

## Readings for Thursday, September 18, 2025

### Edward Bouverie Pusey – *Priest, 1882*

#### Psalm 106:1-5

- 1 Hallelujah!  
Give thanks to the LORD, for he is good, \*  
for his mercy endures for ever.
- 2 Who can declare the mighty acts of the LORD \*  
or show forth all his praise?
- 3 Happy are those who act with justice \*  
and always do what is right!
- 4 Remember me, O LORD, with the favor you have  
for your people, \*  
and visit me with your saving help;
- 5 That I may see the prosperity of your elect  
and be glad with the gladness of your people, \*  
that I may glory with your inheritance.

## **1 Peter 2:19-23**

For it is to your credit if, being aware of God, you endure pain while suffering unjustly. If you endure when you are beaten for doing wrong, where is the credit in that? But if you endure when you do right and suffer for it, you have God's approval. For to this you have been called, because Christ also suffered for you, leaving you an example, so that you should follow in his steps.

‘He committed no sin,  
and no deceit was found in his mouth.’

When he was abused, he did not return abuse; when he suffered, he did not threaten; but he entrusted himself to the one who judges justly.

## **Matthew 13:44-52**

‘The kingdom of heaven is like treasure hidden in a field, which someone found and hid; then in his joy he goes and sells all that he has and buys that field.

‘Again, the kingdom of heaven is like a merchant in search of fine pearls; on finding one pearl of great value, he went and sold all that he had and bought it.

‘Again, the kingdom of heaven is like a net that was thrown into the sea and caught fish of every kind; when it was full, they drew it ashore, sat down, and put the good into baskets but threw out the bad. So it will be at the end of the age. The angels will come out and separate the evil from the righteous and throw them into the furnace of fire, where there will be weeping and gnashing of teeth.

‘Have you understood all this?’ They answered, ‘Yes.’ And he said to them, ‘Therefore every scribe who has been trained for the kingdom of heaven is like the master of a household who brings out of his treasure what is new and what is old.’

### **Collect:**

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.**

# Edward Bouverie Pusey

*Priest, 1882*

The revival of High Church teachings and practices in the Anglican

Communion, known as the Oxford Movement, found its acknowledged leader in Edward Bouverie Pusey. Born near Oxford on August 22, 1800, Pusey spent all of his scholarly life in that University as Regius Professor of Hebrew and as Canon of Christ Church. At the end of 1833, he joined John Keble and John Henry Newman in producing the *Tracts for the Times*, which gave the Oxford Movement its popular name of Tractarianism.

His most influential activity, however, was his preaching—catholic in content, evangelical in his zeal for souls. But to many of his more influential contemporaries, it seemed dangerously innovative. A sermon preached before the University in 1843 on “The Holy Eucharist, a Comfort to the Penitent” was condemned without his being given an opportunity to defend it, and he himself was suspended from preaching for two years—a judgment he bore patiently.

His principles were thus brought before the public, and attention was drawn to the doctrine of the Real Presence of Christ in the Eucharist. The revival of private confession in the Anglican Communion may be dated from another University sermon, on “The Entire Absolution of the Penitent.”

When John Henry Newman was received into the Roman Catholic Church in 1845, Pusey’s adherence to the Church of England kept many other Anglicans from following, and he continued to defend the teachings and practices of the Oxford Movement as a legitimate expression of the Church of England.

After the death of his wife in 1839, Pusey devoted much of his family fortune to the establishment of churches for the poor, and much of his time and care to the revival of monasticism. His own daughter, Lucy, had longed to serve the church as a religious sister. While she died too young for her dream to be realized, Pusey dedicated himself to reviving the religious life for women so that other women would be able to respond to that sense of call even though his own daughter could not. In 1845, he established the first Anglican sisterhood since the Reformation. It was at this community’s convent, Ascot Priory in Berkshire, that Pusey died on September 16, 1882. His body was brought back to Christ Church and buried in the cathedral nave. Pusey House, a house of studies founded after his death, perpetuates his name at Oxford University.