

**THE MASS AND RUBRICS OF THE
ROMAN CATHOLIC CHURCH,
TRANSLATED INTO ENGLISH.
WITH NOTES AND REMARKS**

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The Mass and Rubrics of the Roman Catholic Church, Translated Into English. With Notes and Remarks by John Rogerson Cotter

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JOHN ROGERSON COTTER

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J. Everett-
Oct. 24 1861

THE

MASS AND RUBRICS

OF THE

ROMAN CATHOLIC CHURCH,

TRANSLATED INTO ENGLISH,

WITH NOTES AND REMARKS.

BY THE

REV. JOHN ROGERSON COTTER, A. M.,

RECTOR OF IMBRIHANNOON; AUTHOR OF "QUESTIONS ON
ST. MATTHEW AND OTHER GOSPELS."

"Prove all things, hold fast that which is good."—1 THESS. v. 21.

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INTRODUCTION.

MANY are the controversial works describing the differences between the Roman Catholic and Protestant creeds, which have been sent forth by the press ; but it has frequently occurred to me as strange, that no work (at least I have been unable to discover any) has been published, descriptive of the forms and services of the Roman Mass. This appeared to me to be an important "desideratum." There are partial translations, published for the use of the Roman Catholic laity ; but nothing has been done to give a translation of, and comments upon, the entire Mass with its Rubrics. This want I have endeavored to supply, convinced that the plan is most important, and the proposed object most valuable, as the parties interested have the means before them of detecting

any errors or misstatements, which, if they exist, are unintentional.

To be understood by the lowest capacity has been a chief object, and hence, plainness in language and composition has been particularly studied. An endeavor has also been made, to avoid all harsh and irritating language, being fully impressed that it is not by such, truth ought to be maintained. Should any expression met with in the following pages appear to militate against this declaration, I have only again to assert, such is unintentional on my part, and that nothing is farther from my wishes than to give offence.

JOHN R. COTTER.

May 1, 1845.

THE
MASS AND RUBRICS
OF
THE ROMAN CATHOLIC CHURCH.

MY DEAR ROMAN CATHOLIC BRETHREN—

It has frequently excited the astonishment of many, why, in these days of scriptural light, you should remain apparently so attached to the religion of the Church of Rome; that you, many of whom are intelligent and well-informed persons, should, while you profess to be servants of the Lord Jesus Christ, hold sentiments and doctrines opposed to those which are clearly and plainly set forth in God's inspired word, by our Lord himself and his holy Apostles, whom you profess to reverence. You are taught to value yourselves upon belonging to the most ancient Church, which you are also taught is the mistress of all other churches. It is carefully impressed upon you, that every article of faith to which you are required to give assent, comes down to you from the remotest antiquity; that all other bodies of professing Christians are only upstarts and holders of novelties; and that you are fully justified, as belonging to a church which cannot err, in looking down upon all others with contempt. You are taught to inquire triumphantly of us Protestants—"Where was your religion before Luther?" implying that the doctrines we hold and the principles we profess, were only known in the Christian world since the time of Luther, or little more than three hundred years, and consequently must be mere modern inventions.

You are in great ignorance upon this subject. You cannot prove any doctrine held by the Reformed Churches to be a novelty, or less ancient than the times of the Apostles. In the great fundamental truths of the Christian faith, you profess to agree with us; and I trust, with the Divine aid, to show you, that those doctrines upon which your church and ours differ, and which we reject as being inconsistent with, nay, contradictory to, those fundamentals which we in common admit, are those which have been added from time to time by your church, at comparatively modern periods. The mode I shall adopt to establish this position is as follows. I shall translate your own service, which you call the "Mass," into English, and prove to you from the prayers of the Mass itself—First, that it is contradictory to God's own word; Secondly, that it is at variance with the practices of the ancient Christian Church; and, Thirdly, that one part contradicts another, and also contradicts several of your own favorite doctrines. In order to prevent the charge of misrepresentation, I shall bring forward *your own* authorities. Your *own translation* of the Testament, however obscure and corrupt we believe it to be in many places, shall be used.

In the Mass it is intended to celebrate the Lord's Supper, or the Eucharist, as it is termed, which word signifies "thanksgiving." Our blessed Lord, we learn, by reference to the Gospels, instituted his last supper the night before his crucifixion. We are told by the inspired Evangelists of the mode in which the disciples partook of it—how the Lord Jesus commanded them to do the same for a commemoration of Him. Luke xxii. 19. And we are also informed, Matt. xxviii. 18, how, previous to his ascension, he commanded his disciples to "go and teach all nations to observe all those things which he had commanded them;" and he said, "Lo, I am with you always to the consummation of the world." "All power," said he, "is given to me in heaven and in earth;" thus impressing upon his disciples, that he would exercise his authority upon his church; that he would watch over the pastors and teachers, that they

may only inculcate those doctrines which he taught, and, as Peter says, 1 Epistle, chap. v. verses 2, 4 : "When the Prince of pastors shall appear, such as faithfully feed the flock of God shall receive a never-fading crown of glory."

Let us now compare the ceremonies of the Mass and the Supper of our Lord. Such are the differences, so striking are the dissimilarities, that it is impossible to say with truth that the one is a representation of the other. If I can prove this assertion, how can it be said that you comply with the commands of our Lord in its celebration? And here I may well complain of the additional labor imposed upon me of rendering your prayers and formularies into English, in order to be understood by you; and is it not a strange employment for me to endeavor to make you understand the meaning of your own Liturgies? You cannot plead antiquity for the use of the Latin in your public service. If you wish for the ancient original language, you should adopt the Syriac or Hebrew, as one of these was the language spoken by our blessed Lord to his Apostles at the celebration of the last supper. He was addressing persons who understood the language in which he spoke; but you, who are unacquainted with Latin, know nothing of what the priest is saying. And besides, you have the uniform practice of antiquity against you. There were several ancient Liturgies in various languages from the beginning—St. Cyril's, St. Clement's, St. James's, St. Mark's, St. John Chrysostom's, the Ethiopic, and the Roman. Why was this, but to suit the languages of the several persons who were present at divine worship? I refer you, upon this subject, to a work of the Roman Church called "A Collection of the principal Liturgies which are used by Greeks and other Schismatics," as your author terms them. All those persons who are here termed schismatics by your church, positively assert that they have had these various Liturgies in their own languages from the times of the Apostles. I mention this only for the purpose of showing you that antiquity gives no sanction to one exclu-