ROMAN MISSAL

THIRD EDITION

October 9
Saint John Henry Newman, Priest and Doctor of the Church

Texts for Mass and the Liturgy of the Hours, Lectionary Entry

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On November 9, 2025, Pope Leo XIV ordered the inscription of Saint John Henry Newman, Priest and Doctor of the Church, into the General Roman Calendar. St. John Henry is celebrated each year as an Optional Memorial on October 9.

The Holy See released the proper liturgical texts in Latin, and on August 4, 2026, the Dicastery for Divine Worship and the Discipline of the Sacraments confirmed the English translation of those texts. (A separate approval and confirmation process is still required for the Spanish translation.)

USCCB Website

Memorial of Saint John Henry Newman, Priest and Doctor of the Church

English texts

Mass, **Lectionary**, **and Liturgy of the Hours**, pages 2-6

Spanish texts

Mass, **Lectionary**, **and Liturgy of the Hours**, pages 7-9

Latin texts – Dicastery for Divine Worship and Discipline of the Sacraments

Mass, Lectionary, and Liturgy of the Hours

October 9

Saint John Henry Newman, Priest and Doctor of the Church

Optional Memorial

From the Common of Pastors: For One Pastor, or the Common of Doctors of the Church.

Collect

O God, who bestowed on the 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,
God, for ever and ever.

October 9

655A Saint John Henry Newman, Priest and Doctor of the Church

Optional Memorial

Aside from the usual Mass readings of the day, any Lectionary readings from the Common of Pastors or Common of Doctors of the Church may be used for St. John Henry Newman. The following readings are also recommended by the Holy See,

From the Common of Pastors, or the Common of Doctors of the Church, or:

FIRST READING Sirach 39:6e-10 [no. 725.4]

He who studies the law of the Most High will be filled with the spirit of understanding.

RESPONSORIAL PSALM Psalm 40:2 and 4, 7-8a, 8b-9, 10 [no. 721.3]

R/. Here I am, Lord; I come to do your will.

GOSPEL ACCLAMATION Matthew 23:9b, 10b [no. 723.1]

You have but one Father in heaven;
you have but one master, the Christ!

GOSPEL Matthew 13:47-52 [no. 730.3]

The new and the old.

October 9

Saint John Henry Newman, Priest and Doctor of the Church

Optional Memorial

Born in London in 1801, he served as an Anglican cleric and Fellow of Oriel College, Oxford, for more than twenty years. He diligently studied the history of the early Church, was gradually drawn to the Catholic faith, and in 1845 was finally received into what he described as the one fold of the Redeemer. Ordained to the Catholic priesthood in 1847, he founded the Oratory of Saint Philip Neri in England. He wrote much on various subjects with great effect. Praised as a humble and ardent pastor, who had greatly enlightened the Church with his intellectual light, he was named to the College of Cardinals in 1879 by Pope Leo XIII. He died in Birmingham on August 11, 1890. He was canonized in 2019, and declared a Doctor of the Church by Pope Leo XIV in 2025.

From the Common of Pastors: For Priests or the Common of Doctors of the Church.

Office of Readings

SECOND READING

From the writings of Saint John Henry Newman, Priest and Doctor of the Church

(Apologia Pro Vita Sua, Chapter V: Position of My Mind since 1845, London 1878, pp. 238-239, 250-251)

It was like coming into port after a rough sea

From the time that I became a Catholic, of course I have no further history of my religious opinions to narrate. In saying this, I do not mean to say that my mind has been idle, or that I have given up thinking on theological subjects; but that I have had no variations to record, and have had no anxiety of heart whatever. I have been in perfect peace and contentment; I never have had one doubt. I was not conscious to myself, on my conversion, of any change, intellectual or moral, wrought in my mind. I was not conscious of firmer faith in the fundamental truths of revelation or of more self-command; I had not more fervor; but it was like coming into port after a rough sea; and my happiness on that score remains to this day without interruption.

