

**DEVOTIONS FOR HOLY  
COMMUNION COMPILED  
FROM VARIOUS SOURCES**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649561698

Devotions for Holy Communion Compiled from Various Sources by Edward Bouverie Pusey & George Edward Jelf

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Cover @ 2017

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**EDWARD BOUVERIE PUSEY & GEORGE EDWARD JELF**

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COMMUNION COMPILED  
FROM VARIOUS SOURCES**



DEVOTIONS  
FOR  
**Holy Communion**

COMPILED FROM  
VARIOUS SOURCES,

WITH AN INTRODUCTION GATHERED FROM THE WRITINGS OF  
*THE REV. EDWARD BOUVERIE PUSEY, D.D.*,  
LATE CANON OF CHRIST CHURCH, AND REGIUS PROFESSOR  
OF HEBREW:

AND A PREFACE BY  
THE REV. GEORGE EDWARD JELF, M.A.,  
CANON OF ROCHESTER.



And He was known of them in Breaking of Bread.



LONDON:  
WALTER SMITH (LATE MOZLEY),  
34 KING ST., COVENT GARDEN.

1883.

138. i. 770.

LONDON:  
K. CLAY, SONS, AND TAYLOR,  
BREAD STREET HILL.



TO

*My Father,*

THE REVEREND EDWARD BOUVERIE PUSEY, D.D.

(REMOVED FOR A WHILE FROM EARTHLY SIGHT),

I DEDICATE THIS BOOK

WITH A

DAUGHTER'S DEEPEST AFFECTION AND TRUEST GRATITUDE

FOR THE

TEACHING AND GUIDANCE OF MANY YEARS.





## EDITOR'S PREFACE.

THIS little Manual of Eucharistic devotions is humbly submitted to the Clergy and Laity of the English Church, as a concise and practical summary of the thoughtful, pious, Catholic, Evangelical teaching of one of her most learned and loyal sons, on the subject of the Holy Communion.

It is the earnest wish of our revered Dr. Pusey's only surviving daughter, not only to do all possible honour to her father's memory, but also, as the Dedication implies, to declare her thorough belief that, in his unseen life and spiritual influence, he is not really separated from her, or from the Church which he loved and served so faithfully.

More than one book of extracts from his writings will have issued from the press this year. Real helps they will be found, both to those readers who have long valued and largely profited by some of his voluminous works, and also to those, whose attention has not been drawn to them, or who, through some misunderstanding, have turned away from them.

The present Manual covers rather different ground, and is intended first to declare the doctrine of the Holy Eucharist, both as a Divine Memorial and as a Divine Communion—then to aid Church people in pleading aright that Perfect Sacrifice, and in duly receiving that Blessed Sacrament—and then to suggest the way in which, whether we actually or only spiritually partake of the Altar, both our devotion and our life should centre in the Passion and the Presence of Him who “redeemed us to GOD by His Blood,” and who “ever liveth to make intercession for us.”

This certainly describes in few words the Sacramental teaching, the whole religious writing, of Dr. Pusey. And his daughter, who from earliest years has been trained by his precept and example, greatly desires to extend to others the blessings so richly enjoyed by herself, more especially as regards the teaching she has had concerning the dignity of the Holy Mysteries, and the worthy receiving thereof.

In accordance with this wish, she has compiled from various sources, more or less connected with her father's mind and aim, the prayers and meditations which, together with the Office, follow the Introduction. They are guarded, both for rever-

ence and for comfort, by passages of Holy Scripture. It is on these that the heart of the devout Communicant should be chiefly fixed—by these that it should be consoled and warned, both before and after participation—through these that it should be lifted up to adore Him who speaketh from Heaven, and is yet spiritually present with us on earth.

The Editor, having been requested, as a priest, to undertake the responsibility of revising the Manual, feels that some explanation is due from him of what might seem a somewhat presumptuous task in one so little qualified to review or to commend the words of a master in Israel.

It is a sacred proverb for all time: "Thine own friend, and thy father's friend, forsake not." The writer of this Preface had in some sort to fulfil the duties of that double relationship. Not only does he himself owe much to Dr. Pusey for comfort and counsel, but his father was from boyhood at Eton to old age at Oxford his nearest and dearest friend—the friend with whom in school-days he could be merry and wise—on whom, both at Oriel and at Christ Church, he could always depend for love and sympathy—to whom, in the dark hours of reproach and judgment, he never failed to trust himself for fair treatment and impartial advocacy—