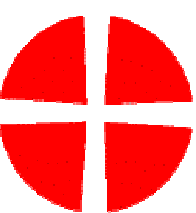


St Mark's and Putnoe Heights
Church Partnership
Lent Course 2004

Great Hymn Writers
John Keble 1792 – 1866
Pastor, Priest and Poet

15 March 2004

Sam Cappleman



A brief history of the English Hymn



1500's

Events Reformation starts 1517



Hymn Writers *'The whole booke of Psalmes, collected into Englysh metre'*
Starnhold & Hopkins et al (1562)

Focus Scripture, predominantly the Psalms



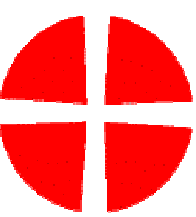
Example Ps 100, early versions of verses from All people that on earth do dwell

Metre

86.86 (Common Metre CM) e.g. Hark the glad sound the saviour comes

66.86 (Short Metre, SM) e.g. Blest are the pure in heart...

88.88 (Long Metre, LM) e.g. Ps 100, All people that on earth do dwell



A brief history of the English Hymn



Early 1600's

Events

Reformation and non conformism developing
Metaphysical poets, e.g. George Herbert, John Donne, John Milton



Hymn
Writers

'Hymnes and Songs of the Church'
George Withers (1623)

'The Temple', etc George Herbert
'Holy Sonnets', etc John Donne

Focus



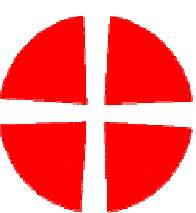
Scripture, predominantly the Psalms, but now expanded to other lyrical parts of the Bible (OT). Ex 15, Deut 32, Jg 5, SoS

The the inner self, the heart
The relationship between self (soul) and God
Election, calling, justification, sanctification, adoption, glorification

Example

The Lord of Heaven confess...

Teach me my God and King,...



A brief history of the English Hymn



Later 1600's

Events

English Civil War (Established Church loyal to the Crown)
Reformation still not complete



Hymn
Writers

'...*The Hours of Prayer*'
John Cosin (1627)

Others include, Crossman,
Mason, Ken, Rous, Keech...

Focus



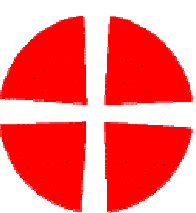
Anglican Monastic tradition,
hymns for different
times/services of the day
Private devotions, 'Calendar
of Saints days'

Glory of God
Majesty of God
Prayer

Example

Translation of *Veni Creator*

Awake my soul and with the sun



A brief history of the English Hymn



1700's

Events

Congregationalists and dissenters begin to use hymns in worship



Hymn

JS Bach's Choral works, *Mass in B minor*, *St Mathew Passion*
'*Hymns and Spiritual Songs*'

Bach's works for the church year

Writers

Isaac Watts

Focus

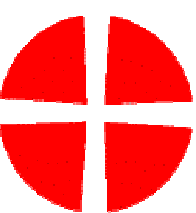


Philosophical ideas of the time, creation, suffering, grace
Psalmist experiences translated into NT belief, e.g. Jehovah reigns -> The Lord reigns

The life of Christ and His death
Everyone is a mystic
'An evangelical spin on the Hebrew sense'
Praise and Adoration

Example

When I survey the wondrous cross



A brief history of the English Hymn



1700's

Events

The Wesley's and Methodism, beginnings of evangelicalism
Growing belief my many that society was morally corrupt



Hymn
Writers

*'A collection of Hymns and
Psalms'*

Charles Wesley

John Wesley 1737

Focus



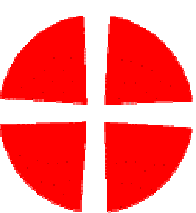
Individual religious experience
and personal piety
Broad variety of inputs,
including BCP

Broad variety of Christian moods,
life reflected as he saw it, the
social and political problems of the
time
Grace and personal salvation
Praise

Example

Translations of many German
hymns, e.g. Herrnhut *Gesang-
Buch*

And can it be that I should gain



A brief history of the English Hymn



Later 1700's

Events

Dissenting tradition and evolution of women hymn writers
Industrial revolution: rural/agricultural life -> urban/industrial life