Nor had I any trouble about receiving those additional articles, which are not found in the Anglican Creed. Some of them I believed already, but not any one of them was a trial to me. I made a profession of them upon my reception with the greatest ease, and I have the same ease

in believing them now. I am far of course from denying that every article of the Christian Creed, whether as held by Catholics or by Protestants, is beset with intellectual difficulties; and it is simple fact, that, for myself, I cannot answer those difficulties. Many persons are very sensitive to the difficulties of Religion; I am as sensitive to them as anyone; but I have never been able to see a connection between apprehending those difficulties, however keenly, and multiplying them to any extent, and on the other hand doubting the doctrines to which they are attached. Ten thousand difficulties do not make one doubt, as I understand the subject; difficulty and doubt are incommensurate. There of course may be difficulties in the evidence; but I am speaking of difficulties intrinsic to the doctrines themselves, or to their relations with each other. A man may be annoyed that he cannot work out a mathematical problem, of which the answer is or is not given to him, without doubting that it admits of an answer, or that a certain particular answer is the true one. Of all points of faith, the being of a God is, to my own apprehension, encompassed with most difficulty, and yet borne in upon our minds with most power.

People say that the doctrine of Transubstantiation is difficult to believe; I did not believe the doctrine till I was a Catholic. I had no difficulty in believing it, as soon as I believed that the Catholic Roman Church was the oracle of God, and that she had declared this doctrine to be part of the original revelation. It is difficult, impossible to imagine, I grant;—but how is it difficult to believe? I believe the whole revealed dogma as taught by the Apostles, as committed by the Apostles to the Church, and as declared by the Church to me. I receive it, as it is infallibly interpreted by the authority to whom it is thus committed, and (implicitly) as it shall be, in like manner, further interpreted by that same authority till the end of time. I submit, moreover, to the universally received traditions of the Church, in which lies the matter of those new dogmatic definitions which are from time to time made, and which in all times are the clothing and the illustration of the Catholic dogma as already defined. And I submit myself to those other decisions of the Holy See, theological or not, through the organs which it has itself appointed, which, waiving the question of their infallibility, on the lowest ground come to me with a claim to be accepted and obeyed. Also, I consider that, gradually and in the course of ages, Catholic inquiry has taken certain definite shapes, and has thrown itself into the form of a science, with a method and a phraseology of its own, under the intellectual handling of great minds, such as Saint Athanasius, Saint Augustine, and Saint Thomas; and I feel no temptation at all to break in pieces the great legacy of thought thus committed to us for these latter days.

RESPONSORY Cf. Eph 3:7, 10; Jn 16:13

I became a minister of the Gospel according to the gift of God's grace, given to me by the working of his power,
— so that the manifold wisdom of God might be made known through the Church.
When the Spirit of truth comes, he will lead you into all truth,
— so that the manifold wisdom of God might be made known through the Church.

PRAYER

O God, who bestowed on the 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,
God, for ever and ever.

9 de octubre

San Juan Enrique Newman, presbítero y doctor de la Iglesia

Memoria libre

Del Común de pastores: Para un pastor, o bien del Común de doctores de la Iglesia.

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9 de octubre

San Juan Enrique Newman, presbítero y doctor de la Iglesia

Memoria libre

Para el día de san Juan Enrique Newman también se puede usar, además de las lecturas de la Misa del día, cualquier lectura del Común de pastores o bien del Común de doctores de la Iglesia. Se recomiendan también las siguientes lecturas por la Santa Sede (con su cita del volumen III del Leccionario mexicano):

Común de pastores, o bien del Común de doctores de la Iglesia o bien:

PRIMERA LECTURA Eclesiástico (Sirácide) 39, 8-14 [lectura n. 103, p. 383]

Si el Señor lo dispone llenará de sabiduría al que medita la ley del Altísimo.

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SALMO RESPONSORIAL Salmo 40 (39), 2 y 4ab. 7-8a. 8b-9. 10 [lectura n. 780, p. 860]

R/. Aquí estoy, Señor, para hacer tu voluntad.

ACLAMACIÓN ANTES DEL EVANGELIO Mateo 23, 9. 10 [lectura n. 955, p. 973]

Su Maestro es uno solo, Cristo,
y su Padre es uno solo, el del cielo, dice el Señor.

EVANGELIO Mateo 13, 47-52 [lectura n. 226, p. 475]

Cosas nuevas y cosas antiguas.

9 de octubre

San Juan Enrique Newman, presbítero y doctor de la Iglesia

Memoria libre

Oficio de lectura, Oración de la Mañana (Laudes) y Oración de la Tarde (Vísperas)

Salmodia del día. Otros elementos del Salterio del día o bien del Común de pastores o del Común de doctores de la Iglesia.