

**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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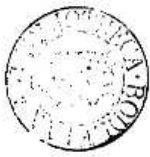


*Dr. Pusey*

THE DOCTRINE  
OF  
THE REAL PRESENCE  
AS  
SET FORTH IN THE WORKS  
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."  
SABATIA.—*Treatise of the Holy Eucharist*, p. 25.

Part II.



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

*110. c. 34<sup>x</sup>*

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

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1. The first part of the document discusses the importance of maintaining accurate records of all transactions and activities. It emphasizes that this is essential for ensuring transparency and accountability in the organization's operations.

2. The second part outlines the various methods and tools used to collect and analyze data. This includes the use of surveys, interviews, and focus groups to gather qualitative information, as well as the application of statistical software for quantitative analysis.

3. The third part describes the process of identifying and measuring key performance indicators (KPIs). It highlights the need to select metrics that are relevant to the organization's strategic goals and to establish a clear baseline for comparison.

4. The fourth part details the implementation of a data management system. This involves setting up a secure database to store all collected data and ensuring that access is restricted to authorized personnel only.

5. The fifth part discusses the importance of regular reporting and communication of findings. It stresses that management should be kept informed of progress and any emerging trends or issues in a timely manner.

6. The sixth part addresses the challenges of data collection and analysis, such as incomplete data, bias, and the need for skilled personnel. It offers practical solutions to these challenges, such as using multiple data sources and providing training for staff.

7. The seventh part concludes by summarizing the key points and reiterating the commitment to continuous improvement and data-driven decision-making. It encourages all employees to contribute to the success of the organization by providing accurate and timely information.



## ADVERTISEMENT TO PART II.

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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.

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PART II.

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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 Ælfric was several times printed and published by John Daye, in Aldersgate Street, in the reign of Queen Elizabeth,