

**Chapter 1 : Sermons about University Of - [www.nxgvision.com](http://www.nxgvision.com)**

*Invitation to Great St Mary's Church. As with so many other Cambridge customs, the University Sermons (or 'Sermons before the University', to give them their proper title) have a very long history but have been greatly adapted over time.*

The Six since , which close the series, were preached in private College turns, which were made available to him, as being either at his own disposal or at that of his personal friends. The above is the Advertisement prefixed to the Original Edition, dated February 4, , except that, an additional Sermon being added to the present Editionâ€”viz. The author would gladly at that time have made considerable alterations in them, both in the way of addition and of omission; but, professing, as they did, to be "preached before the University," he did not feel himself at liberty to do so. Much less does he alter them now; all that he has thought it right to do has been, by notes in brackets at the foot of the page, to draw attention to certain faults which are to be found in them, either of thought or of language, and, as far as possible, to set these right. He is only surprised himself, that, under such circumstances, the errors are not of a more serious character. This remark especially applies to the Discourses upon the relation of Faith to Reason, which are of the nature of an exploring expedition into an all but unknown country, and do not even venture on a definition of either Faith or Reason on starting. As they proceed, however, they become more precise, as well as more accurate, in their doctrine, which shall here be stated in a categorical form; and, as far as possible, in the words used in the course of them. Before setting down a definition of Faith and of Reason, it will be right to consider what is the popular notion of Faith and Reason, in contrast with each other. According to this popular sense, Faith is the judging on weak grounds in religious matters, and Reason on strong grounds. Vide also 2, 7, 10, 36; and v. But now, to speak more definitely, what ought we to understand by the faculty of Reason largely understood? The process of the Reasoning Faculty is either explicit or implicit: We may denote these two exercises of mind as reasoning and arguing," xiii. Vide the whole of the discourse. Reasoning, thus retrospectively employed in analyzing itself, results in a specific science or art, called logic, which is a sort of rhetoric, bringing out to advantage the implicit acts on which it has proceeded. The process of reasoning is complete in itself, and independent; the analysis is but an account of it," xiii. Truth is vast and far stretching, viewed as a system â€”hence it can hardly be exhibited in a given number of sentences. Vide also 9, and xii. Thus, a man may reason well on matters of trade, taken as his subject, but be simply unable to bring out into shape his reasoning upon them, or to write a book about them, because he has not the talent of analyzingâ€”that is, of reasoning upon his own reasonings, or finding his own middle terms. He remembers better and worse on different subject-matters, and he reasons better and worse. The gift or talent may be distinct, but the process of reasoning is the same," xiii. This inequality of the faculty in one and the same individual, with respect to different subject-matters, arises from two causes: Hence there are three senses of the word "Reason," over and above the large and true sense. Since what is not brought out into view cannot be acknowledged as existing, it comes to pass that exercises of reasoning not explicit are commonly ignored. Hence by Reason, relatively to Religion, is meant, first, expertness in logical argument. Vide also 14, This, again, is a popular sense of the word, as applied to the subject of Religion, and a second sense in which I have used it. The word "Reason" is still more often used in these Discourses in a third sense, viz. Vide note on iv. Faith is properly an assent, and an assent without doubt, or a certitude. Vide also 39; x. Since, in accepting a conclusion, there is a virtual recognition of its premisses, an act of Faith may be said improperly to include in it the reasoning process which is its antecedent, and to be in a certain aspect an exercise of Reason; and thus is coordinate, and in contrast, with the three improper senses of the word "Reason" above enumerated, viz. Faith is kept from abuse, e. This is the subject of the twelfth discourse; in which, however, stress ought to have been also laid upon the availableness, against such an abuse of Faith, of Reason, in the first and second improper senses of the word.

