

Liturgical Families

Introduction

Although some people think that the Catholic Church is equivalent to the Latin or Roman rite, this is a misconception. The Roman rite is by far the largest and most widely diffused in the world, but the Catholic Church is composed of 23 distinct Churches or rites. The Church in Alexandria in Egypt, traditionally founded by St. Mark, became the inspiration for Ethiopia. Antioch in Syria, the first see of St. Peter, had Greek- and Aramaic-speaking Christians. Some went as missionaries to the East, and the liturgy developed from this tradition became the Chaldean and Syro-Malabar Rites. The Greek-speakers headed West, and their customs later blended with practices of the capital of the Byzantine Empire to form the Constantinopolitan liturgies. The Maronite and Armenian rites formed slightly later and synthesized several traditions as well as introducing many unique elements from their own heritage. With respect to these Churches' communion within the Catholic fold some have never been formally severed from communion with the Pope, although they were not in contact with him for centuries due to a lack of communication or even of knowledge of each other's existence. Others returned to communion after a period of separation at various stages in history even as late as the early 20th century.

Unity in Diversity

What is the reason for the existence of so many *sui iuris* churches present in the Catholic Church? The four Evangelists present the same teachings of Jesus in different ways. They present the same Christ but each one with particular nuances that together give a more complete picture. This example alone tells us that there are differences among the apostles in their experience of the one Christ-Event. Thus, we come to the identity and uniqueness of each apostle's Christ-experience. It is this individualized Christ-experience of one or more apostles that has given rise to the various individual Churches. Each *sui iuris* church has to keep up her own individuality in theology, liturgy, spirituality, hierarchy, and discipline. The external varieties of the church do not harm their unity, but rather express it (OE, 2). Further, different churches are considered as the ornamental adornments of the universal church like variety of flowers in a garden. The intercommunion among churches consists of acknowledging the dignity of various liturgical families and their traditions.

Formation of the liturgical families

The two basic elements that influenced the formation of the liturgical family were the apostolic Christ experience and the distinctive life situation of the community. Of these, the apostolic Christ-experience is the most decisive one. The Twelve Apostles were eyewitnesses to the Christ-event. They experienced Jesus directly and were sent out by him who said: "Go into all the world and proclaim the good news to the whole creation. The one who believes and is baptized will be saved" (Mk 16: 15-16). "And they went out and proclaimed the good news everywhere, while the Lord worked with them and confirmed the message by the signs that accompanied it" (Mk 16:20).

The apostolic Christ-experience was the unique element that kept up the internal unity between different churches. The distinctive life situation of the community depended on the

local cultures and traditions of the people. It is more likely that they, by words and deeds, tried to share with others, in their own way, the Christ experience with which they were filled. "We declare to you what we have seen with our eyes what we have looked at and touched with our hands concerning the word of life - this life was revealed, and we have seen it and testify to it..."(Jn 1:1-2). The communities, which shared the Christ-experience through the life and words of the apostles, gradually formed into particular or individual Churches.¹ Vatican Council II says: "...the heritage handed down by the Apostles was received differently and in different forms, so that from the very beginnings of the Church its development varied from region to region and also because of differing mentalities and ways of life."²

Apostolic Christ-Experience

One can naturally ask whether there is any difference between the Christ-experience of different apostles. Some say that the foundation of the Church is the cumulative experience of the apostolic college and not that of each one; the Holy Spirit as guiding all the apostles in the same way, and so on. We think that 'experience' is always something personal and not communitarian. Even when an experience is received in a community, each individual receives it in his/her own way. There may not be any difference concerning the fact behind an experience; but with regard to the impression it has produced, there is the possibility of varying expressions. For example, let us think of a road accident and four or five people who are eyewitnesses to it. Consider each one's account of it independently. The exposition of one will surely be different from that of another in some way. The difference is not consciously created; it happens because of the otherness of each individual person in this world.

Jerusalem Liturgy

Jerusalem liturgy is the archetype and matrix of all other liturgies and liturgical families since she had direct contact with Jesus and His disciples. The Edict of Milan in 313 by emperor Constantine caused freedom of religion and church. The emperor dedicated 2 basilicas, one on Calvary (Martyrion) and the other on the tomb of Christ (Anastasis). Further he constructed other churches in the places of importance in the life of Christ like at Bethlehem, Cenacle and Gethsemane. He made conveniences for celebrating liturgies in these important places. During this time the pilgrims of Jerusalem spread Jerusalem liturgy throughout the East and the West.

The ecumenical council of Nicea (325) conferred a primacy of honor in the East on Constantinople, the new imperial capital, which Constantine officially inaugurated on May 11, 330. Emperor Theodosius (395) divided the whole Roman empire into 2 parts as the Eastern and Western. As a result, the churches in those parts of the empire came to be known as Eastern and Western churches.

Catholic Church is a communion of Sui Iuris Churches

¹ cf. V.Pathikulangara, "The Chaldeo-Indian Church", *art.* in *Christian Orient* 2/1 (1981) 5-28

² UR, *Unitatis Redintegratio* of Vatican II, no. 14

The Catholic Church as a communion of different individual sui juris Churches,³ is a fact accepted by all today. It is considered to be one of the achievements of the second Vatican Council. This characteristic of the Catholic Church is not an invention of the Council Fathers. It was one of the original characteristics of the Church; only that it happened to 'be ignored during the feudal structuring of the Latin Church. The Fathers in the Council were convinced that it was difficult to go on ignoring this basic truth regarding the Church. Thus, they decided:

"... All (Churches) have thus the same dignity; none of them is higher than the others by reason of its Rite, all have the same rights and the same obligations, also as regards the preaching of the gospel in the whole world (cf. Mk 16:15) under the guidance of the Roman Pontiff. Everywhere, therefore, care must be taken to preserve and develop all particular Churches; where the spiritual good of the faithful requires it, parishes and their own hierarchy should be established."⁴

The Catholic Church in the modern times has realized the need of rediscovering the true worth of the liturgical and theological traditions of the Churches of the East. The Universal Church became more and more conscious of the need of preserving and fostering the Eastern heritage. The concern of the Universal Church in fostering the Eastern heritage is evident from the important teachings of the Holy See in the modern times. The encyclical of Pope Leo XIII, "*Orientalium Dignitas*" in 1894 speaks of the "legitimately approved variety of Eastern liturgy and discipline as a brilliant ornament for all the Church." The official attitude of the Church in the past two centuries with regard to the restoration and promotion of the Eastern liturgies was manifested in the Vatican II documents like *Orientalium Ecclesiarum* (OE) and *Unitatis Redintegratio* (UR). These documents emphatically brought to light the concern of the Church for the eastern liturgical traditions. Pope Benedict XV asserted in the 1917 encyclical *Dei Providentis*: "The Church of Jesus Christ is neither Latin nor Greek nor Slav, but Catholic; accordingly, she makes no difference between her children and Greeks, Latins, Slavs and members of all other nations are equal in the eyes of the Apostolic See."

Liturgical Families in the East

The liturgical families in the East are the descendants of the liturgies that developed either in the major cities which were centres of civil administration and subsequently of the ecclesiastical jurisdiction within the Roman Empire or in the first churches founded outside the confines of that empire.⁵ By the mid-fifth century the principal ecclesiastical centres in the Eastern Roman Empire were Alexandria, Antioch, Constantinople, and Jerusalem. Outside this empire during the epoch of the formation of the above patriarchates, the church in Persia with its centre at Celucia-Ctesiphon, the Armenian church and the Ethiopian church were developing their own ecclesial and liturgical structures.

