

9 October

## Saint John Henry Newman, Priest

### Optional Memorial

#### Entrance Antiphon

Ps 103 (104):1, 23

Bless the Lord, O my soul  
O Lord my God, you are good.  
Man goes forth to his work  
and to his labour until the evening.

The Gloria in excelsis (Glory to God in the highest) is said.

#### Collect

O God, who bestowed on your Priest  
Saint John Henry Newman  
the grace to follow your kindly light  
and find peace in your Church;  
graciously grant that, through his intercession and example,  
we may be led out of shadows and images  
into the fullness of your truth.  
Through our Lord Jesus Christ, your Son,  
who lives and reigns with you in the unity of the Holy Spirit,  
one God, for ever and ever.

#### Prayer over the Offerings

Accept, O heavenly Father, this holy sacrifice  
that we offer in commemoration of Saint John Henry Newman  
for your praise and greater glory and for our salvation.  
Through Christ our Lord.

#### Preface of Holy Pastors

#### Communion Antiphon

Cf. John 6:50

This is the bread that comes down from heaven, says the Lord;  
so that one may eat it and not die.

### Prayer after Communion

O Lord,  
as we rejoice to receive Christ, the living Bread,  
on this feast day of Saint John Henry Newman,  
so may our witness be made more real,  
never moving minds without touching hearts.  
Through Christ our Lord.

9 October

## Saint John Henry Newman, Priest

### Feast

**Reading I** 1 Corinthians 2:10–16: *We are those who have the mind of Christ..*  
The Spirit reaches the depths of everything..’

**Resp. Ps.** Psalm 144: 8-14  
**℟.** (17): *The Lord is just in all his ways..*

**Alleluia** Hebrews 4:12  
The word of God is alive and active;  
it can judge secret emotions and thoughts.

**Gospel** Matthew 13:47-52: *Things both new and old.*  
Jesus said to the crowds, ‘The kingdom of heaven is like a dragnet

# SAINT JOHN HENRY NEWMAN, PRIEST

Saint John Henry Newman was born on 21 February 1801 in London, England. As an Anglican clergyman for over twenty years he won renown as a preacher and theologian. A Fellow of Oriel College, Oxford, he became one of the leaders of the Oxford Movement and a prominent figure in the Church of England. On 9 October 1845 he was received into full communion with the Catholic Church by Blessed Dominic Barberi of the Passionist Congregation. After a period of study in Rome he was ordained priest on 30 May 1847. Returning to England he established the Oratory of Saint Philip Neri in Birmingham. He was an influential writer on many subjects, most notably the development of Christian doctrine, the true understanding of conscience, faith and reason, the role of the laity, and university education. In 1879 he was created Cardinal by Pope Leo XIII and given the title of San Giorgio in Velabro. He died in the Birmingham Oratory on 11 August 1890. He was beatified by Pope Benedict XVI on 19 September 2010 and canonised by Pope Francis on 13 October 2019.

Common of Pastors: For a Pastor.

## Office of Readings

### SECOND READING

From a sermon of Saint John Henry Newman

(Parochial and Plain Sermons v, pp.210-211, 214)

*True faith is not shown here below in peace, but rather in conflict;  
in passing out of the country of sin, we necessarily pass through it.*

The continual results, as I may call them, of [the Christian's] faith, are righteous and holy, but the process through which they are obtained is one of imperfection; so that could we see his soul as Angels see it, he would, when seen at a distance, appear youthful in countenance, and bright in apparel; but approach him, and his face has lines of care upon it, and his dress is tattered. His righteousness then seems, I do not mean superficial, this would be to give a very wrong idea of it, but though reaching deep within him, yet not whole and entire in the depth of it; but, as it were, wrought out of sin, the result of a continual struggle,—not spontaneous nature, but habitual self-command.

True faith is not shown here below in peace, but rather in conflict; and it is no proof that a man is not in a state of grace that he continually sins, provided such sins do not remain on him as what I may call ultimate results, but are ever passing on into something beyond and unlike themselves, into truth and righteousness. As we gain happiness through suffering, so do we arrive at holiness through infirmity, because man's very condition is a fallen one, and in passing out of the country of sin, he necessarily passes through it. And hence it is that holy men are kept from regarding themselves with satisfaction, or resting in any thing short of our Lord's death, as their ground of confidence; for, though that death has already in a measure wrought life in them, and effected the purpose for which it took place, yet to themselves they seem but sinners, their renewal being hidden from them by the circumstances attending it. The utmost they can say of themselves is, that they are not in the commission of any such sins as would plainly exclude them from grace; but how little of firm hope can be placed on such negative evidence is plain from St. Paul's own words on the subject, who, speaking of the censures passed upon him by the Corinthians, says, "I know nothing by myself," that is, I am conscious of nothing, "yet am I not hereby justified; but He that judgeth me is the Lord." As men in a battle cannot see how it is going, so Christians have no certain signs of God's presence in their hearts, and can but look up towards their Lord and Saviour, and timidly hope.