Hymn
Writers

'Olney Hymns'
John Newton

Anne Steel *'Theodosia'*,
Augustus Toplady, Frances
Havergal, Cecil Frances
Alexander
The life of Christ and His death
Everyone is a mystic
*'An evangelical spin on the
Hebrew sense'*

Focus

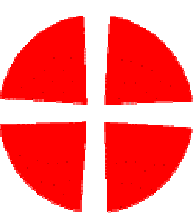


Sermon as a means of grace
Contrast between human and
divine
Addressing God in hymns
Praise to God

Example

Amazing Grace

Take my life and let it be
All things bright and beautiful



A brief history of the English Hymn



1800's

Events

Darwin's 'The Origin of Species', 1859, Hymns Ancient & Modern, 1861
Romantic period, Coleridge, Milton, the Oxford Movement



Hymn
Writers

Reginald Heber
Henry Milman

John Keble, John Newman
Dwight Moody, Faber, Caswell

Focus

Prayer, the life of Christ
Communion of Saints
Dignity in hymns

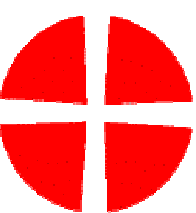


Inspired praise to God
Inner life and the working of the
Holy Spirit & Majesty of God
Prayer
Importance of tune to 'carry' hymn

Example

Holy, holy, holy, Lord God
Almighty

Praise to the holiest in the height



A brief history of the English Hymn



1900's

Events



WW1, WWII, beginning of mass and consumer everything; later, explosion of communication & information technologies, moon landings

Hymn Writers

Fred Pratt Green

American & Afro American songs
Sydney Carter, Tim Dudley-Smith
Graham Kendrick, Clive Simmonds

Focus



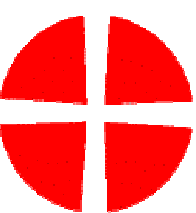
The church as a base for operations in the world as well as an ark of safety for the faithful

Spiritual warfare, gospel hymns
Revivalism
Mission and evangelism
Victorious Christian living
Unity