**Chapter 2 : Newman Reader - Oxford University Sermons**

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University Church of St. Mary the Virgin at Lucas, MA The Sin of Pride It is meet and right that pride and humility should be the two human characteristics on which University sermons have to be preached. Left to myself, although I might have picked on my modesty as something I should share with you, I should have given the pre-eminence to other among my sins than pride. My greed, my sloth, my avarice or, in this salacious age my lust, are subjects on which I could tell you much that might interest you. Pride lacks immediate appeal. We are not sure what it is, or whether it is a bad thing, when we think of it in purely individual terms. But when we consider it collectively, we can see that it is, together with humility, something Oxford is peculiarly well qualified to preach on. We all of us are proud of our university. We were proud, and our schoolmasters were proud, when we first got our places here. We are, dons and undergraduates alike, proud of our colleges, each grateful that good fortune has brought him to the best college in Oxford, and anxious that everyone else should secretly acknowledge it to be the best. Our parents were proud when we took our degrees, and although we profess to be unconcerned with classes, we are deeply content to record our firsts when occasion requires us to do so, or have our contemporaries allude to them as opportunity offers. We are studious, as dons, not to pull rank, safe in the knowledge that others will do it for us, and that we shall receive the deference due to a fellow of an Oxford college. In an age that is egalitarian in theory but elitist at heart, Oxford men have benefited greatly, as other forms of social eminence have been eroded, leaving a clear field for our own claims to public esteem, which are, if not entirely unchallenged, still generally allowed. Oxford is, as we like to be told by outsiders, a centre of excellence, and a lot of the resplendence rubs off on us, not altogether undeservedly. But it is not only that we have much to be thankful for: The traditional response to pride is to denounce and deny: It is the sin of pride on which I am bidden to preach, and preachers are supposed to be against sin. If people are complacent, it is reasonable, and from the security of a pulpit would indeed be tempting, to puncture their self-esteem by pointing out the many respects in which we are not as good as we think we are, and the many ways in which Cambridge, Harvard, or even Redbrick, do things better than Oxford. But I shall neither denounce nor deny. It is partly a matter of our times, partly of style. To preach against them would be to miss the target, in much the same way as if I were to preach against drunkenness. Ours is a sophisticated society, and our vices are sophisticated too: To denounce these would be inappropriate, and in any case the age of denunciatory prose is past, and here in Oxford it would be foolish to condemn when to praise faintly is much more effective. Our ears are hardened to moral imperatives. The result of being told not to do something is not that we do not do it, but that we do not allow ourselves to recognise that we are doing it: Nor is it much good to encourage people to deny or suppress the facts. There was a preacher once who preached a good sermon, and was told so by one of the congregation; whereupon he said, "So the devil told me as I left the pulpit". Many Christians have thought it their duty to pretend that they are worse than they are and to make out they have not really done the good things that they have done. So, too, at Oxford we are good at self-depreciation. We do not blow our own trumpet; we put on an air of attentiveness as bores give us a piece of their own mind; and we affect a certain hesitation of speech which gives an impression, although entirely false, of a pleasing diffidence about the correctness of our own opinions. Humility is, indeed, one of our strong points. But the grace of humility that we practise, important though it is as a social grace, does not go very deep. We are constantly having to discriminate between opinions: I should be failing in my duty if I did not subject my own work to critical scrutiny, and not let it go for publication until I reckoned it was up to scratch. It would be dishonest to deny, counter-productive to denounce. We need to take a more positive approach, and appreciate pride and understand the pressures towards it, so that then we may be in a position to appreciate also the price that it exacts. Let me, therefore, with all due modesty, propose an analysis of pride. Pride is concerned with the self: It is no part of the Christian religion to deny this. Although some of the atheistic religions of the East, together with the scientific atheism of our own culture, do deny the ultimate existence or significance of the self, and tell me that if I am to follow them through, I must

