

the Church of England could be reconciled to the Roman Church, his thesis being that the Articles do not oppose Catholic teaching but partially oppose Roman dogma. Tract 90 led to condemnation in Oxford and in the country at large. From 1839 Newman began to have serious concerns about the theological basis of Anglicanism. He left central Oxford in 1842 and lived a quasi-monastic discipline in nearby Littlemore. His daily routine involved 4.5 hours devotions and 9 hours study. In 1843 he resigned his post at St Mary's and in 1845 was received into the Catholic Church. The effect of Newman's conversion was dramatic. Gladstone said that Newman's conversion: *"..has never yet been estimated at anything like the full amount of its calamitous importance"*. In 1846 Newman was ordained priest in Rome, Later, he founded the London and Birmingham Oratories and became Cardinal in 1879. There were many other famous clerical converts to Rome in the 19th century whose conversions were influenced by Newman. Pre-eminent among them were the Oxford men Cardinal Manning and Father Faber, the first priest of the London Oratory. It was Faber who wrote the hymn *Faith of Our Fathers* which includes the words: *Faith of our Fathers! Mary's prayer shall win our country back to thee: And through the truth that comes from God, England shall then indeed be free!*

-Stephen. S

Entrance antiphon: Look to your covenant, O Lord, and forget not the life of your poor ones for ever. Arise, O God, and defend your cause, and forget not the cries of those who seek you.

First Reading: 1 Kings 19: 9, 11-13

Responsorial Psalm: 84. Response: Let us see, O Lord, your mercy and give us your saving help.

Second Reading: Romans 9: 1-5

Gospel Acclamation: Alleluia, alleluia! Blessings on the King who comes, in the name of the Lord! Peace in heaven and glory in the highest heavens! Alleluia!

Gospel: Matthew: 14: 22-33

Memorial Acclamation: Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

Communion Antiphon: O Jerusalem, glorify the Lord, who gives you your fill of finest wheat.



Nineteenth Sunday in Ordinary Time

**Cycle A, 2023 Weekly Reflection: Converts: (1)
Victorian clergy & Newman:**

I believe that all the churches where I have worshipped during my life have benefited from a number of converts. The majority, though not all, were previously members of the Church of England. So-called 'cradle Catholics' and converts tend to add something subtly different to a congregation, the former having generally been steeped in Catholicism from their earliest years, the latter having made a conscious, often-difficult, decision to join the Church. In this short series, I will discuss some high-profile converts, some saintly, some not, but all adding to the fine tapestry of the faith. The discussion begins with an overview of the path to conversion of St John Henry Newman. He was brought up in a middle-class Anglican household. His mother, Jemima, was of Huguenot descent. At the age of 15 in 1816 he became an evangelical Christian and became convinced that it was the will of God that he should lead a celibate life dedicated to missionary work. In 1817 Newman went to Oxford. In 1822 he was appointed a Fellow of Oriel College. He was ordained deacon in 1824 and priest in 1825. He was friendly with High Church notables, such as Keble and Pusey. After a period at St Clement's Church, in 1828 he became vicar at the University Church of St. Mary-the Virgin. In July 1833 Keble gave a sermon in St Mary's. He attacked the erosion of the Anglican Church's authority, for example by the Act of Catholic Emancipation and the 1832 Reform Act. The Anglican bishops were, he said, to be undermined further by a statute suppressing 10 Irish sees. He was alarmed by the advance of Roman Catholicism, dissenters and liberals, all diminishing the authority of the Church of England. He said it was time to speak out and added: *"Scoundrels must be called scoundrels"*. This was the beginning of the High Church Oxford movement and Tractarianism, whereby a substantial number of clerics, Newman prominent among them, wrote articles between 1833 and 1841, defending what they saw as the true tradition of Anglicanism, a middle way between "Protestantism and Popery". In the late 1830s the establishment began to accuse Newman of 'Romanism'. In 1840 Newman published *Tract 90*. He sought to demonstrate that the Articles of