³ cf. M.Vellanickal, "Biblical Theology of the Individual Churches", in *Christian Orient* 1/1(1980)5-19; X. Koodapuzha "The Indian Church of the Thomas Christians", art. in *op.cit.pp.20f*.

⁴ OE, *Orientalium Ecclesiarum* of Vatican II, nos. 3-4

⁵ Ephrem Carr, "Liturgical Families in the East" in *Handbook for the Liturgical Studies: Introduction to the Liturgy*, (Anscar J. Chupungo, ed.) I, Minnesota, 11.

Traditionally there are six major liturgical families: the Latin, Alexandrian, Antiochian, Armenian, Chaldean and Constantinopolitan (sometimes called Byzantine). The Constantinopolitan, or Byzantine, liturgy is used by 14 Churches, the Alexandrian by three, the Antiochian by three, the Chaldean by two and the Armenian by one.

It is somewhat similar to the fact that the four Evangelists present the same Christ but each one with particular nuances that together give a more complete picture. However, rather than each diocese having its own liturgy, various regions of the ancient world tended to coalesce around the liturgy of dioceses believed to be of apostolic origin. Thus, Rome became the center of the Latin world. The Church in Alexandria in Egypt, traditionally founded by St. Mark, became the inspiration for Ethiopia. Antioch in Syria, the first see of St. Peter, had Greek- and Aramaic-speaking Christians. Some went as missionaries to the East, and the liturgy developed from this tradition became the Chaldean and Syro-Malabar Rites. The Greek-speakers headed west, and their customs later blended with practices of the capital of the Byzantine Empire to form the Constantinopolitan liturgies. The Maronite and Armenian rites formed slightly later and synthesized several traditions as well as introducing many unique elements from their own heritage.

The centers which gave shape to distinct and ancient liturgical traditions were Jerusalem, Antioch, Alexandria, Rome, Byzantium and Edessa. Except the last mentioned, the others were prominent cities of the Roman empire, while Edessa was a city in north-eastern Mesopotamia near the frontier between the Roman Empire and Persia. All these became strong centres of Christianity and in course of time assumed the title and prerogatives of Patriarchates. They were the home of saintly Fathers of the Church and eminent Christian writers, whose theological reflections on the Eucharist and other mysteries of the faith greatly enriched the liturgy.

These 23 Eastern Catholic Churches are grouped into four categories, from highest to lowest levels of autonomy. The categories, Churches, and countries of origin are listed as follows:

1. Patriarchal Churches:

Six Churches consist of their own Patriarchs, who, with a synod of bishops, have the legislative, judicial and executive powers within the jurisdictional territory of the Patriarchal Church, without prejudice to those powers reserved, in the common law to the Roman Pontiff. *Patriarchal Churches include: 1. Coptic (Egypt), 2. Maronite (Lebanon), 3. Syriac (Lebanon), 4. Armenian (Lebanon), 5. Chaldean (Iraq), and 6. Melkite (Syria).*

2. Major Archiepiscopal Church

These four Churches have almost the same level of autonomy as the Patriarchal Churches. They are governed by Major Archbishops, with the assistance of the synods of bishops. The Major Archbishops, or Metropolitans of large geographic areas of these Churches, are determined or at least recognized and confirmed by the Roman Pontiff. *Major Archiepiscopal Churches include: 1. Syro-Malankara (India), 2. Syro-Malabar (India), 3. Romanian (Romania), and 4. Ukrainian (Ukraine)*

3. Metropolitan Churches:

Three Churches are governed by Metropolitans, with the assistance of a council of hierarchs (equivalent to a conference of bishops). These Metropolitans are appointed by the Roman Pontiff. *Metropolitan Churches include: 1. Ethiopian (Ethiopia), 2. Eritrean (Eritrea), 3. Ruthenian (Ukraine), and 4. Slovak (Slovak Republic).*

4. *Other Eastern Sui Iuris Churches:*

There nine Sui Iuris Churches which are presided over by hierarchs [or Ordinaries: bishops and their equivalents in law], in accordance with the norm of common law and the particular law established by the Roman Pontiff. *Other Eastern Churches sui iuris include: 1. Albanian (Albania), 2. Belarusian (Belarus), 3. Bulgarian (Bulgaria), 4. Byzantine (Croatia), 5. Greek Byzantine (Greece), 6. Hungarian (Hungary), 7. Italo-Albanian (Italy), 8. Macedonian (Republic of Macedonia), and 9. Russian (Russia).*

I. The Alexandrian Family

1. The Coptic Rite

The basis of the Coptic rite is the ancient liturgical observance of Alexandria, capital city of Roman Egypt.⁶ According to tradition, it traces its origins to the foundation of the See of Alexandria by St Mark the Evangelist, the disciple of St Peter. In the fifth century the church in Egypt was divided into two due to the theological controversies of Chalcedon Council in 451. Although Christological questions were at the forefront of disputes over the Council, political and economic issues played a significant role in divisions between the Church in Alexandria and the Roman Church. Alexandrians rejected the Chalcedon Council and defended monophysite Christology. The division became permanent in the sixth century. Clement of Alexandria and Origen are great theologians of the Church. The Coptic Church, like the Syrian, also flourished in the centers of monasticism.

The Coptic liturgy takes its final shape from the canonical-liturgical legislation of Abul Barakat (1327) and the liturgical regulations of Patriarch Gabriel V (1409-1427).⁷ The monastic culture that shaped the liturgy of the Coptic Church was of a popular nature, not overly learned, anti-Hellenic. It is a liturgy that is long, solemn, contemplative, and somewhat lacking in variety. Boharic replaced Sahidic as the liturgical language by the twelfth century although Arabic was already being used and prevailed after fourteenth century. In Coptic Christianity, eucharist is known under the term *Prosfora* (from the Greek προσφορά). Patriarch Gabriel II (1130-1141) restricted the number of anaphoras into three namely, anaphoras of Basil, Gregory Nazianzen and St. Mark.

The development of a Coptic literature took place in the fourth century, especially near monastic centers such as the White Monastery; associated with it are the names of Saint Anthony the Great, Pachomius († 346), Shenute († 466), and Rufus of Shotep (late sixth century). At first this consisted of translations, but soon it also became an original body of literature, gradually developing alongside of and in contrast to the Byzantine Greek literature that prevailed in the capital, Alexandria).

⁶ Ephrem Carr, "Liturgical Families in the East" in *Handbook for the Liturgical Studies: Introduction to the Liturgy*, (Anscar J. Chupungo, ed.) I, Minnesota, 12.

⁷ Ephrem Carr, "Liturgical Families in the East" in *Handbook for the Liturgical Studies: Introduction to the Liturgy*, (Anscar J. Chupungo, ed.) I, Minnesota, 13.

The Coptic Church today is limited mostly to Egypt. Monastic life is flourishing in this church. It has suffered little outside influence, save for that of Syrian origin, owing to the fact that both Copts and Syrians are “monophysites.” Today in Egypt there are two Coptic patriarchates: Orthodox and Catholic. The Catholic Church dates only from the end of the nineteenth century. The Coptic Orthodox number about 8.5 million at present and the Coptic Catholics about two hundred thousand.

