

**Wednesday 14 July 2021**

# John Keble



John Keble was born on 25 April 1792 in Gloucestershire. His scholarship won him many awards in both Latin and mathematics. He wrote *The Christian Year*, a book of poems for the Sundays and feast days of the church year. It appeared in 1827 and was shared widely.

In 1833, he preached a famous Assize Sermon on 'National Apostasy' which gave the first impulse to the Oxford Movement (also known as the Tractarian movement) which transformed the Anglican Church and was the precursor to the Anglo-Catholic Movement.

He died in 1866 in Bournemouth. Keble College, in Oxford, was named in his memory.

**Sermon** © Revd Dr Paul Monk.

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**Bible readings** © the publishers of the NRSV translation.

The liturgy assumes the service is Eucharistic. The prayers of consecration have been included at the end.

The hymns are YouTube links. To hear the hymns please hover the mouse over each link, press Ctrl and then return.

To see service transcripts from previous weeks, please visit the page, <http://www.medlockhead.co.uk/resources/index.htm>

## Introduction and welcome

**HYMN 1** [Blest are the pure in heart](#) John Keble (click on this link to hear the hymn)

### The Welcome

In the name of the Father, and of the Son, and of the Holy Spirit

**All Amen.**

The Lord be with you

**All And also with you.**

### The Preparation

**All Almighty God,  
to whom all hearts are open,  
all desires known,  
and from whom no secrets are hidden:  
cleanse the thoughts of our hearts  
by the inspiration of your Holy Spirit,  
that we may perfectly love you,  
and worthily magnify your holy name;  
through Christ our Lord. Amen.**

Our Lord Jesus Christ said:

The first commandment is this:

‘Hear, O Israel, the Lord our God is the only Lord.

You shall love the Lord your God with all your heart,  
with all your soul, with all your mind,  
and with all your strength.’

And the second is this: ‘Love your neighbour as yourself.’

There is no other commandment greater than these.

On these two commandments hang all the law and the prophets.

**All Amen. Lord, have mercy.**

Christ calls us to share the heavenly banquet of his love with all the saints in earth and heaven. Therefore, knowing our unworthiness and sin, let us confess our sins in penitence and faith, firmly resolved to keep God’s commandments and to live in love and peace with all.

**All** Almighty God, our heavenly Father,  
we have sinned against you  
and against our neighbour  
in thought and word and deed,  
through negligence, through weakness,  
through our own deliberate fault.  
We are truly sorry  
and repent of all our sins.  
For the sake of your Son Jesus Christ,  
who died for us,  
forgive us all that is past  
and grant that we may serve you in newness of life  
to the glory of your name.  
**Amen.**

Almighty God,  
who forgives all who truly repent, have mercy upon you,  
pardon and deliver you from all your sins,  
confirm and strengthen you in all goodness,  
and keep you in life eternal;  
through Jesus Christ our Lord.

**All** Amen.

## **The Gloria**

This Gloria is sung to the tune of 'Cwm Rhondda'. Click [here](#) for the tune.

**All** Glory be to God in Heaven,  
Songs of joy and peace we bring,  
Thankful hearts and voices raising,  
To creation's Lord we sing.  
Lord we thank you, Lord we praise you,  
Glory be to God our King:  
Glory be to God our King.  
  
Lamb of God, who on our shoulders,  
Bore the load of this world's sin;  
Only Son of God the Father,  
You have brought us peace within.  
Lord, have mercy, Christ have mercy,

**Now your glorious reign begin:  
Now your glorious reign begin.**

**You O Son of God are Holy,  
You we praise with one accord.  
None in heav'n or earth is like you,  
Only you are Christ the Lord.  
With the Father and the Spirit,  
Ever worshipped and adored:  
Ever worshipped and adored.**

### **The Collect for John Keble**

Grant, O God,  
that in all time of our testing  
we may know your presence and obey your will,  
that, following the example of your servant John Keble,  
we may accomplish with integrity and courage  
what you give us to do and endure what you give us to bear;  
through Jesus Christ our Lord,  
who lives and reigns with you and the Holy Spirit,  
one God, for ever and ever.

