday choices of individual Christians. Newman's concept of conscience is highlighted as central to his thought — conscience as the "aboriginal vicar of Christ" that connects personal moral reasoning to the teaching authority of the Church. The discussion touches on politics and public life, with Newman's view that Christianity cannot be compartmentalized — a Christian's public allegiances and political choices carry genuine spiritual weight. The episode closes with

a beautiful passage on faith and reason from the sermon, connecting Newman's vision to Matthew Arnold's *Dover Beach* and the enduring relevance of Newman's thought for our own time.

Episode 17 Season 4 – The Christian Church an Imperial Power
This episode host Ron Snyder interviews guest **Dr. Mark Fulk**, a 19th-century British literature scholar at Buffalo State University, discussing John Henry Newman's 1842 sermon *The Christian Church and Imperial Power*. Dr. Fulk shares how his Anglican faith journey and literary interests led him to Newman, and describes his current book project arguing Newman's Anglican sermons deserve recognition as literature. The conversation focuses on Newman's vision of Christ's kingdom as an imperial but spiritual force — one that spreads not through military conquest but through missionary work, teaching, and righteous living, drawing heavily on Isaiah and the Psalms. Newman's repeated rhetorical questions ("Has it not spread? Has it not taken the cause of the poor?") are highlighted as a powerful defense of the Church's enduring historical presence. The discussion also wrestles with the tension in Newman's imagery — the violent, conquering language of empire balanced by themes of clemency, humility, and parental care — and how Newman tempers that imagery by grounding it fully in Scripture. This sermon helps with appreciation for Newman's refusal to sanitize Scripture and his insistence that the Church's ultimate victory unfolds in God's time, not ours.

Episode 18 Season 4 – Religious Cowardice
In this episode of Newman on Tap, host Ron Snyder is joined by **Molly Schroeder**, a middle school teacher, to discuss St. John Henry Newman's 1831 sermon "Religious Cowardice." Their conversation explores St. Mark's journey from timidity to boldness, contrasted with Moses' shift from passion to meekness, and highlights Newman's warning that peaceful, comfortable societies often breed passive faith and spiritual cowardice—an idea he revisits in his later writings. Molly and Ron draw parallels to modern life, noting how comfort and technology similarly dull people to genuine spiritual challenges today. They close by reflecting on grace, the role of trials in reminding us of God's mercy, and how authentic community can help sustain an active, courageous faith.

Episode 19 Season 4 – The Gainsaying of Korah
This episode features host Ron Snyder in conversation with **Dr. Robert Kennedy**, a Catholic Studies professor at the University of St. Thomas, about Newman's sermon "The Gainsaying of Korah." Kennedy shares his winding academic path and how his early work on Orestes Brownson (1803 -1876, American Catholic convert, intellectual, social reform advocate, preacher) first connected him to Newman. The two dig into Newman's sermon on the Book of Numbers, exploring how Korah's rebellion against Moses and Aaron mirrors 19th-century challenges to priestly authority within the Church of England. Their discussion turns to pride, self-reliance, and rationalism as forces that undermine faith and obedience to God's authority. Dr. Kennedy connects the biblical narrative to Newman's broader theology of vocation, arguing that true obedience means trusting a wisdom greater than our own — even without complete assurance of

outcomes. The episode closes by applying these themes to modern struggles with authority, private judgment, and discerning one's calling.

Episode 20 Season 4 – The Invisible World
Host, Ron Snyder interviews poet **Rita A. Simmonds** reflecting on Newman's sermon "The Invisible World" through her own poetry. They explore Newman's idea that an unseen spiritual world exists alongside the visible one, pairing his sermon passages with Rita's poems on faith, loss, and grace. Rita shares deeply personal work inspired by her husband's death, alongside poems on Christ's presence, the good thief's redemption, and nature as a window into the eternal. The conversation moves through themes of hidden vs. revealed truth, the suddenness of grace, and seeing with "eyes of faith." Rita also connects Newman's influence to Monsignor Luigi Giussani, the key inspiration for her poetry. The episode closes with gratitude and information on where to find Rita's published work (ritaasimmonds.com).