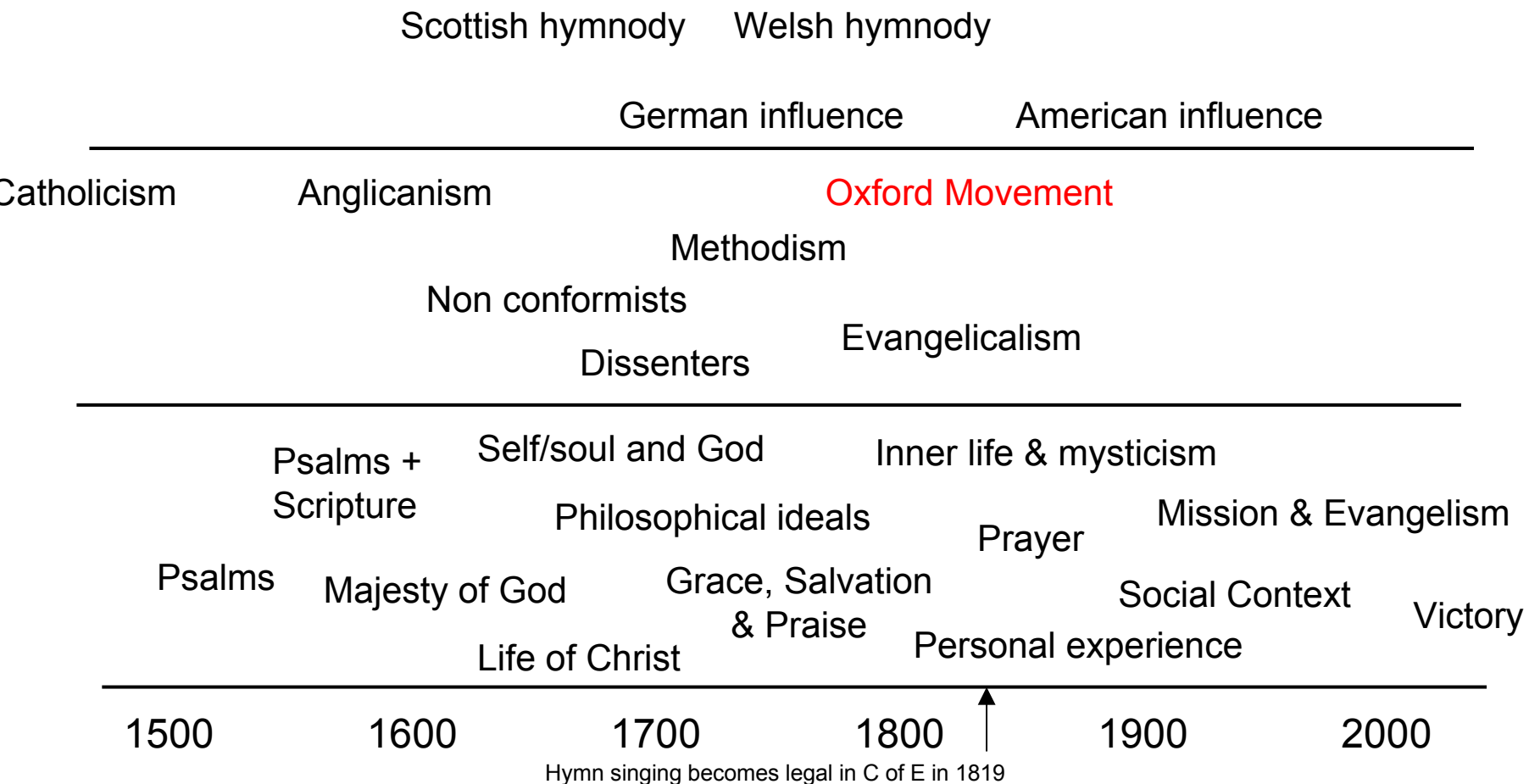
Example

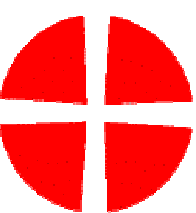
God is here! As we His people
Meet to offer praise and prayer

Lord of the dance
Tell out my soul



A brief history of the English Hymn





John Keble and the Oxford Movement



The Oxford Movement - Background

Repeal of Test and Corporation Act (1828) - Non Anglicans had power

· Before that Anglican's only to sit and vote in parliament

Emancipation of Roman Catholics (1829) – Catholics had power

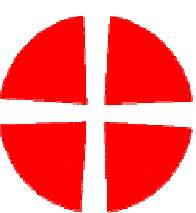
· Before that Catholics could not hold office

Reform Act (1832) – House of Commons had power

· Before that greater influence exerted by the Crown, the Lords (and therefore the Church)

**Non-Anglicans now had some legislative control over the Church of England
'no longer the lay synod of the Church'**

Churches needed in industrial towns, but difficult to fund. Needed forum for debate regarding reform. This was often channelled through the (Anglican) University of Oxford, but with the admission of Dissenters the Anglican identity would be 'destroyed' and it became increasingly difficult for the Anglican voice to be heard. This was brought to a head when the government proposed to suppress and amalgamate some bishoprics in (mainly Catholic!) Ireland. The 'Anglican' fears had been realised.



John Keble and the Oxford Movement

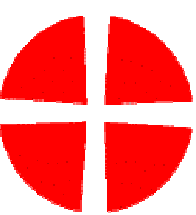


The Oxford Movement Established

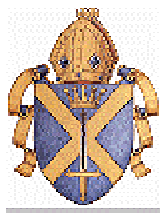
On 14 July 1833, John Keble preached the Assize Sermon at Oxford. (This sermon marked the opening of a term of the civil and criminal courts, and was officially addressed to the judges and officers of the court, exhorting them to deal justly.)

In 1833 his sermon was called "National Apostasy," and denounced the Nation for turning away from God, and for regarding the Church as a mere institution of society, rather than as the prophetic voice of God, commissioned by Him to warn and instruct the people.