**All Amen.**

### **First reading**

A reading from the first book of Moses called Exodus

Moses was keeping the flock of his father-in-law Jethro, the priest of Midian; he led his flock beyond the wilderness, and came to Horeb, the mountain of God. There the angel of the Lord appeared to him in a flame of fire out of a bush; he looked, and the bush was blazing, yet it was not consumed. Then Moses said, 'I must turn aside and look at this great sight and see why the bush is not burned up.' When the Lord saw that he had turned aside to see, God called to him out of the bush, 'Moses, Moses!' And he said, 'Here I am.' Then he said, 'Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground.' He said further, 'I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob.' And Moses hid his face, for he was afraid to look at God.

[God's voice from the bush spoke to Moses. It said,] 'The cry of the Israelites has now come to me; I have also seen how the Egyptians oppress them. So come, I will send you to Pharaoh to bring my people, the Israelites, out of Egypt.' But Moses

said to God, 'Who am I that I should go to Pharaoh, and bring the Israelites out of Egypt?' He said, 'I will be with you; and this shall be the sign for you that it is I who sent you: when you have brought the people out of Egypt, you shall worship God on this mountain.' *Exodus 3:1-6, 9-12*

This is the Word of the Lord

**All Thanks be to God.**

## Second reading

A reading from the Second Letter of St Paul to the Corinthians

We want you to know, brothers and sisters, about the grace of God that has been granted to the churches of Macedonia; for during a severe ordeal of affliction, their abundant joy and their extreme poverty have overflowed in a wealth of generosity on their part. For, as I can testify, they voluntarily gave according to their means, and even beyond their means, begging us earnestly for the privilege of sharing in this ministry to the saints—and this, not merely as we expected; they gave themselves first to the Lord and, by the will of God, to us, so that we might urge Titus that, as he had already made a beginning, so he should also complete this generous undertaking among you. Now as you excel in everything—in faith, in speech, in knowledge, in utmost eagerness, and in our love for you—so we want you to excel also in this generous undertaking.

I do not say this as a command, but I am testing the genuineness of your love against the earnestness of others. For you know the generous act of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, so that by his poverty you might become rich. And in this matter I am giving my advice: it is appropriate for you who began last year not only to do something but even to desire to do something—now finish doing it, so that your eagerness may be matched by completing it according to your means. For if the eagerness is there, the gift is acceptable according to what one has—not according to what one does not have. I do not mean that there should be relief for others and pressure on you, but it is a question of a fair balance between your present abundance and their need, so that their abundance may be for your need, in order that there may be a fair balance. As it is written,

'The one who had much did not have too much,  
and the one who had little did not have too little.' *2 Corinthians 8:1-15*

This is the Word of the Lord

**All Thanks be to God.**

HYMN 2 [Sun of my soul](#) by John Keble

[\(click on this link to hear the hymn\)](#)

## Gospel reading

Hear the Gospel of our Lord Jesus Christ according to Matthew

**All    Glory to you O Lord.**

Jesus said, 'I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants; yes, Father, for such was your gracious will. All things have been handed over to me by my Father; and no one knows the Son except the Father, and no one knows the Father except the Son and anyone to whom the Son chooses to reveal him.

'Come to me, all you that are weary and are carrying heavy burdens, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and humble in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light.' *Matthew 11:25-17*

This is the Gospel of the Lord

**All    Praise to you O Christ.**

## Sermon

Today's principal readings all discuss the way that spiritual things can become visible. In today's Gospel, starts by Jesus discussing the way God enables revelations about Himself. In the first reading, Moses somehow heard and saw God. The light of the burning bush that Moses saw was the glory of God. This visible glory is the same light that Moses later followed as a pillar of fire across the desert and that Jesus displayed at the Transfiguration. And in the middle reading, St Paul's rather convoluted argument speaks about faith becoming visible through love and action.

The need for this debate is simple enough. God is spirit but we are physical and material. Humans cannot see God directly in consequence of a fundamental mismatch between spirit and matter. God has somehow hot-wired His creation in such a way that we want God yet cannot see Him in a normal, tangible way.