Episode 21 Season 4 – The Danger of Accomplishments
This episode of *Newman on Tap Presents*, hosted by Ron Snyder, features guest **Sheila Berube**, a retired Catholic Studies graduate student who discovered St. John Henry Newman through her coursework. Together they explore Newman's sermon *The Danger of Accomplishments* (1831), which warns that knowledge, talent, and accomplishment are only good insofar as they lead to virtuous action rather than empty feeling. They discuss how education and "refinement" can create a false sense of piety if it never translates into obedience and duty toward God. Sheila connects this to Newman's idea of the "gentleman" — someone who appears polished but may lack true virtue — and to her own studies on the Catholic novel and grace. The conversation touches on Augustine, Mother Theresa, and Flannery O'Connor as examples of faith requiring real sacrifice, not just intellectual or aesthetic appreciation. They close by reflecting on Newman's own spiritual journey from Anglicanism toward Catholicism, and Ron invites Sheila back as she continues her studies.

Episode 22 Season 4 – Doing Glory to God in Pursuits of the World
Host Ron Snyder welcomes **Olivia Firsching** to discuss Newman's 1836 sermon "Doing Glory to God in Pursuits of the World," which challenges the idea that holiness requires withdrawing from ordinary life. Newman argues Christians are called to glorify God *within* daily work, relationships, and duty rather than escaping them — avoiding both worldliness and passive withdrawal. Olivia shares her own journey with Newman's writing and how the sermon's call to serve *heartily* resonated with her two years of homeless outreach ministry in Denver.

She recounts a particularly moving encounter from that time: on a cold day downtown, needing a quiet moment of prayer, she was heading into a church for adoration of the Blessed Sacrament, hoping for a bit of rest and prayerful insight. Instead, she found Chris, a homeless man in a wheelchair, waiting outside. Rather than continuing on to kneel before the Eucharist, she knelt down in front of his wheelchair to be at eye level and speak with him. In that posture of humility, she realized she was kneeling before Christ all over again — this time in the person of Chris himself. Even as the Blessed

Sacrament sat exposed just eighty feet away inside the church, she understood that Christ was also truly present in the man in front of her, and that encounter carried into the rest of her ministry.

They go on to explore Newman's warning against spiritual lukewarmness and draw parallels to saints like Andre Bessette, Solanus Casey, and Thérèse of Lisieux — figures who sanctified humble, hidden tasks through quiet devotion rather than grand gestures. The conversation returns repeatedly to the sermon's core theme: that true holiness isn't found by fleeing the world, but by loving God fully within it, rooted in generosity of heart. They close by tying the sermon to broader themes of worship, sacrifice, and vocation as paths to union with Christ.

Episode 23 Season 4 – The Tolerance of Religious Error

In this episode, **Dr. Keith Kuwata** joins host Ron Snyder to discuss Newman's sermon "The Tolerance of Religious Error," preached on the Feast of St. Barnabas in 1834. Keith, who was raised in a non-sacramental evangelical tradition before becoming an Anglo-Catholic Episcopalian and eventually entering the Catholic Church in 2003, draws on his own journey to illuminate Newman's critique of the Christianity of his age. He describes how his evangelical upbringing reduced faith to a single conversion experience — accepting Christ's atoning death — after which good behavior was expected to follow spontaneously, with any effort toward obedience feeling almost sinful, as if works might replace Christ's merit. Newman identifies three schools of thought that distort Christianity by separating love from truth: the school of expedience, which reduces faith to social kindness and rejects eternal punishment; the school of excited feelings, which places all hope in a one-time conversion and eliminates the need for self-denial or working out salvation with fear and trembling; and the mystical school, which reduces religion to a vague spiritual sensibility disconnected from doctrine and daily moral life. The common thread across all three is that charity becomes detached from truth and drifts into merely "being a good person" rather than being rooted in Christ. Newman's answer is that genuine Christian love must be grounded in Scripture, dogma, and Christ Himself — combining the zeal of St. Paul with the kindness of St. Barnabas — so that charity always has Christ as its goal and focus.