The Coptic Christian minority amounts to approximately eight to ten percent of the total population of Egypt, with most belonging to the Coptic Orthodox Church. The Coptic Orthodox Church is currently headed by Pope Tawadros II, the Patriarch of Alexandria, and numbers about ten million adherents. There are ten Coptic Catholic eparchies (or dioceses) in Egypt, as well as a small diaspora.

2. The Ethiopian Rite

The Ethiopian rite also derives from the ancient Alexandrian liturgy. It takes a very large number of its components from Coptic rite but adds rites and formulations of various origins. The first evangelizers of this country are St. Frumentius (Abba Salama) and his brother Edesius (330). Ethiopian, the metropolitan church has 15 anaphoras. The ancient ethiopean language Geez is used in their liturgy.

The Ethiopian Church is another non-Chalcedonian church and is strongly dependent on the Coptic Church. It has always recognized the authority of the patriarch of Alexandria and was governed by a metropolitan chosen from among the Coptic monks. In 1959 an Ethiopian patriarch was elected, and today the authority of the patriarch of Alexandria is recognized as exclusively spiritual.

The beginnings of Christianity in Ethiopia are obscure. There were certainly Christians already in the fourth century, and it seems that Christianity arrived there via Coptic and Syrian missionaries. The Liturgical documents from the first millenium have not come down to us since they were destroyed by King Amda Sion (1314–1344) and the various Islamic invasions. The liturgical renewal came in the fifteenth and seventeenth centuries. Abba George Saglawl (+1426) composed a new liturgy of the Hours which became common in monasteries and parish churches. Emperor Zara Yaqob (1434-1468) re-organized liturgical calendar and issued canonical-rubrical instructions for the administration of sacraments and celebration of the Eucharist.⁸

The order of the eucharistic celebration is more less similar to the Coptic tradition, but the Creed has a form proper to the Ethiopic church and the use of drums, sistra, proper music and

⁸ Ephrem Carr, “Liturgical Families in the East” in *Handbook for the Liturgical Studies: Introduction to the Liturgy*, (Anscar J. Chupungo, ed.) I, Minne sota, 14.

hymns give the celebration its particular Ethiopian character. In Ethiopian and Eritrean Church, eucharist is known with the title *Keddase*.⁹

3. Eritrean Catholic Church

The Eritrean Catholic Church is a *sui iuris* Eastern Catholic church based in Eritrea. As a particular church of the Catholic Church, it is in full communion with the Holy See. It was established in 2015 when its territory was separated from the Ethiopian Catholic Church. The church is organized under a metropolitan bishop who exercises oversight of a number suffragan eparchies. In its liturgical services, it uses the Alexandrian Rite in the Ge'ez language. It holds to the Christological definition taught at the Council of Chalcedon and accepts the universal jurisdiction of the Pope.

II. The Armenian Family

The Armenian Church is non-chalcedonian and its liturgy is formed and flourished in the Armenian nation in the region around Lake Van. According to the tradition, this rite originates from the apostles Barthelomeo, and Taddeus.

In 301, Armenia became the first nation to adopt Christianity as a state religion, amidst the long-lasting geo-political rivalry over the region. The first Catholicos of the Armenian church was Saint Gregory the Illuminator. He acquired the title of Illuminator, because he illuminated the spirits of Armenians by introducing Christianity to them. Before this, the dominant religion amongst the Armenians was Zoroastrianism.

Gregory is said to have been the son of a Parthian nobleman, Anak, who assassinated the Arsacid king of Armenia Khosrov II. The young Gregory was saved from the extermination of Anak's family and was raised as a Christian in Caesarea of Cappadocia. Gregory returned to Armenia as an adult and entered the service of King Tiridates III, who had tortured Gregory after he refused to make a sacrifice to a pagan goddess. After discovering Gregory's true identity, Tiridates had him thrown into a deep pit called Khor Virap. Gregory was miraculously saved from death and released after many years with the help of Tiridates' sister Khosrovidukht. Gregory then healed Tiridates from a serious disease and preached Christianity in Armenia. He was consecrated bishop of Armenia at Caesarea, baptized King Tiridates and the Armenian people, and traveled throughout Armenia, destroying pagan temples and building churches in their place.

The monk Mesrob (360–440) invented the Armenian alphabet and translated the Bible and principal writings of the Fathers. In the fifth and sixth centuries the Armenian liturgy was enriched and modified significantly by the introduction of extensive materials translated from

⁹ Cfr. Bradshaw, Paul F.; Johnson, Maxwell E. (2012). *The Eucharistic Liturgies: Their Evolution and Interpretation*. Liturgical Press.

the Jerusalem liturgy. Liturgical celebrations were enhanced by the hymns composed by Gregory of Narek (+1010) and Catholicos Nereses IV Shnorhali (+1173).¹⁰

Of the eight anaphoras of the Armenian tradition, the Cappadocian anaphora of St. Basil is used in Armenian liturgy under the name of St. Gregory the illuminator. Only the anaphora of St. Athanasius is used today. The liturgy of the Word has three readings (Old Testament, Epistle and Gospel) and the Creed follows immediately after the Gospel. The Armenian calendar celebrates the Nativity and the Epiphany as one feast on January 6.

III. The Antiochene Family

1. Syro-Antiochene or West Syrian Church

Syro-Antiochene Church traces its origin to the early Christian community at Antioch. The Jerusalem liturgy, the Apostolic Constitutions, the writings of John Chrysostom and the baptismal homilies of Theodore of Mopseustia (428) influenced deeply to shape the West Syrian liturgy of the fourth century.

After the Chalcedon Council, the Syrian Christians were divided into Melkites¹¹ and anti-chalcedonians. The anti-chalcedonians formed their own church under the initiative of Jacob Baradai (578) and called themselves Jacobites. The Syrian rite reached its classic shape with Patriarch Michael the Great (1166-1199). With the help of bishop Dionysius bar Salibi (1171) Patriarch Michael compiled the Pontifical and revised sacramental rites. The West Syrian Church has about eighty anaphoras, of which the Antiochene anaphora of the Twelve Apostles and the anaphora of St. James are the ancient ones.

2. Maronite

The Syriac Maronite Church of Antioch is an eastern Catholic community of Syriac Antiochene origin with no Orthodox counterpart. The Maronite rite¹² stems from the Christian monasteries and the communities that had been settled around the monastery of St. Maron (+410) near Apamea in Syria. St. Maron, a charismatic hermit who lived in the region of the Orontes River valley toward the end of the 4th cent., is venerated as the Father of the Syrian Maronite Church of Antioch. According to Theodoret, bishop of Cyrus, St. Maron distinguished himself by a life lived in the open air without shelter. He survived on a frugal diet of wild plants and herbs. It is generally accepted that he is the addressee of a letter of John Chrysostom written to 'Maron, monk, and hermit'. Maron's sanctity and spiritual gifts attracted other ascetics as well as simple believers. Together they formed what was known in antiquity as 'Bayt Maroon' (The House of Maron).

¹⁰ Ephrem Carr, "Liturgical Families in the East" in *Handbook for the Liturgical Studies: Introduction to the Liturgy*, (Anscar J. Chupungo, ed.) I, Minnesota, 20.