John Keble was a Vicar in a rural parish, a priest, spiritual director, and a celebrated poet ... the list is long. He used all these roles and talents to seek God. He wanted to know God better in order to serve Him better. He seemed ever mindful of a deep inner sinfulness that stopped him seeing God directly. Much of his poetry speaks of that quest. Today's first hymn is one of those poems set to music: the theme comes from the beatitudes in Matthew's Gospel, and says, 'Blessèd are the pure in heart *for they will see God.*'

Keble returned to this theme often. For example, his famous sermon [National apostacy](#) starts from the premise that we don't know God because we—personally and nationally—have turned away from Him. We must therefore repent not just because we've done wrong *but in order to see God*. Only then can we serve Him better.

Keble inspired a great many Anglican Christians to look beyond their day-to-day faith. He asked why they followed Christ and what their faith meant in practice. He sponsored a national discussion. Having asked why the Church of his day was moribund, he sought to find its route from vibrancy in New Testament times through history to his own day and when/where it lost its love of God. That's why the so-called Tractarian movement expended so much energy excavating the facts of Church history.

Keble soon lost interest in these debates and returned to his rural parish near Winchester. There, he increasingly found God spoke to him through nature (hence his famous book of poems, *The Christian Year*). Like the burning bush or Jesus transfigured, nature disclosed to him the glory of God. But the best way to see God, he found, was through acts of goodness, love, self-abandonment and selflessness. He learnt that modelling his life on Jesus helped him to see Jesus in others. Hollywood would call it 'method acting'; Keble called it discipleship.

For Keble, the quest for perfect discipleship became his life-giving goal. He wanted to serve God better to see God more clearly. And he wanted to see God more clearly in order to understand the working of God's world. But above all, he wanted to please God and thereby gain eternal life where his view of God would be unimpeded.

By the end of his life, Keble was widely regarded as a saint, a holy man. So it's no surprise that one of his favourite verses in the Bible was Hebrews 12:14: 'Follow peace with all men, and holiness, without which no man shall see the Lord' (KJV).

## The Creed

Do you believe and trust in God the Father,  
the source of all being and life,  
the one for whom we exist?

**All We believe and trust in him.**

Do you believe and trust in God the Son,  
who took our human nature,  
died for us and rose again?

**All We believe and trust in him.**

Do you believe and trust in God the Holy Spirit,  
who gives life to the people of God  
and makes Christ known in the world?

**All We believe and trust in him.**

This is the faith of the Church.

**All This is our faith.**

**We believe and trust in one God,  
Father, Son and Holy Spirit.**

**Amen.**

### **Prayers of intercession**

Please read and reread these lines by John Keble and pray them.

Blest are the pure in heart,  
for they shall see our God.  
The secret of the Lord is theirs;  
Their soul is Christ's abode.

And help us, this and every day, to live more nearly as we pray.

Once you make up your mind never to stand waiting and hesitating when your conscience tells you what you ought to do, and you have got the key to every blessing that a sinner can reasonably hope for.

Sun of my soul, thou Saviour dear,  
It is not night if thou be near.  
Oh, may no earthborn cloud arise  
To hide thee from thy servant's eyes.

The deeds we do, the words we say,  
Into still air they seem to fleet;  
We count them ever past;  
But they shall last—  
In the dread judgment they  
And we shall meet.

Abide with me from morn to eve,  
For without Thee I cannot live:  
Abide with me when night is nigh.  
For without Thee I dare not die. *John Keble*



Merciful Father,

**All** accept these prayers  
for the sake of your Son,  
our Saviour Jesus Christ.  
**Amen.**

## **The peace**

Unto us a child is born, unto us a son is given, and his name shall be called the Prince of Peace.

The peace of the Lord be always with you,

**All** And also with you.

**HYMN 3** [New every morning is the love](#) (click on this link to hear the hymn)

The liturgy of the Communion Service appears below

## **The Dismissal**

May Christ who makes saints of sinners,  
who has transformed those we remember today,  
raise and strengthen you that you may transform the world;  
and the blessing of God the Almighty:  
Father, Son, and Holy Spirit,  
be with you now and remain with you always.

**All** Amen.

**HYMN 4** [There is a book who runs may read](#) (click on this link to hear the hymn)

Go in peace to love and serve the Lord.

**All** In the name of Christ. Amen.

# The Liturgy of the Sacrament

## Eucharistic Prayer (prayer E)

The Lord be with you

**All and also with you.**

Lift up your hearts.

**All We lift them to the Lord.**

Let us give thanks to the Lord our God.

