

# Tridentine Community News

May 9, 2021 – Fifth Sunday After Easter

## *The 23 Eastern Catholic Churches*

We Roman Catholics of the Latin Rite often forget that Holy Mother Church “breathes with two lungs.” By that is meant that there are several Eastern Catholic Rites also in communion with Rome and the Holy Father, each of which has its own liturgies and customs. Many of us have become familiar with, or at least more aware of, the Eastern Rites through Fr. Peter Hrytsyk, the bi-ritual Chaplain of the St. Benedict Tridentine Community who is also Assistant Pastor of Windsor’s Ss. Vladimir & Olga Ukrainian Catholic Church. A list of the various Rites of the Catholic Church, composed by Nicholas Labanca of Catholic365.com, is below. Diversity in worship is a hallmark of the Catholic Church that is not discussed or appreciated much these days.

### A. Latin Rite

1. Latin (or Roman) Catholic Church

### B. Alexandrian Rite

2. Coptic Catholic Church
3. Eritrean Catholic Church
4. Ethiopian Catholic Church

### C. West Syrian (or Antiochene) Rite

5. Maronite Catholic Church
6. Syriac Catholic Church
7. Syro-Malankara Catholic Church

### D. Armenian Rite

8. Armenian Catholic Church

### E. Chaldean (or East Syrian) Rite

9. Chaldean Catholic Church
10. Syro-Malabar Catholic Church

### F. Constantinopolitan (or Byzantine) Rite

11. Albanian Catholic Church
12. Belarusian Catholic Church
13. Bulgarian Greek Catholic Church
14. Greek Catholic Church of Croatia and Serbia

15. Greek Byzantine Catholic Church
16. Hungarian Greek Catholic Church
17. Italo-Albanian Catholic Church
18. Macedonian Catholic Church
19. Melkite Greek Catholic Church
20. Romanian Greek Catholic Church
21. Russian Greek Catholic Church
22. Ruthenian Greek Catholic Church (also known as the Ruthenian Byzantine Catholic Church in the United States)
23. Slovak Greek Catholic Church
24. Ukrainian Greek Catholic Church

BYZANTINE	TRADITIONAL ROMAN	MODERN ROMAN
origins lost in time; handed down and received for centuries	origins lost in time; handed down and received for centuries	fabricated by committee in the 1960s from reassembled bits of the Western and Eastern traditions
attributed to great saints but mostly anonymous in authorship	attributed to great saints but mostly anonymous in authorship	authors/compiler known by name and most without reputations for sanctity (e.g., the manipulative megalomaniac Bugnini)
has its authority from tradition	has its authority from tradition and papal legislation	has its authority from papal legislation alone
redolent of mystery, emphasized by iconostasis	redolent of mystery, emphasized by Latin and silence	avoids verbose horizontalism and familiarity only rarely and with great difficulty
<i>ad orientem</i> (an apostolic tradition, followed of necessity)	<i>ad orientem</i> (an apostolic tradition, followed of necessity)	<i>versus populum</i> (practiced by nearly universal custom)
liturgical texts are chanted or whispered, in poetic diction	liturgical texts are chanted or whispered, in hieratic Latin	liturgical texts are mostly spoken in contemporary vernacular and in an everyday voice
rich interweaving of ancient prayers, theologically dense	rich interweaving of ancient prayers, theologically dense	vastly reduced textual and ceremonial content, including modern inventions
parallel liturgy: hierarchical and polyphonic	parallel liturgy: hierarchical and polyphonic	sequential liturgy (one thing at a time), horizontalized and rationalized
repetition is a standard feature, lending to prayerfulness	repetition is a standard feature, lending to prayerfulness	repetitions largely removed as “useless” for our times
exhibits ritual integrity and fixity, such as appointed anaphoras	exhibits ritual integrity and fixity, such as Roman Canon	allows options, choices, and extemporaneous interjections
proclaims fullness of Christian message from Scripture and Tradition	proclaims fullness of Christian message from Scripture and Tradition	omits aspects of revelation and moral life deemed “difficult” for moderns
church architecture articulates symbolic spaces with impermeable boundaries	church architecture articulates symbolic spaces with impermeable boundaries	church architecture lacks traditional symbolism and/or the liturgy itself ignores it in practice
sanctuary limited to vested ministers	sanctuary limited to vested ministers	sanctuary open to unvested laity
sharply diverse roles for clergy and laity, and within the clergy, for different ranks	sharply diverse roles for clergy and laity, and within the clergy, for different ranks	impoverished hierarchical model; leveling and confusion of clerical and lay roles (even according to official guidelines)
Blessed Sacrament handled only by ordained clergy	Blessed Sacrament handled only by ordained clergy	Blessed Sacrament handled by clergy and laypeople
Communion received standing but on the tongue and from the priest only	Communion received kneeling, on the tongue, and from the priest only	Communion is usually received standing and in the hand, from whoever is handing it out

All Catholics are free to worship and receive Holy Communion at any of the Rites of the Church. Just be sure not to confuse the Eastern Catholic Rites with the Orthodox Churches or independent “Catholic” churches such as the Old Catholic Church, which use some of the same rituals but are separated from Rome.

## *Parallels Between the Byzantine and Traditional Roman Rites*

Rhode Island’s Fr. Jay Finelli posted this interesting chart that points out the common thinking between the Byzantine Rite, used by several Eastern Rite Catholics Churches, and the Traditional Latin Mass. While at first glance there are many architectural, musical, and rubrical differences between the two, under the surface the guiding principles are arguably more similar between the

two than between the Ordinary and Extraordinary Forms of the Latin Rite. It’s no wonder that so many priests are comfortable holding bi-ritual faculties in these two classic forms of liturgy.

## *Tridentine Masses This Coming Week*

Sun. 05/16 10:00 AM: High Mass at *Old St. Mary’s* (Sunday After Ascension) – Choir will sing Gregorian Mass VIII. Celebrant: Msgr. Ronald Browne