¹¹ Those who were loyal to Council and the emperor (malka= king or ruler) were known as the Melkites. The gradually accepted the liturgy of the imperial capital and by the twelfth century, they became a part of the Byzantine rite.

¹² Maronite patriarchate is the oldest of all the Eastern catholic Patriarchates and the only one church without a non-catholic counterpart.

The monastery of St. Maron became identified with its defense of the Christological formulation of the Council of Chalcedon (451) which defined two natures in Christ, divine and human. Following the Arab expansion and the relocation of the Chalcedonian patriarchate from Antioch to Constantinople, the Maronites withdrew to the mountainous region of northern Lebanon where, around 685, they elected a patriarch Yuhanon Maron who assumed the title 'Syriac Maronite Patriarch of Antioch and All the East'. The Maronites constituted themselves as an indigenous Syriac speaking Chalcedonian community. Several ecclesiastical works are attributed to Yuhanon Maron, including an Anaphora which bears his name and a treatise (*mimro*) on the priesthood. The feast of Yuhanon Maron is celebrated on 2 March.

Liturgically, the Maronite Church represents an independent branch of the Edessan tradition developed by Syriac-speaking Chalcedonians who established themselves independently of the Greek-speaking Mediterranean coast. With the coming of the Crusaders to the Levant, the Maronites came under the Western influence. In 1182 the Maronite nation confirmed its unbroken communion with Rome. While this helped the Maronite Church to survive in the Muslim Middle East, it also inaugurated the process of Latinization. Later through the legislation of the Council of Trent (1545–63) many Latin liturgical customs were introduced into Maronite usage.¹³

The climax of Latinization came with the Synod of Mount Lebanon in 1736 which radically altered the liturgical and canonical life of the Maronite Church. This Romanizing tendency persisted until the Second Vatican Council (1962–1965) which mandated that all eastern churches begin a process of renewal that would return them to the authentic expression of their cultural, spiritual, and liturgical roots. As a result, over the past fifty years the Maronites have eliminated many Latinizing customs and have restored authentic Syriac Maronite usage. A restored ritual was published in 1942 and a Qurbana Taksa in 1992 as a part of liturgical reform. The Maronite eucharistic liturgy is basically a version of the Syriac liturgy of St. James. Today the liturgical language is Arabic with some parts in Syriac. Of the twenty-two anaphoras in Maronite Scripts, only six are inserted in their Taksa.¹⁴

Moreover, the Church has experienced a revival of its ancient monastic origins in the form of a return by some monks to the anchoritic or secluded ascetical lifestyle. In addition to Maronite eparchies in Lebanon and throughout the Middle East, new eparchies are erected in USA, Argentina, Brazil, Australia, and Canada.

3. Syro-Malankara

On 1 November 1926, the Episcopal Synod held at Parumala near Tiruvalla, Kerala, decided to open negotiations with Rome for communion with the Catholic Church in order to establish peace in Malankara. The Synod authorised Mar Ivanios, the Bishop of Bethany, to make necessary correspondence with Rome regarding communion. In the meantime, the civil

¹³ Ephrem Carr, "Liturgical Families in the East" in *Handbook for the Liturgical Studies: Introduction to the Liturgy*, (Anscar J. Chupungo, ed.) I, Minnesota, 16.

¹⁴ Ephrem Carr, "Liturgical Families in the East" in *Handbook for the Liturgical Studies: Introduction to the Liturgy*, (Anscar J. Chupungo, ed.) I, Minnesota, 17.

court's decision on the litigation for Vattipanam was declared in favour of the Malankara Orthodox Church. This was a civil legal backing up for the Malankara Orthodox Church and consequently it stepped out from the endeavours of communion with Rome.

After prolonged negotiations, the plenary session of the Sacred Congregation for the Oriental Churches, which met on 4 July 1930, took the final decision on the issue of the communion of the Malankara Church. But only Mar Ivanios the Metropolitan of Bethany and his suffragan Jacob Mar Theophilos stood by the early decision of the Synod. Mar Ivanios and Mar Theophilos along with Rev. Fr. John Kuzhinapurath OIC, Deacon Alexander OIC and Mr. Chacko Kilileth made their profession of faith before Bishop Aloysius Maria Benziger OCD of the Diocese of Quilon and entered into full communion with the Catholic Church on 20 September 1930.

His Holiness Pope Pius XI made an interim canonical provision for the administration of the reunited faithful through the Papal Document *Magnum Nobis* dated 11 February 1932. The Holy Father vested Mar Ivanios with sacred pallium on 2 May 1932. Pope Pius XI through the Apostolic Constitution *Christo Pastorum Principi* of 11 June 1932, established the Syro-Malankara Hierarchy for the reunited community and erected the Archeparchy of Trivandrum with the Eparchy of Tiruvalla as its suffragan.

The Syro-Malankara Catholic Hierarchy came into existence through the inauguration of the Metropolitan Eparchy of Trivandrum on 11 May 1933 and His Grace Mar Ivanios was enthroned as its first Metropolitan - Archbishop at St. Mary's Pro-Cathedral, Palayam. Through the great zeal of these missionaries, the mission of the Syro-Malankara Catholic Church spread to the Southern Regions of Kerala and Tamil Nadu. On 10 February 2005, Pope John Paul II raised this Church to the status of a Major Archiepiscopal Church and appointed the then Metropolitan Archbishop as Major Archbishop of the Syro-Malankara Catholic Church.

IV. Byzantine Family

Byzantine liturgy took its classic shape between the sixth and ninth century in the cathedral of Hagia Sophia and in the Stoudion monastery at Constantinople. From the end of the eight century and especially through the missionary work of Cyril (+869) and Methodius (+885), apostles of Slavs, the Byzantine liturgy was diffused among the Slavic peoples in the Balkan Peninsula, then among the Romanians and finally among the Russians with the conversion of Vladimir in 988.¹⁵ Fourteen *sui iuris* churches of the Byzantine tradition are using the anaphora of Chrysostom, St. James (Greek version) and Basil. The liturgical commentaries of Patriarch Germanus, Symeon, the archbishop of Thessalonica, are of great help to reconstruct the ancient form of the Constantinopolitan liturgy. The definitive shape of Byzantine liturgy was fixed by the Greek liturgical books printed in the sixteenth and seventeenth centuries. In all these three anaphoras, there is a strong emphasis on the solemn epiclesis.

¹⁵ Ephrem Carr, "Liturgical Families in the East" in *Handbook for the Liturgical Studies: Introduction to the Liturgy*, (Anscar J. Chupungo, ed.) I, Minnesota, 18.

The canonical hours are very long and complicated, lasting about eight hours (longer during Great Lent) but are abridged outside of large monasteries. An iconostasis, a partition covered with icons, separates the area around the altar from the nave. The sign of the cross, accompanied by bowing, is made very frequently, e.g., more than a hundred times during the divine liturgy, and there is prominent veneration of icons.

On the numerous fast days there is prescribed abstention from meat and dairy products, and on many fast days also from fish, wine, and the use of oil in cooking. Four fasting seasons are prescribed: Great Lent, Nativity Fast, Apostles' Fast and Dormition Fast. In addition, throughout the year most Wednesdays and Fridays, as well as Mondays in monasteries, are fast days.

