

THE CATHOLIC CHURCH

TYPE OF CHURCH

RITE

<u>•Patriarchal Churches</u>	
1. Armenian	Armenian
2. Chaldean	Chaldean
3. Coptic	Alexandrian
4. Maronite	Antiochene
5. Melkite	Byzantine
6. Syrian	Antiochene
<u>•Latin Church</u>	
7. Latin	Roman
<u>•Major Archiepiscopal Churches</u>	
8. Ukrainian	Byzantine
9. Romanian	Byzantine
10. Syro-Malabar	Chaldean
11. Syro Malankara	Antiochene
<u>•Metropolitan Churches</u>	
12. Ethiopian	Alexandrian
13. Ruthenian	Byzantine
<u>•Other Churches sui iuris</u>	
14. Albanian Apostolic Administration	Byzantine
15. Belarusan Greek Catholic	Byzantine
16. Bulgarian Apostolic Exarchate	Byzantine
17. Czech Republic Apostolic Exarchate	Byzantine
18. Greece Apostolic Exarchate	Byzantine
19. Harbin Apostolic exarchate	Byzantine
20. Hungary	Byzantine
21. Krizevci eparchy	Byzantine
22. Italo-Albanian	Byzantine
23. Macedonia Apostolic Exarchate	Byzantine
24. Russian Apostolic Exarchate	Byzantine
25. Serbia/Montenegro Apostolic Exarchate	Byzantine
26. Slovak	Byzantine
27. Mukachevo Eparchy	Byzantine

“The holy Catholic Church, which is the Mystical Body of Christ, is made up of the faithful who are organically united in the Holy Spirit by the same faith, the same sacraments and the same government. They combine into different groups, which are held together by the hierarchy, and so they form particular churches... these churches are of equal rank, so that none of them is superior to the others because of its rite. They have the same rights and obligations, even with regard to the preaching of the Gospel in the whole world (Mark 16:15)...”

Vatican II, **Orientalium Ecclesiarum**, §2-3, November 21, 1964.

RITE IN THE CATHOLIC CHURCH:

RITE: Liturgical, Theological, Spiritual and Disciplinary points

1. <u>ALEXANDRIAN</u>	2. <u>ANTIOCHENE</u>	3. <u>ARMENIAN</u>	4. <u>BYZANTINE</u>	5. <u>CHALDEAN</u>	6. <u>ROMAN</u>
Coptic	Maronite	Armenian	Albanian	Chaldean	Latin (Roman)
Ethiopian	Syrian		Belarusan	Syro-Malabar	
	Syro-Malankara		Bulgarian		
			Czech		
			Greek		
			Harbin		
			Hungarian		
			Italo-Albanian		
			Krizevci		
			Macedonian		
			Melkite		
			Mukachevo		
			Romanian		
			Ruthenian		
			Russian		
			Serbia-Montenegro		
			Slovak		
			Ukrainian		

Catholic or Roman Catholic?

There is another, still unresolved, aspect to the controversy, however. Are Catholics who are in communion with Rome *Roman Catholics* or just plain Catholics? Some inside as well as outside the Catholic Church think it ecumenically insensitive to drop the adjective *Roman* because so many Anglican, Orthodox, Protestant, and Oriental Christians also regard themselves as Catholic. But other Catholics object to the use of the adjective *Roman* on ecclesiological grounds. For such Catholics *Roman* tends to confuse rather than define the reality of Catholicism.

The history of the Church begins with Jesus' gathering of his disciples and with the post resurrection commissioning of Peter to be the chief shepherd and foundation of the Church — but in Jerusalem, not in Rome. Therefore, it is not the *Roman* primacy that gives Catholicism one of its distinctive marks of identity within the family of Christian churches, but the *Petrine primacy*. The adjective *Roman* applies more properly to the diocese, or see, of Rome than to the worldwide Church which is in union with the Bishop of Rome. Indeed, it strikes some Catholics as contradictory to call the Church Catholic and Roman at one and the same time.

Eastern-rite Catholics who are in union with Rome (sometimes pejoratively called *Uniates*) also find the adjective Roman objectionable. They prefer to speak of their churches as Catholic and then to distinguish particular ecclesial traditions within the Catholic communion. In addition to the Latin, or Roman, tradition, there are seven other non-Latin, non-Roman ecclesial traditions: Armenian, Byzantine, Coptic, Ethiopian, East Syrian (Chaldean), West Syrian, and Maronite. Each of these is a Catholic church in communion with the Bishop of Rome; none of these is a *Roman* Catholic church. Catholicism, therefore, is neither narrowly Roman nor narrowly Western. It is universal in the fullest sense of the word.

It should be evident from the title of this book (*Catholicism* rather than *Roman Catholicism*) which argument the author finds more compelling. To choose one side, however, is not necessarily to reject the other. One can apply the term *Catholic* to the community of churches in union with Rome without precluding its wider application to Anglicans, Orthodox, Protestants, and Oriental Christians. At the same time, Catholics can reject the adjective Roman without lapsing into ecclesiastical triumphalism. What is important is that each side explain and support the reasons for the position taken.

(Richard P. McBrien, *Catholicism*, Harper Collins: New York, 1994, pp. 4-5)

A **church** is a group of the faithful which is united by a hierarchy according to the norm of law which is expressly or tacitly recognized as *sui iuris* by the supreme authority of the Church. (CCEC, can. 27). The Catholic Church "consists of 22 distinct churches *sui iuris*, which roughly translates as 'autonomous' churches. In the past, the churches *sui iuris* used to be called '**rites**' — ... This use of the term is still found in various canons of the Latin code, which also uses the term 'ritual church *sui iuris*.'" With the promulgation of the Eastern Code in 1990, the use of 'rite' in this sense is obsolete. **Now one must distinguish between a 'rite' and a 'church *sui iuris*.'** A rite is a whole tradition of a group of Christian people, including its liturgy, its laws and customs, its juridically distinct community of the faithful which has its own hierarchy and which, in fact, may share its rite with others, e.g., the Byzantine rite which is common to thirteen churches *sui iuris*. (Huels, John M. *The Pastoral Companion: A Canon Law Handbook for Catholic Ministry*. Quincy, IL: Franciscan Press, 1995, 4).