The sermon rocked the nation, and can be considered to be the beginning of the religious revival known as the Oxford Movement or Tractarian Movement



John Keble and the Oxford Movement



The Oxford Movement – What did it Stand For?

Reacted against the growing liberal and broad church tendency

- Wanted a purer form of church worship
- Wanted to demonstrate that the church was not subject to political manipulation
- Concerned about and fought against the disestablishment of the Church

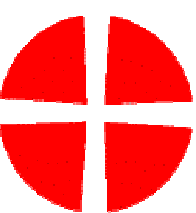
Had a sacramental attitude towards nature and the world (and the word of God)

- Doctrine of Incarnation and the Doctrine of Divine indwelling
- Restored religious communities, pilgrimages and retreats

Believed that only the best was good enough for God

- Hence attention to detail of church furnishings & reverence in liturgy and worship
- Stress the importance of church, ministry, sacraments and apostolic Christianity

Key figures were **John Keble**, Reginald Heber, John Henry Newman, Hurrell Froude, Robert Willberforce, and Edward Pusey



John Keble and the Oxford Movement



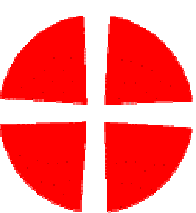
The Oxford Movement – what it did for Hymns...

Drew hymnody away from Evangelicalism into a more central Christian experience

Made it popular and respectable

Its writings influenced many hymn writers who were to follow





John Keble and the Oxford Movement



Who was John Keble (1792 – 1866)?

1792 Born at Fairford in Gloucestershire, the son of a Parish Priest

1806 Age of 14 went to Corpus Christi College, Oxford

1811 Fellow of Oriel College at age 19

1816 Ordained Priest at age 24

1823 Went back to Gloucestershire to look after Father

1825 Curate at Hursley (near Winchester)

1827 Went back to Gloucestershire to look after Father again until 1834

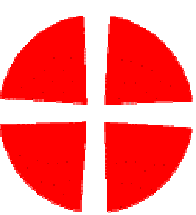
1831 Professor of Poetry at Oxford

1835 Married Charlotte Cornish

1836 Priest at Hursley

1866 Died at Hursley

A leading academic thinker of his time and a holy pastor to his people
Keble College Oxford named in his honour 3 years after his death



John Keble and the Oxford Movement

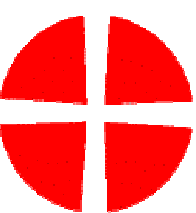


John Keble – What did he Believe?

Believed there are a natural kinship between poetry and theology which ‘worked together for good’. Had a high and sacramental view of the nature of poetry. This was reflected in his work and hymnody, especially *‘The Christian Year’*

Saw the Church of England, and the *Book of Common Prayer* as having ‘to fight against a sickness in society and in thought’. Wanted his poems to ‘exhibit the soothing tendency of the Prayer Book’ and be a calm and quiet voice at ‘the sick bed of nineteenth century religion’

Wanted to keep Anglo-Catholicism alive within the Church of England
Vigorous opponent of liberal and reforming tendencies
Wanted to restore the lost high church ideals of the 17th century



John Keble and the Oxford Movement



John Keble – What did he Believe?

Sought after truth and holiness. Faith was a response of the being, a response of the heart, not just a response of the intellect, the brain.

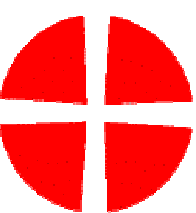
Two worlds are ours: tis only sin
Forbids us to decay
The mystic heaven and earth within
Plain as the sea and sky

Links to the Romantic poets of the time AND the tradition of classical Anglicanism
Dualistic approach

The Christian Year

The way of holiness, enabled by the grace of God, was especially shown in the sacraments, the way by which God made Himself known to each individual.

Sanctification, being set apart by God, was central in this Eucharistic theology



John Keble and the Oxford Movement



John Keble – The Christian Year

Thoughts in Verse For The Sundays and Holy Days Throughout the Year
Published 1827 – over 100,000 copies sold within the next 25 years
Day by day, week by week, year by year, each day special and sacred

Led to a increased appreciation of symbolism and imagery and the Prayer Book patterns of ‘festivals and fasts’

Built on the theme text of the day and drew out the symbolism and scripture in the natural order of life

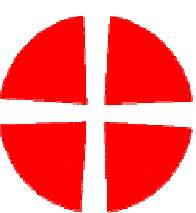
In quietness and confidence shall be your strength.