embark on the systematic elimination of "I", Christianity, along with the other forms of theism, is committed to taking the self seriously. If the ultimate reality of the universe is personal, it would be incoherent to explain away in impersonal terms myself and the other persons I know in my everyday life, or to deny their importance in the scheme of things. If matter were the only thing that really exists, or Nirvana the only goal worth attaining, then I should be right to regard my acquaintances and myself as being merely fortuitous concourses of atoms, merely complicated blobs of protoplasm, the result of a chance interplay of DNA molecules and the environment, and there would be no sense in striving to help them, or in seeking myself, to make the most of our lives. But if God exists, and the fundamental category of the universe is personal, we must take each person as being not merely the chance outcome of the evolutionary process but as being also an entity in his own right, and it will matter greatly what becomes of him. Men are often led to theism by coming to realise that only a view of the universe big enough to have room for God can have room for the self: And therefore Christianity is inescapably committed to taking the self seriously; and although there is also self-denial in the religion of the Cross, the Christian way is not primarily one of negation. I am to love my neighbour as myself. It would not be much good to my neighbour, if my attitude to myself were one not of love, but of hate. If God loves us, and we are to love one another, it follows that we also must be concerned with ourselves; and if God loves us, and like as a father pitieth his own children, is merciful unto us even in our failures and the things we do wrong, it follows too that He also rejoices when we do well, and, like an earthly parent, is proud when we are given our degrees or win our fellowships; and is proud, too, of this university, when it proves itself to be, as it should be, an institution that fosters beauty, generosity and good will, and a light that illuminates the truth and guides our feet into the way of knowledge. And yet, and yet. There is a certain sense of strain in talking of the Almighty as feeling even paternal pride, and the account I have given, right though it may be in stressing the importance of the self, is altogether too easy and too cosy to be an adequate account of what even Bertrand Russell called the ego-centric predicament. In the story of the Garden of Eden, the discovery of the self was the beginning of sorrow and the origin of sin. Once we know ourselves as free, rational agents, knowing good and evil, and capable of choosing either, the question of "What shall we do? Adam and Eve, when they ate of the tree of knowledge knew that they were naked. Pascal and Dostoevski, when they were emancipated from the shackles of custom and habitual morality, knew that if all things were permitted, nothing was worth doing, and that the prospect of freedom was a life-time of tedium, in which all there is for me to do is to kill time until in the end time kills me. The self, though precious in the eyes of God, is in itself insufficient as an object of value. It is not enough to make an activity worthwhile that it happens to divert me, nor can any action be accounted an achievement solely by reason of its being an action of mine. If my pride feeds solely on the fact that I am what I am, and have done what I have done, it becomes an empty vanity; while if it seeks to rest its case on such independent merits as I or my achievements may possess, then it must recognise that the source of value is external to myself, and my relative unimportance in comparison with that. As I think through pride, I begin to see that it betokens a certain littleness of mind. That is why it was incongruous to speak of God feeling pride. He can and does share our joy in our achievements, and is gratified at our successes: And once I have seen how ungodlike pride is, it ceases to satisfy me even in my human estate, and instead of being puffed up by pride, I find myself somewhat deflated by it. If we take the self seriously, we must think about ourselves, yet can never be content to be thinking only, or even much, about ourselves, but rather, shall always be impelled to think about something better, realising that there are better things to think about than ourselves. To think too much of oneself is not to commit a sin of an interesting hue of scarlet, but to be a bore, a grey man obsessed with a grey subject. The answer to me when I keep on harping on my own excellencies is not that what I say is false, but that it is irrelevant. Of course, I may think more highly of myself than I ought to think, and then it is open to my colleagues to point out the errors of facts and of judgment in my assessment of the situation. But even if I think of myself at just the right degree of altitude, and am guilty of no falsehood in my assessment of myself, I am still in danger, if I spend too long on that topic, of digressing from the main business of my life, which is the pursuit of truth and the sharing of knowledge. And so too, if I set my sights on success in Oxford, I doom myself to disappointment. Although many people come up to Oxford in order to get on in life, they will, if