Episode 24 Season 4 – The Philosophical Temper First Enjoined by the Gospel

Father Robert Whitney joins the host Ron Snyder to discuss St. John Henry Newman's first Oxford University sermon, "The Philosophical Temper First Enjoined by the Gospel", sharing how Newman kept reappearing throughout his own journey as a student of the classics, a seminarian, and now a teacher. They explore Newman's counter to the Enlightenment claim that religion is hostile to science, citing great scientists of faith — Lemaître, Mendel, Pasteur — and Pasteur's dictum that "a little science estranges men from God, but much science brings them back to Him." They unpack the "affective dimension" of education: Newman's insistence that forming the heart and right desires is as essential as training the intellect, and that teaching facts without virtue risks producing "smart sociopaths." They examine the moral character required for honest inquiry — humility, patience, caution — and the Thomistic distinction between the vice of *curiositas* (self-indulgent curiosity) and the virtue of *studiositas*

(disciplined, intentional study). They discuss how Newman warns against both Christian anti-intellectualism (disparaging anything novel) and scientific dismissiveness toward faith, pointing to St. Paul as a model of uniting pagan wisdom with Christian revelation. They explore how original sin disordered human desires and cognition, making Christianity's honest recognition of a fallen mind — not a limitation — the true starting point for education and the cure for what Newman calls the fragmentation and "siloing" of knowledge. They conclude with Newman's Christocentric vision drawn from John's Gospel: Christ as the Light of the World who unites all truth, so that approaching any field of study with authentically Christian habits of mind can transform ordinary work into something golden, offered to God.

Episode 25 Season 4 – Love of Religion: A New Nature
Host Ron Snyder and his guest **Leah Steele** discuss St. John Henry Newman's sermon "Love of Religion: A New Nature," exploring what it means to be truly alive with Christ. Leah shares her conversion story — from a charismatic Protestant upbringing through a period of drifting, to finding the Eucharist and entering the Catholic Church in 2021. They reflect on Newman's themes of shadow and dream, the will cooperating with grace, and the lives of saints like Thérèse of Lisieux as examples of lived religion. Leah observes that God "works with what we give Him," growing our desire for Him over time, and finds comfort in the thought that God "knows fully" — that even when we see only in part, we can trust the One who sees the whole picture.

Episode 26 Season 4 – Saving Knowledge
In this episode of *Newman on Tap*, host Ron Snyder is joined by scripture and language scholar **Angie Brown** to discuss St. John Henry Newman's 1835 parochial sermon "Saving Knowledge." Newman asks what it truly means to know God — not as the mere possession of ideas or correct religious vocabulary, but as living under the conviction of His unseen presence, revealed personally and really in Jesus Christ. Angie, whose work lies at the intersection of biblical translation, semantics, and theological interpretation, brings a linguistic lens to the sermon, drawing on Newman's *Grammar of Assent* to explore how words acquire their full meaning only when they correspond to a reality that has taken hold of the person and is expressed in obedient action.

Their conversation traces several key themes: the connection between faith and knowledge as gifts of revelation rather than intellectual achievement; the danger of "deceitful words" detached from lived reality; the indispensable role of the heart in Newman's understanding of holiness; and the limits of nature alone to reveal God, completed by Scripture as the interpretive key. Angie offers a rich analysis of the Greek grammar underlying 1 John 2:3 — the sermon's foundational verse — showing that "knowing God" is described in the present and perfect tenses as a continuous, ongoing relationship rather than a one-time accomplishment. Ron and Angie also discuss Newman's critique of Rousseau and Aristotle, the analogy of obedience motivated by love rather than duty, and the stakes captured in Newman's line: "To know God is life eternal."