The divine liturgy may be celebrated on most days, the exceptions, known as aliturgical days, being in or near Great Lent. Typically, however, the liturgy is celebrated daily only in cathedrals and larger monasteries but elsewhere only on Sundays, major feast days, and some other days, especially during Great Lent. The Liturgy of St. John Chrysostom is the one most commonly celebrated throughout the year. The Liturgy of St. Basil is celebrated ten times a year. The Liturgy of the Presanctified Gifts is celebrated on certain weekdays of Great Lent and of Holy Week.

1. Albanian Greek Catholic Church

About 3500 faithful are the members of this Church which is reunited with Rome in 1628. Albanian is the language used in the liturgy. The Church is active in the Southern part of Albania, Italy and Greece. The counter part of this Church is known as Albanian Orthodox Church.

Islam was first introduced to Albania in the 15th century after the Ottoman conquest of the area. For four centuries, the Catholic Albanians defended their faith, aided by Franciscan missionaries, beginning in the middle of the 17th century, when persecution by Ottoman Turkish Lords in Albania started to result in the conversion of many villages to the Islamic faith. The nation emerged as a Muslim-majority country after Albania's independence in November 1912.

Only 10.03% of Albania's population is declared Roman Catholic Christianity. Albania once numbered eighteen episcopal Sees, some of them having uninterrupted activity from the dawn of the Catholicism until today. In 1992, People's Republic of Albania was dissolved and Albania became the Republic of Albania and got religious freedom. In fact, there seems to be only one parish in the whole diocese, in Elbasan, that is Byzantine Rite.

2. Belarusian (Belo-Russian) Greek Catholic Church

The Church, which is reunited with Rome in 17th century, is spread in Belarus, USA, Europe and Australia. The liturgical language is old-slavonic. About 7000 faithful are members of this Church. The Christians who through the Union of Brest (1595–96), entered full communion with the See of Rome while keeping their Byzantine liturgy in the Church.

As of 2003, there have been two Belarusian Greek Catholic parishes in each of the following cities - Minsk, Polatsk and Vitsebsk; and only one in Brest, Hrodna, Mahiliou, Maladziechna and Lida. The faithful permanently attached to these came to about 3,000, while some 7,000 others lived outside the pastoral range of the parishes. Belarusian Greek Catholics abroad, numbering about 2,000, were under the care of Mitred Protopresbyter Alexander Nadson as Apostolic Visitor until his death in 2015. The chief centres are the Church of St Cyril of Turau and All the Patron Saints of the Belarusian People in London and parish in Antwerp (constituted in 2003).

Presently, the ranking prelate of the Church is titled Apostolic Visitor *ad nutum Sanctae Sedis* for Greek-Catholics in Belarus. The position is without ordinary jurisdiction and the Church's parishes and missions are *alieni iuris*, under the law of another; that is, they are canonically subject to the local Latin Ordinaries within whose geographic jurisdictions each resides. The Church currently has an organized presence in both the United Kingdom and Belgium.

3. Bulgarian Greek Catholic Church

The Church, which is reunited with Rome in 1861, is elevated to an exarchate in 1870. The liturgical language is Greek. About 10000 faithful are the members of this Church. The head office of this Apostolic Exarchate is in Sofia which is the capital of Bulgaria. Sofia has been described as the “triangle of religious tolerance”. This is because three temples of three major world religions- Christianity, Islam and Judaism- are situated close together. This triangle is expanded to a “square” and includes Catholic Cathedral of St. Joseph. The Bulgarian Byzantine Catholic Church is a Church *sui iuris* of Eparchial status, but is presently organized as an Apostolic Exarchate.

The Church's origins trace to the mid-nineteenth century and were a reaction by the Bulgarian Orthodox to hellenization, attributed to being a dependent constituency of Constantinople. Some among them were of the opinion that communion with Rome might allow restoration of their historical ecclesial praxis and tradition - something which they despaired of achieving under Constantinople's aegis. Thus, in 1861, several prominent Orthodox clergies traveled to Rome, where they found a willing audience. At the conclusion of the talks, union was effected and Archimandrite Joseph Sokolsky, who led the delegation, was ordained Archbishop for Bulgarian Byzantine Catholics, but his tenure was short-lived. Within months, he was spirited off to a monastery in Kyiv, where he remained imprisoned until his repose, almost two decades later.

The numbers of faithful who followed their clergy into communion were reasonably significant, however, as the nationalism that had spurred the movement was still strong. Thus, the blow to the Church's hierarchical structure, with the loss of Archbishop Joseph, did not have any lasting adverse consequences. For the remainder of the decade, however, the Russian Czarist government used its close ties with the Ottoman Empire to lobby strongly for establishment of a distinct Bulgarian Orthodox Church.

Finally, in 1870, the Patriarchate of Constantinople bowed to pressure from the Sultan and erected an Exarchate for the Bulgarian Orthodox. With the attainment of this mark of at least

quasi-ecclesial independence, a driving consideration for having embraced union with Rome disappeared and, by the turn of the twentieth century, a significant majority of former Bulgarian Byzantine Catholics had reverted to their Orthodox origins.

The Byzantine Archbishopric was retained as a title throughout this period but the jurisdiction itself was downgraded to an Apostolic Administration, sited in Constantinople. In 1883, Apostolic Vicariates were erected in Macedonia and Thrace, where the majority of the remaining Bulgarian Uniates lived until they were forced to flee to Bulgaria proper as refugees during the Balkan War of 1912. That migration, subsequently, dictated a reorganization of the Church's canonical structure, as its faithful were now principally in one place. The present-day Bulgarian Byzantine Catholic Church can be dated from 1926, when Rome suppressed the various hierarchical structures referenced above and erected the Apostolic Exarchate of Sophia of the Bulgarians.

From at least the mid-1940s, the Church suffered severe persecution under Communist rule although it was never officially civilly suppressed. The Church's status cannot be said to have been regularized until the fall of the Soviet East European Bloc, although its situation eased somewhat during and after the reign of Pope John XXIII, who had served as Nuncio to Bulgaria for a decade in the twenties and thirties and whose continued concern for its people brought some pressure to bear on the government. Byzantine Bulgarian Catholic parishes and missions in Bulgaria are subject to the Apostolic Exarchate in Sofia for the Bulgarians.

4. Croatian and Serbian Greek Catholic Church

The Greek Catholic Church of Croatia and Serbia consists of the Greek Catholic eparchy of Krizevci covering Croatia, Slovenia, Bosnia and Herzegovina and the Greek Catholic Eparchy of Ruski Krstur covering Serbia. Now the eparchy of Krizevci is governed by apostolic administrator and the eparchy of Ruski Krstur is headed by Bishop. Although two eparchies are canonically linked, the church has no unified structure, nor an ecclesiastical province of its own, since the Eparchy of Križevci is suffragan to the Latin Church Archdiocese of Zagreb, and the Eparchy of Ruski Krstur is directly subject to the Holy See.

The members of this Church are Serbians in the region of Croatia which came under the rule of Hungary in 17th century. This Church, reunited with Rome in 1611, has about 50000 faithful. The Church, is spread in Croatia and USA. The liturgical language is Slavonic. The head office of this Church is Zagreb which is the capital of Croatia.

In 2003, a new apostolic exarchate was created for Greek Catholics in Serbia and Montenegro, the Apostolic Exarchate of Serbia and Montenegro. Its first exarch Đura Džudžar was appointed in 2003, with residence in Ruski Krstur.

