

**THE ORIGIN AND COMPOSITION
OF THE ROMAN CATHOLIC
LITURGY, AND ITS DIFFERENCE
FROM THAT OF THE ORTHODOX
CHURCH**

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The origin and composition of the Roman Catholic liturgy, and its difference from that of the Orthodox Church by Ivan Borovnitskii

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IVAN BOROVNITSKII

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OF THE
Roman Catholic Liturgy,
AND
ITS DIFFERENCE FROM THAT OF THE
Orthodox Church.

BY
IVAN BOROVNITSKY.

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PREFACE.

THE City of Kieff has always been the battle-field of the Eastern and Western Churches; and its University has, since the institution of the Unia, been the bulwark of the Russian Church against Latinism.

The author of the following tract is a student of that University; and his work is very curious, as giving an Eastern view of the Roman Liturgy. The occasional inaccuracies which it contains,—but which I have not thought it my duty to point out,—as showing the *animus* of the East, do not, to my mind, impair its value; and his contrast between the two rites is ably drawn.

I may take this opportunity of correcting a mistake in my "*Voices from the East*." I there said that a translation of the *Orthodox Confession* of Peter Mogila had never been published in English. I have since been informed (for I have not myself seen the book) that such a translation did appear in 1712: apparently by a member of the Eastern Church. It may probably be connected with the negotiations for re-union with that Church carried on by the Non-Jurors.

J. M. N.

SACKVILLE COLLEGE,
July 1, 1863.



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"TAKE EAT: THIS IS MY BODY. DRINK YE ALL OF IT; FOR THIS
IS MY BLOOD." S. MATT. XXVI. 26-28; S. MARK XIV. 22-24.

"IF ANY MAN PEEACH ANY OTHER GOSPEL UNTO YOU THAN THAT
YE HAVE RECEIVED, LET HIM BE ACCURSED." GAL. I. 8. 9.

INTRODUCTION.

"BRETHREN," said the holy Apostle Paul to the Thessalonian Christians, "stand fast, and hold the traditions which ye have been taught." Amongst these traditions, the preservation of which is so earnestly enjoined by S. Paul, the first place decidedly belongs to the Divine Liturgy, or to that sacred service at which the most Holy Mystery of the Eucharist takes place, given to the Apostles by JESUS CHRIST Himself, and through them to all believers in Him. Thus it is no curiosity, but the very importance of the Liturgy that prompts the question—as to how any individual Church has preserved and does preserve this sacred rite, this valuable token of God's unspeakable love to sinful mankind.

Without taking upon ourselves, at present, the duty of looking into the numerous Liturgies used by Christian Churches scattered about the world, we will more especially confine our attention to the Liturgy of the Church of Rome. The very near relations borne to us by Roman Catholic Christians,—the self-persuasion of the Church of Rome that she alone has preserved the purity and infallibility of the true Apostolic Church,—

and as a result of this persuasion—a zeal not according to knowledge on the part of some Western preachers—joined to an effort of enforcing their own opinions and customs on others,—all this together makes an investigation into the Liturgy of the Church of Rome, a matter of no little importance.

While offering to our readers an attempt at an historical sketch of (1) the Origin, (2) Substance, and (3) Difference of the Roman Mass, performed in all Churches submitted to the authority of the Pontiff of Rome, from that of the Orthodox Church, we wish not only to satisfy the curiosity of our countrymen, but also to show in what the present Church of Rome essentially differs from the Universal Orthodox Church, with regard to the manner of her conducting the holy Liturgy. The importance of our investigation enhances its difficulty. We offer, therefore, such fruits of labour as we have been able to bestow.