

The Rev. Matthew Potts:

Good morning.

Congregation:

Good morning.

The Rev. Matthew Potts:

Welcome to the Appleton Chapel in our Memorial Church for this daily service of Morning Prayers. I invite you, please, to rise, and join in saying our responsorial psalm, which is number 85 in your Black Psalter. "You have been gracious to your land, O God, you have restored the good fortune of Jacob."

Congregation:

"You have forgiven the iniquity of your people and blotted out all their sins."

The Rev. Matthew Potts:

"I will listen to what you are saying, for you are speaking peace to your faithful people and to those who turn their hearts to you."

Congregation:

"Truly, your salvation is very near to those who fear you, that your glory may dwell in our land."

The Rev. Matthew Potts:

"Mercy and truth have met together; righteousness and peace have kissed each other."

Congregation:

"Truth shall spring up from the earth, and righteousness shall look down from heaven."

The Rev. Matthew Potts:

"You, O God, will indeed grant prosperity, and our land will yield its increase."

Congregation:

"Righteousness shall go before you, and peace shall be a pathway for your feet."

MUSIC:

I saw a stranger yestreen.

I put food in the eating place.

Drink in the drinking place.

Music in the listening place.

And in the sacred name of the Triune.

He blessed myself, He blessed my house.

He blessed my cattle and my dear ones.

And the lark said in her song.

Often, often, often goes Love in the stranger's guise.

Often, often, often goes Love, goes Love, goes Love.

In the stranger's guise.

The Rev. Matthew Potts:

This is a reading from the 18th chapter of the Gospel of Matthew, beginning at the 12th verse. Jesus said, "What do you think? If a shepherd has 100 sheep, and one of them has gone astray, does he not leave the 99 on the mountains and go in search of the one that went astray? And if he finds it, truly I tell you, he rejoices over it more than over the 99 that never went astray. So is it not the will of your Father in heaven... So it is not the will of your Father in heaven that one of these little ones should be lost." Here ends the lesson.

Today in the Episcopal Church calendar of saints, it is the Feast of Edward Bouverie Pusey. A person who's... My ministry is called the Pusey Minister, I'm not named after him, it's somebody else, the former president of the university, Nathan Pusey, is who I'm named after, but I like Edward Pusey, and so I'm grateful to speak about him today. He was a 19th-century churchman, professor at Oxford, who is an important figure in the Oxford Movement, which I'll say more about.

He was born in 1800, his father was the younger heir of a viscount, I think that's how that's pronounced, and his mother was daughter of an earl and widow of a baronet, so he came from the nobility. He went to Eton and Christ Church College at Oxford. He graduated from Oxford in 1822, was made a fellow at Oriel College, along with two other people, John Henry Newman and John Keble. In his mid-twenties, he went to Göttingen in Germany, and was ordained, in 1828, a priest. When he was ordained, he was appointed Regius Professor of Hebrew at Oxford, made canon of Christ Church Cathedral, and remained there for the rest of his life.

These two other folks, John Henry Newman and John Keble, were writing tracts at the time, small pamphlets aimed to rejuvenate and reinvigorate the church. And to do so through turning to some practices that were common in the early church, like frequent celebration of communion and exhorting the contemporary church to follow that example. It was also, and this is less paid attention to, it also spoke to a more robust social ethics; focused on service to the poor, and to those who were economically oppressed. Pusey was persuaded by many of these tracts, and became close to Newman and Keble.

And when John Henry Newman, as we Anglicans say, when he crossed the Tiber, when he left the Church of England for the Church of Rome, and because Keble was a country parson by that time, Pusey became de facto leader of what was then known as the Tractarian or the Oxford Movement. In fact, the movement became known as the Puseyites, and those Puseyites really did create a global revolution in Christianity. It's not an understatement to say that they regenerated not only the English church, but also Christianity broadly. In the 20th century, there was a big thing called the Liturgical Movement, when most Christian denominations re-evaluated their relationship to ancient traditions. And this was directly rooted to the writings and the work of the Oxford Movement, with reforms across Christian denominations, as I said, including influencing the Second Vatican Council.

Pusey himself wasn't a fiery or charismatic orator. His contributions were mostly those of a meticulous, and careful, and incredibly productive scholar. He established and edited, quite significantly, a series of volumes called the Library of the Fathers, which were translations in English of the major Christian thinkers of the first few centuries of Christianity, a set of volumes that reaches, I think, almost 50 books. Pusey also didn't shy away from controversy. Early in his career as a professor, he made a robust argument for the real presence of Jesus at the Eucharist, at a time when this was not common or

accepted in the Church of England, and he was barred from preaching for two years. For much of his career, he was suspected and accused by many people in his church. After a long career at Oxford, he weakened with age. By the early 1880s, he was very frail, and he died in 1882. Was buried at Christ Church Cathedral, where he had been canon for 54 years.

I spoke about how he didn't shy from controversy, and how he spent much of his career supported by close friends like Newman and Keble, but also accused and suspected by the church at large. And I think that's why the sheep parable, the 99 sheep parable, is the one we're given this morning. It's a classic parable, a comforting parable. Comforting, that is, provided you are the one sheep who happens to be wandering. Let's be honest, that's not where we find most of ourselves most of the time. Most of the time, I speak for myself, most of the time, I am huddled with the herd, hoping not to be put out on my own. And if that is where we are, this parable is perhaps less of a comfort and more of a warning. When you're one of the 99, you may have the herd around you, but it also turns out you might have been left behind by the shepherd.

Especially when we remember how the Puseyites anticipated the Social Gospel movement of the late 19th century; when we remember how the church renewal it demanded was not just about liturgical reform, but also about social reform; how the movement was about ministries to the poor; how they thought about themselves as a theological response to the Industrial Revolution, and the suffering of laborers and working people in that revolution; when we remember that most of the priests of this movement did not remain at Oxford, like Pusey, but instead left the universities to minister among poor communities and working class communities throughout the British Isles; when we remember those things, we approach the full force and meaning, not just of Pusey's movement, but also of this parable. I invite you, please, to rise for the prayers. The Lord be with you.

Congregation:

And also with you.

The Rev. Matthew Potts:

Let us pray. 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, Edward Bouverie Pusey, we may, with integrity and courage, accomplish 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. Amen.

Congregation:

Amen.

The Rev. Matthew Potts:

And now we pray the words Jesus taught us, saying, "Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever, amen."

Congregation:

"Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses, as we forgive those who

trespass against us. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever, amen."

The Rev. Matthew Potts:

Please join in our concluding hymn, number 24, Praise to the Holiest in the Heights.

MUSIC:

Praise to the holiest in the height.

And in the depth be praise.

In all His words most wonderful.

Most sure in all His ways.

O loving wisdom of our God!

When all was sin and shame.

A second Adam to the fight.

And to the rescue came.

O wisest love! That flesh and blood.

Which did in Adam fail.

Should strive afresh against the foe.

Should strive and should prevail.

And that a highest gift from grace.

Should flesh and blood refine.

God's presence and His very self.

And essence all-divine.

Praise to the holiest in the height.

And in the depth be praise.

In all His words most wonderful.

Most sure in all His ways.

The Rev. Matthew Potts:

Please remember, if you have time, to join us downstairs in the undercroft for MemCafe for the conclusion of the service. And now, may the grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all this day and always. Amen.

Congregation:

Amen.

The Rev. Matthew Potts:

Let us bless the Lord.

Congregation:

This transcript was exported on Sep 18, 2024 - view latest version [here](#).

Thanks be to God.