In 2013, all Catholics of Byzantine Rite in Montenegro were entrusted to the local Latin bishops, so the jurisdiction of Apostolic Exarchate of Serbia and Montenegro was reduced to Serbia only. The Apostolic Exarchate of Serbia was elevated to the Greek Catholic Eparchy of Ruski Krstur in December 2018.

5. Greek Byzantine Catholic Church

In 1826, Catholic priest John Marangos began a mission among the Orthodox Christians of Constantinople, where he managed the construction of a small community which is reunited with Rome 1929. In 1878, he moved on to Athens, where he died in 1885 after he had founded a church. This apostolic exarchate Church has about 5000 faithful. Its members live in Greece, Turkey, South Italy (Island of Sicily) and Corsica. Byzantine Rite Catholic Greeks in Greece number were mildly rising to 6,016 (6,000 in Greece and 16 in Turkey) as of 2017. In Athens, the main Greek Catholic church is the Holy Trinity Cathedral Athens. Bishop Manel Nin (titular bishop of *Carcacia*) is current Apostolic Exarch of the Byzantine Rite Catholics in Greece.

6. Hungarian Greek Catholic Church

Hungary's Greek Catholics were originally concentrated in northwestern Hungary. This region is historically inhabited by Byzantine rite Christians from the Carpathian Mountains (Ruthenians and Romanians).

Reunited with Rome in 1646, this Church has about 3 lakhs faithful and one Archeparchy and 2 eparchies. Hungarian Church comprises an ecclesiastical province which consists of the metropolitan archeparchy (Archeparchy of Hajdúdorog- On 8 June 1912, Pope Pius X established) and two suffragan eparchies (Eparchy of Miskolc and eparchy of Nyiregyhaza. The head quarter of the Church is in Hungary. The Church is spread in Europe, USA and Canada. The liturgy is celebrated mainly in Greek, Hungarian and English. The Hungarian Greek Catholic Church was reorganised by Pope Francis on 20 March 2015, and elevated to Metropolitan Church *sui iuris*.

The Greek Catholic Bishops in Hungary are members of the Hungarian Bishops' Conference with deliberative voting rights. The status of *Metropolita sui iuris* makes the Greek Catholic Church completely independent from the local Latin Church from a legal point of view, without in any way calling into question its full ecclesiological communion with the Pope. In the liturgy, the Hungarian Greek Catholic Church uses the national language. They wear on their wrist the 'Chotki' or Byzantine 'rosary'.

7. Italo-Albanian Greek Catholic Church

The Italo-Albanian Catholic Church is one of the 23 Eastern Catholic Churches which is in full communion with the Pope of Rome. It uses two liturgical languages: Koine Greek, the traditional language of the Eastern Churches, and Albanian, the native language of most of its adherents.

The Italo-Albanian Catholic Church extends its jurisdiction over the Italo-Albanian people, who are the descendants of the exiled Albanians that fled to Italy in the 15th century under the pressure of the Turkish persecutions in Albania, Epirus and the Morea (Peloponnese). Nowadays, they reside primarily in Southern Italy (Abruzzo, Apulia, Basilicata, Calabria) and in Sicily, as well as in Central Italy, where they are present only in the Monastery of Grottaferrata in the Lazio region. The Church also operates among the Italo-Albanian diaspora in North and South America. It has about 80,000 faithful. It does not have a metropolitan, but is instead led by two eparchs and a territorial abbot.

The 20th century saw the foundation in 1919 of the Eparchy of Lungro (an Eastern Catholic bishopric) in Calabria, which serves Byzantine-Rite Albanians in mainland Italy, and on 26 October 1937 of the Eparchy of Piana dei Greci for those in Sicily promoted from the Ordinariate of Sicilia. One month before the foundation of the Eparchy of Piana dei Greci in 1937, the Byzantine-Rite Monastery of Saint Mary of Grottaferrata, not far from Rome, was given the status of a territorial abbacy, separating it from the jurisdiction of the local bishop. In October 1940, the three ordinaries held an inter-eparchial synod for preserving their Byzantine traditions and unity with an Orthodox Church of Albania observation delegation. On 25 October 1941, the Eparchy of Piana dei Greci was renamed as the Eparchy of Piana degli Abanesi. The eparchies themselves have not been organized as a Metropolitan church, and remain on an equal footing, directly subject to the Holy See. These eparchies allow the ordination of married men as priests, and they also govern a few Latin Church parishes within the respective territories of the eparchies. Italo-Albanian communities were formed in the cities of Milan, Turin, Rome, Naples, Bari, Lecce, Crotone, Cosenza and Palermo, as well as in Switzerland, Germany, the United States, Canada, Argentina and Brazil.

8. Macedonian Greek Catholic Church:

An Apostolic Exarch was appointed for Bulgarian Catholic Apostolic Vicariate of Macedonia as early as 1883 and lasting until 1922/1924 as part of the Bulgarian Greek Catholic Church. After the end of World War I and the foundation of Yugoslavia, the Exarchate was absorbed into the Eparchy of Križevci.

Macedonian Greek Catholic Exarchate was formed in 2001 by separating herself from the diocese of Križevci. The headquarters of this church is at Macedonia and it has about 15000 faithful. The liturgical language of this church is Macedonian. Macedonian Greek Catholic Church comprises a single eparchy, titled *Macedonian Catholic Eparchy of the Assumption of the Blessed Virgin Mary in Strumica-Skopje* which is subjected to Holy See. On May 31, 2018, Pope Francis elevated this exarchate into the rank of an eparchy and nominated Msgr. Kiro Stojanov as the bishop of Skopje.

9. Melkite Greek Catholic Church:

Christians who followed the decisions of the Council of Chalcedon in 451 were called Melkites (“King’s Men”) from the ancient Syriac word for king — “Malka” — because they accepted an understanding of Jesus Christ that was shared by the Emperor.

This Church, founded by Peter and Paul, is reunited with Rome 1724. This Church traces its roots back to the ancient See of Antioch, where the followers of Christ were first called Christians.

In the Middle East, starting from the 17th century, Western Catholic missionaries “sought to heal the breach and achieve the desired unity between the Patriarchate of Antioch and the Church of Rome. This effort grew into a “reunification movement,” which, along with other important factors, led to other divisions within the Church of Antioch itself.

In 1724, Patriarch Cyril VI of Antioch affirmed the Melkite Church’s union with Rome that had existed during the first millennium of Christianity. Since then the “Melkite” Church of Antioch was formally divided between Greek Orthodox (not in union with Rome) and Greek

Catholics (in union with Rome). In time the term 'Melkite' began to be associated exclusively with Catholics.

Liturgy is celebrated mainly in Greek, Arabic, English, Portuguese and Spanish languages. About 1.5 million faithful are members of this Church. The Melkite Patriarch presently resides in Damascus, having fled the city of Antioch upon its annexation by Turkey in 1939, a move disputed by Syria. Patriarchal Cathedral is 'Our Lady of the Dormition' in Damascus. The Melkite Patriarch is Youssef Absi.

