THE DOCTRINE OF THE REAL PRESENCE AS SET FORTH IN THE WORKS OF DIVINES AND OTHERS IN THE ENGLISH CHURCH SINCE THE REFORMATION; PART II

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The Doctrine of the Real Presence as Set Forth in the Works of Divines and Others in the English Church Since the Reformation; Part II by E. B. Pusey

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E. B. PUSEY

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OF

DIVINES AND OTHERS

IN

THE ENGLISH CHURCH

SINCE

THE REFORMATION.

"The Bread and the Body of Christ; the Wine and His Blood, cannot severally be separated from one another, nor if separated can they be understood."
SARAVIA.—*Treatise of the Holy Eucharist*, p. 25.

Part II.

OXFORD AND LONDON:
JOHN HENRY & JAMES PARKER, 377, STRAND.
1855.

LONDON:
G. J. PALMER, SAVOY STREET, STRAND.

CONTENTS.

ADVERTISEMENT TO PART II.

In the Advertisement to the former part of this work, the Editor expressed a hope that he should be able, "in a Second Part, to make it more perfect." This expectation he was not allowed to realise. Two days after its publication the Rev. William Wright, L.L.D., died suddenly; and the completion of the Catena, which he had commenced, devolved upon the present Editor. His task has been to secure uniformity in both parts of the work; and to see through the press those materials, some of which the zeal, ability, and research of Dr. Wright had already collected—materials which will be regarded by many as memorials of a friend whom they esteemed,—a scholar whom they admired,—and a theologian whom they trusted.

With regard to the "Extracts from the works of some of the leading Protestant writers," the present Editor has not been anxious to fulfil the promises made in the Advertisement to Part I., under the conviction that such testimony, however valuable in

itself, is collateral rather than direct. He has added quotations from the Confession of Augsburg, and the apology for it, as evidences of the dogmatic teaching of the Lutheran communities on the subject; and also a Lecture by Professor Thiersch (for the translation of which he is indebted to a friend), which may suffice as an illustration of the arguments with which they support their doctrine. The reader may consult further selections from Lutheran writers in the Appendix A. to Saravia on the Holy Eucharist (London, 1855); and taken with this Catena they help to show that the Reformation, however it rejected the speculations of the Schoolmen, did not designedly, or necessarily weaken the belief of a Real Objective Presence of Christ's Body in the Holy Eucharist, wrought by the operation of the Holy Ghost in the act of Consecration, and equally independent of the intention of the priest, or the faith of the recipient.

Westminster, 1855.

EXTRACTS

FROM

THE WRITINGS OF DIVINES AND OTHERS

OF THE

ENGLISH CHURCH,

SINCE

THE PERIOD OF THE REFORMATION,

WHO

HAVE DENIED BOTH THE PHYSICAL AND THE MERELY FIGURATIVE, AND HELD THE REAL AND ESSENTIAL PRESENCE OF THE BODY AND BLOOD OF CHRIST IN THE HOLY EUCHARIST.

PART II.

ÆLFRIC'S SAXON HOMILY.

[Ælfric, or Alfric, an Englishman, made Abbot of Malmesbury by King Edgar, and afterwards (about 969) Abbot of St. Albans; Archbishop of Canterbury from 995 to 1002. "In Grammatical and Theological learning he was," says Cave, "far in advance of the age in which he lived, and in such repute with the people that his discourses were ordered to be read in Church."]

[THE Anglo-Saxon Paschal Homily of Elfric was several times printed and published by John Daye, in Aldersgate Street, in the reign of Queen Elizabeth,