Isaiah 30 v 15

Also...

Nine ‘Tracts for our Times’ (1833 – 1841)

Edited Richard Hooker’s works (1836) and translated Irenaeus of Lyons



John Keble and the Oxford Movement



John Keble – His Hymns

Blessed are the pure in heart

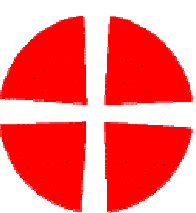
Blessed are the pure in heart
For they shall see our God
The secret of the Lord is theirs
Their soul is Christ's abode

The doctrine of the Reserve
Respect and reverence for
the majesty and holiness of God
To be spoken of quietly, not
'blazed abroad'

New Every Morning is the Love

New mercies each returning day
Hover around us while we pray
New perils past, new sins forgiven
New thoughts of God, new hopes
of heaven

The pattern of Christian life
The day is for forgiveness,
thanksgiving and prayer.
Thoughts of God and hopes of
heaven



John Keble and the Oxford Movement



John Keble His Poetry

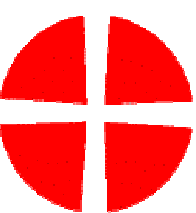
From Septuagesima Sunday

There is a book, who runs may read,
Which heavenly truth imparts,
And all the lore its scholars need,
Pure eyes and Christian hearts.

The moon above, the Church below
A wondrous race they run
But all their radiance, all their glow
Each borrows of its Sun

The Christian Year

The works of God and the word of God both show God, but only to those who are looking, often with the BCP and bible in hand. These are 'the pure in heart'. This is linked to the way of God in the perfection of Anglican time. The church then becomes central to the Christian life. (and the Eucharist becomes central to the Church)



John Keble and the Oxford Movement



John Keble His Poetry

Tuesday in Easter Week – The Snowdrop

Is there a heart, that loves the spring,
Their witness can refuse?
Yet mortals doubt, when angels bring
From Heaven their Easter news:

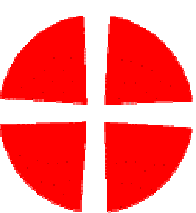
The hours, days, months and seasons are all sacred time.
Nature is Christian and the seasons are Anglican

When holy maids and matrons speak
Of Christ's forsaken bed,
And voices, that forbid to seek
The living mid the dead,

We are all part of the great
Communion of the saints
We have a Christ who creates
new life

Revive our dying fires, to burn
High as her anthems soar,
And of our scholars let us learn
Our own forgotten lore.

As Christians, whether academics,
theologians, mystics or just everyday
people, we should not forget the rich
heritage we have in word and tradition



John Keble and the Oxford Movement



John Keble – His Hymns

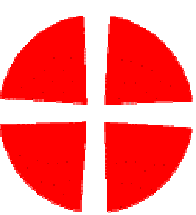
New Every Morning – our relationship with God

New every morning is the love
Our wakening and uprising prove;
Through sleep and darkness safely brought
Restored to life, and power and thought

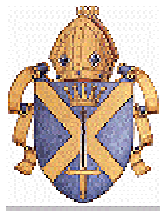
Each day is a gift from
God, sacred and
special.
We are restored to life
from our death through
Christ

The trivial round the common task
Will furnish all ought to ask:
Room to deny ourselves, a road
To bring us daily nearer God

And He is with us, in all
we do throughout the day,
every day.
Our task is to walk the
road that will bring us
closer to God.



John Keble and the Oxford Movement



John Keble – A Closing Prayer

From Evening Hymn – our security in God

Abide with me from morn till eve,
For without thee I cannot live:
Abide with me when night is nigh,
For without thee I dare not die...

Come near and bless us when we wake,
Ere through the world our way we take;
Till in the ocean of thy love
We loose ourselves in heaven above.

Luke 24 v 29