Melkite Church is active in Syria, Lebanon, and other countries of the Middle East, but due to emigration over the years there are eparchies in Europe, the Americas, and Oceania. The U.S. Eparchy of Newton, Massachusetts, has more than 50 parishes and missions throughout the US. The Eparchy of Newton covers the whole of the United States, with about fifty parishes, missions, and "outreaches" in about two dozen states. "We're proud to say that we sent Peter over to Rome," says Bishop François Beyrouti, the newly-consecrated bishop of the Melkite Eparchy of Newton, USA, referring to the tradition that St Peter was Bishop of Antioch for seven years before going to the Eternal City.

10. Romanian Greek Catholic Church

It has the rank of a Major Archiepiscopal Church and it uses the Byzantine liturgical rite in the Romanian language. On December 16, 2005, as the Romanian Church was elevated to the rank of a Major Archiepiscopal Church by Pope Benedict XVI.

Besides the Archeparchy of Făgăraș and Alba Iulia, there are five more Greek-Catholic eparchies in Romania as well as one eparchy overseas, the Romanian Catholic Eparchy of St George's in Canton, answering directly to the Major Archbishop and the Holy See, in the United States of America and Canada. 2 lakhs faithful are in the church.

11. Russian Greek Catholic Church

The Russian Catholic Apostolic Exarchate of Russia is the *sui iuris* Eastern Catholic jurisdiction of the Catholic Church for the Russian language Byzantine Rite in Russia. It was established in 1917 as an Apostolic exarchate, this being the Eastern Catholic pre-diocesan equivalent of an Apostolic vicariate; hence it was directly subject to the Apostolic See and its Congregation for the Eastern Churches and not part of any ecclesiastical province. It was established in territory that previously exclusively belonged to the Latin Metropolitan Roman Catholic Archdiocese of Mohilev. It has been reunited with Rome in 1905. Old Slavonic is the liturgical language. Faithful are in Russia, China, Europe, Australia and America.

12. Ruthenian Greek Catholic Church

By the end of the 16th century, many among Orthodox Slavs within the borders of the Commonwealth accepted union with the Catholic Church, but kept their Slavic variant of Byzantine Rite, commonly known as Ruthenian Rite. Ruthenian Uniate Church was set up to accommodate the local Christians and their ecclesiastic leadership under the Catholic. It was reunited with Rome in 1646 when 63 Ruthenian priests of the Greek Orthodox Church were received into the Byzantine Catholic Church at the Union of Uzhorod. A solemn union of the Ruthenians with the Apostolic See was enacted in the time of Pope Clement VIII. Faithful

dwell in Russia, Hungary Croatia, America and Europe. This Metropolitan Church has about 417, 795 faithful.

13. Slovak Greek Catholic Church

The Church is organised as a single ecclesiastical province with one metropolitan see. Its liturgical rite is the Byzantine Rite. In Slovakia alone, there are some 250,000 faithful, 374 priests and 254 parishes for this Church. Pope John Paul II created an Apostolic Exarchate of Košice in 1997. Pope Benedict XVI raised this to the level of an Eparchy on January 30, 2008 and at the same time erected the new Byzantine-rite Eparchy of Bratislava. He also raised Prešov to the level of a Metropolitan see, constituting the Slovak Greek Catholic Church as a *sui iuris* Metropolitan Church.

In the United States and Canada, the Slovak Greek Catholics fall under the jurisdiction of the Ruthenian Greek Catholic Church, with the Exarchate of Saints Cyril and Methodius of Toronto for Slovak Greek Catholics reduced from an eparchy and transferred to Ruthenian authority in 2022.

14. Ukrainian Greek Catholic Church

In the early first decade of the 21st century, the major see of the Ukrainian Catholic Church was transferred to the Ukrainian capital of Kyiv. The enthronement of the new head of the church Major Archbishop Sviatoslav Shevchuk took place there on 27 March 2011 at the cathedral under construction on the left bank. On 18 August 2013, the Patriarchal Cathedral of the Resurrection of Christ was dedicated and solemnly opened.

V. East Syrian Family

Roman and Persian Empires were the known Kingdoms of Jesus' time. Almost all the apostles worked in the Roman Empire. Only St Thomas the Apostle went out of this Empire. And he went first to Persia, then to India and its confines to bear witness to Jesus Christ.

The liturgy of the Church in the Persian Empire (which included areas of ancient Assyria and Chaldea) evolved from the liturgy developed in Edessa, the cradle of Syriac Christian culture and center of missionary endeavors in the Fertile Crescent. Edessa was within the Roman diocese of the East (*Oriens*), which had its headquarters in Antioch.

The Church of Edessa, though born of Mar Addai, and the Church of Mesopotamia of Mar Mari, both of them claim to have inherited the apostolic tradition of St Thomas. Mar Addai is said to be the direct disciple of St Thomas and Mar Mari a disciple of Mar Addai. Both of them are considered to be the Apostles.

1. Chaldean liturgy

It is by the fourth century that the whole Christian world comes to recognize the various types of worship as belonging to certain definite families. In this process, the proper apostolic heritage and theological centres played decisive roles. Outside the Roman Empire, where the Christ-experience of St Thomas the Apostle was shared, there developed only one theological centre, the famous one of Edessa-Nisibis. Only one liturgy and liturgical family is known to have been born and developed outside the Roman Empire and that is the East Syriac or

Chaldaic liturgy and its liturgical family. It is born in the apostolic Christ-experience of St Thomas, developed and organized with the help of Edessa-Nisibis theological centre. There is no trace at all in Church history regarding any other liturgy outside the Roman Empire.

The present Chaldean liturgy is basically the rite as codified and reformed by Patriarch Ishoyahb III (647-658). His important liturgical reforms include the standardization of the pre-anaphora prayers, the approval of only three anaphoras of the Holy Apostles of Addai and Mar Mari, of Mar Theodore and of Mar Nestorius, the introduction of the rites of Christian initiation for the baptism of children, the compilation of the Hudra with offices for Sundays, feasts and fasts, the rearrangement of the liturgical year and calendar, the systematization of the cathedral Divine Office and norms for the lectionary system.¹⁶ The normal anaphora, Addai and Mari, which in its earliest form — without the Kushapa prayers — may go back to the third century, is unusual in that it does not include the words of institution in any of the ancient manuscripts or in present Assyrian usage.

The archaic Syriac hymn Lakumara (“To you, O Lord”) is a characteristic feature of the eucharistic celebration and the Offices of Vespers and ferial Sapra. Although Syriac remains the liturgical language, Arabic is sometimes used in the liturgy of the Word for the prayers and the four readings (Law, Prophets, Apostle, Gospel).

2. Syro-Malabar Rite

The origin of the St. Thomas Christians is closely connected with St. Thomas, the apostle who came to Kerala on A.D 52. From the early centuries onwards, St. Thomas Christians had connections with the Persian church.

The Church of St Thomas in India flourished in her identity under the title Mar Toma Nasranikal. The missionaries split her into two in 1653 with the Coonan Cross oath because of the extreme measures of Latinization and westernization enforced. Those who stood faithful to the Roman Communion at this decisive juncture form the majority of the Thomas Christians under the name the Syro-Malabarians. Though they were highly Latinized and Westernized in the course of time, still they preserved to some extent their original Chaldaic or East Syriac liturgy in its essentials.