**All It is right to give thanks and praise.**

It is indeed right, our duty and our joy,  
always and everywhere to give you thanks,  
holy Father, almighty and eternal God, through Jesus Christ our Lord.  
And now we give thanks, most gracious God,  
surrounded by a great cloud of witnesses  
and glorified in the assembly of your saints.  
The glorious company of apostles praise you.  
The noble fellowship of prophets praise you.  
The white-robed army of martyrs praise you.  
We, your holy Church, acclaim you.  
In communion with angels and archangels,  
and with all who served you on earth and worship you now in heaven,  
we raise our voice to proclaim your glory,  
for ever praising you and saying:

**All Holy, holy, holy Lord,  
God of power and might,  
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.**

We praise and bless you, loving Father,  
through Jesus Christ, our Lord;  
and as we obey his command,  
send your Holy Spirit,  
that broken bread and wine outpoured  
may be for us the body and blood of your dear Son.

On the night before he died he had supper with his friends  
and, taking bread, he praised you.

He broke the bread, gave it to them and said:

Take, eat; this is my body which is given for you;  
do this in remembrance of me.

When supper was ended he took the cup of wine.

Again he praised you, gave it to them and said:

Drink this, all of you;  
this is my blood of the new covenant,  
which is shed for you and for many for the forgiveness of sins.  
Do this, as often as you drink it, in remembrance of me.

So, Father, we remember all that Jesus did,  
in him we plead with confidence his sacrifice made once for all upon the cross.

Bringing before you the bread of life and cup of salvation,  
we proclaim his death and resurrection  
until he comes in glory.

Great is the mystery of faith:

**All Christ has died.**  
**Christ is risen.**  
**Christ will come again.**

Lord of all life,  
help us to work together for that day  
when your kingdom comes  
and justice and mercy will be seen in all the earth.

Look with favour on your people,  
gather us in your loving arms  
and bring us with John Keble and all the saints  
to feast at your table in heaven.

Through Christ, and with Christ, and in Christ,  
in the unity of the Holy Spirit,  
all honour and glory are yours, O loving Father,  
for ever and ever.

**All Amen.**

## The Lord's Prayer

As our Saviour taught us, so we pray

**All Our Father in heaven,  
hallowed be your name,  
your kingdom come,  
your will be done,  
on earth as in heaven.  
Give us today our daily bread.  
Forgive us our sins  
as we forgive those who sin against us.  
Lead us not into temptation  
but deliver us from evil.  
  
For the kingdom, the power,  
and the glory are yours  
now and for ever. Amen.**

## Breaking of the Bread

We break this bread to share in the body of Christ.

**All Though we are many, we are one body,  
because we all share in one bread.**

**All Lamb of God,  
you take away the sin of the world,  
have mercy on us.**

**Lamb of God,  
you take away the sin of the world,  
have mercy on us.**

**Lamb of God,  
you take away the sin of the world,  
grant us peace.**

Draw near with faith.

Receive the body of our Lord Jesus Christ  
which he gave for you,  
and his blood which he shed for you.

Eat and drink in remembrance that he died for you,  
and feed on him in your hearts  
by faith with thanksgiving.

**All** We do not presume  
to come to this your table, merciful Lord,  
trusting in our own righteousness,  
but in your manifold and great mercies.  
We are not worthy  
so much as to gather up the crumbs under your table.  
But you are the same Lord  
whose nature is always to have mercy.  
Grant us therefore, gracious Lord,  
so to eat the flesh of your dear Son Jesus Christ  
and to drink his blood,  
that our sinful bodies may be made clean by his body  
and our souls washed through his most precious blood,  
and that we may evermore dwell in him,  
and he in us.  
**Amen.**

Communion is distributed.

### **Prayer after Communion**

Almighty God,  
who on the day of Pentecost  
sent your Holy Spirit to the apostles  
with the wind from heaven and in tongues of flame,  
filling them with joy and boldness to preach the gospel:  
by the power of the same Spirit  
strengthen us to witness to your truth  
and to draw everyone to the fire of your love;  
through Jesus Christ our Lord.

**All** Amen

**All** Almighty God,  
we thank you for feeding us  
with the body and blood of your Son Jesus Christ.  
Through him we offer you our souls and bodies  
to be a living sacrifice.  
Send us out in the power of your Spirit  
to live and work

**to your praise and glory.  
Amen.**