We have much to be forgiven; nay, we have the more to be forgiven the more we attempt. The higher our aims, the greater our risks. They who venture much with their talents, gain much, and in the end they hear the words, “Well done, good and faithful servant;” but they have so many losses in trading by the way, that to themselves they seem to do nothing but fail. They cannot believe that they are making any progress; and though they do, yet surely they have much to be forgiven in all their services. They are like David, men of blood; they fight the good fight of faith, but they are polluted with the contest.

#### RESPONSORY

cf. Rom 6:8

℟. The planting of Christ’s Cross in the heart is sharp and trying; but the stately tree rears itself aloft. \* The Cross has fair branches and rich fruit, and is good to look upon.

℣. If we have died with Christ, we believe that we will also live with him.  
\* The Cross has fair branches and rich fruit, and is good to look upon.

### Morning Prayer

**Benedictus ant.** This man sought not personal gain but gazes on our Saviour and our Lord.

#### Prayer

O God, who bestowed on your Priest Saint John Henry Newman the grace to follow your kindly light and find peace in your Church; graciously grant that, through his intercession and example, we may be led out of shadows and images into the fullness of your truth. Through our Lord Jesus Christ, your Son, who lives and reigns with you in the unity of the Holy Spirit, one God, for ever and ever.

### Evening Prayer

**Magnificat ant.** Every scribe who has been trained for the kingdom of heaven is like a master of a house, who brings out of his treasure what is new and what is old.

## APPENDIX

### From the Roman Missal

#### PREFACE OF HOLY PASTORS

##### The presence of holy Pastors in the Church

It is truly right and just, our duty and our salvation,  
always and everywhere to give you thanks,  
Lord, holy Father, almighty and eternal God,  
through Christ our Lord.

For, as on the festival of Saint John Henry Newman,  
you bid your Church rejoice,  
so, too, you strengthen her by the example of his holy life,  
teach her by his words of preaching,  
and keep her safe in answer to his prayers.

And so, with the company of Angels and Saints,  
we sing the hymn of your praise,  
as without end we acclaim:

Holy, Holy, Holy Lord God of hosts.  
Heaven and earth are full of your glory.  
Hosanna in the highest.  
Blessed is he who comes in the name of the Lord.  
Hosanna in the highest.

## Readings

### FIRST READING

A reading from the letter of St Paul to the Corinthians

2:10-16

*We are those who have the mind of Christ.*

The Spirit reaches the depths of everything, even of God. After all, the depths of a man can only be known by his own spirit, not by any other man, and in the same way the depths of God can only be known by the Spirit of God. Now instead of the spirit of the world, we have received the Spirit that comes from God, to teach us to understand the gifts that he has given us. Therefore we teach, not in the way in which philosophy is taught, but in the way that the Spirit teaches us: we teach spiritual things spiritually. An unspiritual person is one who does not accept anything of the Spirit of God: he sees it all as nonsense; it is beyond his understanding because it can only be understood by means of the Spirit. A spiritual man, on the other hand, is able to judge the value of everything, and his own value is not to be judged by other men. As scripture says: Who can know the mind of the Lord, so who can teach him? But we are those who have the mind of Christ.

The word of the Lord.

Responsorial Psalm

Psalm 144: 8-14 R. v. 17

R. The Lord is just in all his ways.

- 1 The Lord is kind and full of compassion,  
slow to anger, abounding in love.  
How good is the Lord to all,  
compassionate to all his creatures. R.
- 2 All your creatures shall thank you, O Lord,  
and your friends shall repeat their blessing.  
They shall speak of the glory of your reign  
and declare your might, O God,  
to make known to men your mighty deeds  
and the glorious splendour of your reign. R.
- 3 Yours is an everlasting kingdom;  
your rule lasts from age to age  
The Lord is faithful in all his words  
and loving in all his deeds.  
The Lord supports all who fall  
and raises all who are bowed down. R.

Gospel Acclamation

Heb 4:12

Alleluia, alleluia!

The word of God is alive and active;  
it can judge secret emotions and thoughts.

Alleluia!

## GOSPEL

A reading from the holy Gospel according to Matthew

13:47-52

*Things both new and old*

Jesus said to the crowds, 'The kingdom of heaven is like a dragnet cast into the sea that brings in a haul of all kinds. When it is full, the fishermen haul it ashore; then, sitting down, they collect the good ones in a basket and throw away those that are no use. This is how it will be at the end of time: the angels will appear and separate the wicked from the just to throw them into the blazing furnace where there will be weeping and grinding of teeth.

'Have you understood all this?' They said 'Yes.' And he said to them, 'Well then, every scribe who becomes a disciple of the kingdom of heaven is like a householder who brings out from his storeroom things both new and old.'

The Gospel of the Lord.