The Church of the St. Thomas Christians of Malabar shared the East Syriac liturgical tradition from the early centuries. The only liturgy known to them till the 16th century was the East Syriac liturgy. The Thomas Christians of Malabar had strong relation with the Church of Mesopotamia, especially with regard to the liturgy, theology, spirituality and ecclesiastical discipline. Thomas Christians made adaptations to the East Syriac liturgy which they had borrowed from Mesopotamia. We find many Indian elements incorporated into the liturgy of the Church in Malabar. The liturgical architecture resembling the architecture of the temples; the ‘puqdankon’ in the beginning of the Qurbana; the rite of prostration on the bema are all examples of such adaptations made in the Qurbana.

In the sixteenth century, the Portuguese missionaries came to Kerala. Archbishop Dom Menesis convoked the Diamper Synod in 1599 which was a turning point in the history of St.

¹⁶ Ephrem Carr, “Liturgical Families in the East” in *Handbook for the Liturgical Studies: Introduction to the Liturgy*, (Anscar J. Chupungo, ed.) I, Minnesota, 21.

Thomas Christians. The Synod asked the Church to use only the Anaphora of Mar Addai and Mar Mari. Unleavened bread was prescribed for the Holy Qurbana and communion under one species. For use in the celebration of the sacraments a sixteenth-century Portuguese *Rituale* was translated into Syriac. A Syriac version of the *Pontificale Romanum* was also produced. Coonan Cross oath is a reaction to the Synodal decisions and the latinization attempts of the Portuguese missionaries. Those who opposed the missionaries came together under the umbrella of the Syrian Orthodox tradition.

Liturgical reform began in the Syro Malabar Church with Pope Pius XI in 1934. The restored Syriac Qurbana approved by Pope Pius XII in 1957 was introduced in 1962. Pope John Paul II declared the Syro-Malabar Church as a Major Archepiscopal Church on 16 December 1992. Hence the Syro-Malabar Church is a *sui iuris* Church headed by a Major Archbishop which has its own rite and which is a blend of Indian Culture, Christian Religion and Oriental Worship.

VI. Liturgical Rites in the West

The Roman, the Ambrosian, the Hispanic, the Gallican and the Celtic are the liturgies developed in the West. Of these, the only the Roman and the Ambrosian liturgies are survived and others have fallen into disuse. The Roman liturgy is celebrated in all of the West and in Africa, Latin America, and the Far East; the Ambrosian is limited to the Archdiocese of Milan.

1. Roman

The Latin Church (Latin: *Ecclesia Latina*) is the largest autonomous (*sui iuris*) particular church within the Catholic Church, whose members constitute the vast majority of the 1.3 billion Christians in communion with the Pope in Rome. The liturgy that began and developed in the city of Rome is the most important liturgy throughout the West. This importance grew until it became almost the only liturgy that was celebrated in all the Church except for the Eastern Churches and the Church of Milan. It was with Gregory VII (1073-1085) that the liturgical unification of all the West was reached.

The first approved Eucharistic Prayers are four:

Eucharistic Prayer no. 1: This is the ancient Roman Canon with minimal variations. The ancient text is especially appropriate for Sundays, unless for pastoral reasons Eucharistic Prayer no. 3 is preferred.

Eucharistic Prayer no. 2: This is based on the ancient anaphora of the apostolic tradition with some adaptations to bring it into line with the other prayers. It is quite short, so it is appropriate for weekday use. It has its own Preface, based on the Anaphora of the Apostolic Tradition, but the proper Preface of the Mass of the day can be substituted.

Eucharistic Prayer no. 3: This is a new composition that uses the Antiochene structure filled with Alexandrine and Roman themes. Its use is preferred on Sundays and feast days and it is to be used with the proper Preface of the day.

Eucharistic Prayer no. 4: This is a new composition with a strong sacrificial wording and a fuller summary of salvation history. It has its own integral Preface; a substitute is not allowed.

2. Ambrosian Liturgy

Although the liturgy is called Ambrosian, it does not mean that this liturgy is shaped by St. Ambrose. However, he had great influence in the development of the liturgy and due to the fame of this bishop of Milan, this liturgy is known as Ambrosian. Both the Roman and Eastern liturgies influenced very much in the formation of the Ambrosian liturgy.¹⁷ The Ambrosian Rite evolved and developed from the 4th century onwards. In the Ambrosian rite, the Rite of Peace comes before the Presentation of the Gifts. The Creed follows the Preparation of the Gifts, before the Prayer over the Gifts. Before the final blessing, the people say Kyrie, eleison ("Lord have mercy") three times. At the end of the Mass, instead of saying "The Mass is ended, go in peace" the priest says simply "Go in peace", to which the people respond "In the name of Christ".

3. Gallican Liturgy

Gallican liturgy was formed in the southern half of Gaul or medieval France. The golden age of the Gallican liturgy is the sixth century with Cesarius of Arles. The rites first developed in the early centuries as the Syriac-Greek rites of Jerusalem and Antioch and were first translated into Latin in various parts of the Western Roman Empire Praetorian prefecture of Gaul. By the 5th century, it was well established in the Roman civil diocese of Gaul, which had a few early centers of Christianity in the south. The Gallican rite disappeared at the end of the eighth century because Charlemagne adopted for his kingdom the Roman rite.

4. Mozarabic rite (Hispanic).

The Hispanic liturgy was created and developed in the Iberian peninsula (Spain) from the beginning of the Christian preaching until its suppression by Pope Gregory VII in the year 1080. This liturgy is known under three names: the Hispanic, the Visigothic and Mozarabic. The name Hispanic corresponds to the Roman period; the Visigothic to the time of the Visigothic kingdom; the Mozarabic to the period of Muslim domination. The euchaological schools of Tarragon and Toledo were very important to the formation for this liturgy. Isidore of Seville in his writings made reference to the 'seven prayers' of the Mozarabic Mass.

This liturgy, in spite of the suppression by Pope Gregory VII in 1080, continues to be celebrated even today in the Chapel of Corpus Christi in the Cathedral of Toledo and in some parishes of that city. The descendants of old Mozarabs also celebrate this liturgy.

5. Celtic Liturgy

The Celtic liturgy is developed in Ireland. It is fundamentally a Roman liturgy with the influences of the Gallican, Ambrosian and Hispanic liturgies. The term Celtic rite has been used for the ancient liturgy celebrated in Ireland, Scotland, Britain, Galicia, and Brittany before these churches gradually adopted the Gregorian calendar and liturgy of Rome. In a

¹⁷ Ephrem Carr, "Liturgical Families in the East" in *Handbook for the Liturgical Studies: Introduction to the Liturgy*, (Anscar J. Chupungo, ed.) I, Minnesota, 28.

more restricted sense, the “Celtic rite” refers to the liturgy celebrated in the churches and monasteries of Ireland and regions heavily influenced by Irish missionary-monks from the late sixth to early ninth century.

Conclusion

According to the teaching of the Church in the Second Vatican Council, all particular Churches, whether or East or West, “are of equal dignity, so that none of them is superior to the others.” The existence of different *sui iuris* churches in the Catholic Church reveals the richness and variety of forms in which the Christian message can manifest itself. There is a mutual communication between these churches and it enriches each other. The mind of the Catholic Church is that each individual Church should retain its traditions and likewise that it should adapt its way of life to the different needs of time and place. Catholic Church desires that its Eastern component not only survive but also continue to grow, flourish and enrich the universal Church with treasures.