

**THE REAL PRESENCE: THE
SERMONS, PREACHED IN THE
CATHEDRAL CHURCH OF S.
ANDREW, WELLS, ON SUNDAY,
AUGUST 7 AND NOVEMBER 6, 1853**

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The Real Presence: The Sermons, Preached in the Cathedral Church of S. Andrew, Wells, on Sunday, August 7 and November 6, 1853 by George Anthony Denison

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GEORGE ANTHONY DENISON

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SERMONS, PREACHED IN THE
CATHEDRAL CHURCH OF S.
ANDREW, WELLS, ON SUNDAY,
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No. I.

THE REAL PRESENCE.

A SERMON

Preached in the Cathedral Church of S. Andrew,

WELLS,

ON SUNDAY, AUGUST 7, 1853.



BY

GEORGE ANTHONY DENISON, M.A.,

ARCHDEACON OF TAUNTON.

WITH A PREFACE

EXPLAINING THE CIRCUMSTANCES UNDER WHICH THE SERMON
HAS BEEN PREACHED AND PUBLISHED,

AND

APPENDIX.

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TO
THE CLERGY

OF
THE ARCHDEACONRY OF TAUNTON

This Sermon

IS RESPECTFULLY INSCRIBED

BY
THEIR FAITHFUL FRIEND AND BROTHER,
GEORGE ANTHONY DENISON.

P R E F A C E.

I HAVE been charged publicly by Bishop Spencer with maintaining Doctrine which "is not the Doctrine of the Church of England;"* and with having imposed upon candidates for the office of Priest the acceptance of that Doctrine.

I propose to prove, in this and some succeeding Sermons, that the Doctrine, thus publicly impugned by Bishop Spencer, is the Doctrine of the Church of England.

Such proof will either be satisfactory to Bishop Spencer, or it will not.

If it shall be satisfactory; in that case I trust that Bishop Spencer will withdraw the charge in the same public manner in which he has made it.

If it shall not be satisfactory; in that case, having regard to the grievous scandal and reproach to the Church at large, which is caused by leaving the

* See published Correspondence, Letter L.

truth and value of a public charge of this nature—a charge made, under circumstances of peculiar gravity, by a Bishop of the Church against a Priest of the Church—undetermined by FITTING AND COMPETENT AUTHORITY—and further, RESERVING TO MYSELF THE FULL RIGHT OF APPEAL,—I call upon Bishop Spencer to lay the charge he has publicly made against me before the Bishops of the Church of England, in Sacred Synod assembled, and to request the Synod to pronounce sentence thereupon.

The statement of Doctrine, a portion of which Bishop Spencer has impugned as being “not the Doctrine of the Church of England,” is identical in substance, and nearly in words, with a statement of THE DOCTRINE OF THE SACRAMENTS published by me in 1851.

I subjoin the statements in parallel columns :—

PAMPHLET. 1851.

Pp. 15, 16, 17.

“I understand THE DOCTRINE OF THE SACRAMENTS to be this :—

“I. That man is ‘made a member of CHRIST, the child of GOD, and an inheritor of the kingdom of heaven,’ in and by holy Baptism.

“II. That man, ‘made a member of CHRIST, the child of GOD, and an inheritor of the kingdom of heaven,’ in and by holy Baptism, is re-

CORRESPONDENCE. 1858.

Letter E. p. 20.

“I hold the doctrine of the ‘Real Presence,’ as declared and taught by the Church of England, to be this :—1st. *Negatively*, that there *is not* a corporal presence of the Body and Blood of CHRIST in the Sacramental Bread and Wine : That the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored.

“2ndly. *Affirmatively*, that

1851.

newed from time to time, in and by Holy Communion.

"III. That 'a death unto sin, and a new birth unto righteousness,' is GIVEN to every adult, and every infant, in and by the outward visible sign or form in Baptism, 'water, in the name of the FATHER, and of the SON, and of the HOLY GHOST.'

"IV. That the GIFT may be RECEIVED, in the case of adults, worthily or unworthily, but that it is always RECEIVED.

"V. That the Body and Blood of CHRIST are GIVEN to every one who RECEIVES the Sacramental Bread and Wine.

"VI. That the GIFT may be RECEIVED worthily or unworthily, but that it is always RECEIVED.

"I say THE DOCTRINE OF THE SACRAMENTS, because that doctrine is *one*. It is not uncommon, in the vagueness of our theology, to hear it spoken or treated of as two-fold, and even separable. But surely what is true of holy Baptism, and what is true of holy Communion, are but parts of the same doctrine. Man born into the world a member of the old Creation, is born again a member of the new Creation—'born of water and of the

1853.

there is a Real Presence of the Body and Blood of CHRIST in the Sacramental Bread and Wine, in a manner which, as Holy Scripture has not explained, the Church has not defined. That the Body and Blood of CHRIST, being really present in the Sacramental Bread and Wine, are *given* in and by the outward sign to *all*, and are *received* by all.

"That whether the Body and Blood of CHRIST be *given* and *received* 'unto life,' or 'unto death,' *this* depends upon the state of heart and mind of the receiver:—in other words, that the Body and Blood of CHRIST are present to *all objectively*,—*subjectively*, that they are present to the *faithful only*."