they are wise, in due course go down, because success in those terms is not what Oxford offers. If I stay in Oxford in order to get on, I shall get nowhere. As year succeeds year without my succeeding at all, I shall decline into that state of nervous irritability common among middle-aged dons who realise that they have missed the boat, and are now eating out their hearts by the quiet waters of futility. Fruitless to seek comfort then in the complacency that Oxford often also engenders. They are both right answers to the wrong question. It is only against that background that it makes sense to talk of success either individually or collectively, but once those goals of the intellectual life are in the picture, all questions of success, whether personal, or corporate, become purely peripheral. Just as it is a background assumption of all serious discussion and argument that we are, neither of us, concerned to maintain his own opinions simply because they are his own, and we both would rather exchange his own opinion for the true one than persist in believing one that was false, so it is the background assumption of the whole university that what we chiefly value is the dissemination of knowledge and the discovery of truth. Devotion to truth is not peculiar to Christianity. There were many who sought truth before the coming of Christ, and there are many seekers in Oxford today who do not accept Christianity but who would accept the philosophy of life I have just outlined. Indeed, we may say that the working philosophy of the academic is still very much that of Plato, and engenders an attitude of intellectual humility, which is very often to be observed among academics, and which could well be taken as an adequate prophylactic against the sin of pride. And it might reasonably be asked then whether there was anything specifically Christian to be said about the self, or whether Christianity was anything more than baptized Platonism, adding emotional fervour to a purely rational insight into the nature of the case. To this question, our answer should be that Christianity is baptized Platonism, but is more also. For the Christian, God is the truth, as well as the way and the life, the search after truth is a form of worship, often for many of us in Oxford, more real than anything that goes on in church buildings. But Christian teaching extends over the whole of life, and not only academic life, and is a complete way, and not only a special vocation. It also penetrates deeper, and plumbs to the depth of our being. And for this reason it not only enjoins us to take the self seriously, but enables us to come to terms with the self. We have to think about ourselves on occasion, but when we do so we see ourselves in the right perspective. This means that when we do have to think about our-selves, we can do it reasonably dispassionately. Many people, especially in our own, irreligious age, find it very difficult to think about themselves, or acknowledge them-selves. Although much that passes for religion, in our own age as in the time of Jesus, is based on hatred of oneself, we should see this as a pathological state of mind, not a religious one. History is witness to the impossibility of thus banishing the self, and the unwisdom of the attempt. We easily think ourselves to be selfless organs of an impersonal ideal, and often succeed in forswearing the more obvious signs of self-aggrandisement: Particularly if we have often heard pride preached against or selfishness slated, we are prompted by our pride to deny our pride and not to see the part that self-esteem plays in determining our course of action. We deceive ourselves all the more easily because it is ourselves that the deception is about and for the sake of some high ideal that it is undertaken, and we are naturally ready to believe that it is only on a matter of principle that we take our stand. Or else, seeing self-assertiveness in any stand, we lose all courage of all convictions. In the troubled years of the student movement it was very noticeable how senior members of this and other universities felt inhibited from standing up for anything. But Christianity, because it teaches me not to set too much store by myself, enables me not to be too downcast at the account I have to give of my own self. It is a poor thing, I admit, but my own. And I can live with it, because of the different view of what is really important that the Christian message conveys. It conveys an insight and an assertion: And therefore, although it matters what we do, and we ought to give thought to what we do, why we do it, and what will come of it, our failures are not fatal.

### Chapter 3 : University Sermons | work by Newman | [www.nxgvision.com](http://www.nxgvision.com)

*THE following sermons, as the title-page indicates, were delivered in the college chapel on Sabbath afternoons, before the officers and students of Brown University. With the exception of the tenth and fourteenth sermons, they were all originally prepared for this religious service.*

## Chapter 4 : University Sermons | University of Cambridge

*Watch and listen to sermons from our pastors at University United Methodist Church.*

## Chapter 5 : Chapel | Bob Jones University

*Other articles where University Sermons is discussed: Blessed John Henry Newman: Association with the Oxford Movement: Tractarian doctrine of authority; the University Sermons (), similarly classical for the theory of religious belief; and above all his Parochial and Plain Sermons (), which in their published form took the principles of the movement, in their best expression.*

## Chapter 6 : Sermons about University - [www.nxgvision.com](http://www.nxgvision.com)

*Advertisement {vii} OF the following Sermons, the First, Third, and Sixth were preached by the Author in Vice-Chancellor's Preaching Turns; the Second in his own; the Fourth, Fifth, Seventh, Eighth, and Ninth in his turns as Select Preacher.*

## Chapter 7 : Walla Walla University Church

*The Sin of Pride It is meet and right that pride and humility should be the two human characteristics on which University sermons have to be preached. Left to myself, although I might have picked on my modesty as something I should share with you, I should have given the pre-eminence to other among my sins than pride.*

## Chapter 8 : University Presbyterian Church, Seattle: Sermons

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## Chapter 9 : University Presbyterian Church, Seattle: Home

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