

Roman, Not Latin: Our Eastern Catholic Churches

By FR. ROBERT McNAMARA

"What do you know about the Eastern Rites?" I asked Mr. Average Catholic.

"You mean, like civil rights?" he replied.

"No," said I, "not rights but rites. That is, the people that came originally from Eastern Europe, western Asia or eastern Africa and have Mass in a style and language different from our Latin Mass."

"Oh, yes," he said, "You mean the Greek Orthodox, the Russian Orthodox, and so forth. The people who don't hold with the Pope."

"Well, the Orthodox do come under the heading of the Eastern Rites, but there are other rites than these, too: the Coptic, the Ethiopian, the Maronite, the Syrian, the Chaldean, the Armenian and further subdivisions of all these. And although the majority of Eastern Rite folks are not united with the Holy See, segments of all of them — sometimes very big segments — are united with Rome.

"The Catholics of these rites are just as Catholic as you and I are, and just as Roman, too, because they acknowledge the primacy of the Pope. The difference between them and us is that we are Roman Catholics of the Latin Rite (that is, the western rite), and they are Roman Catholics of the various eastern rites."

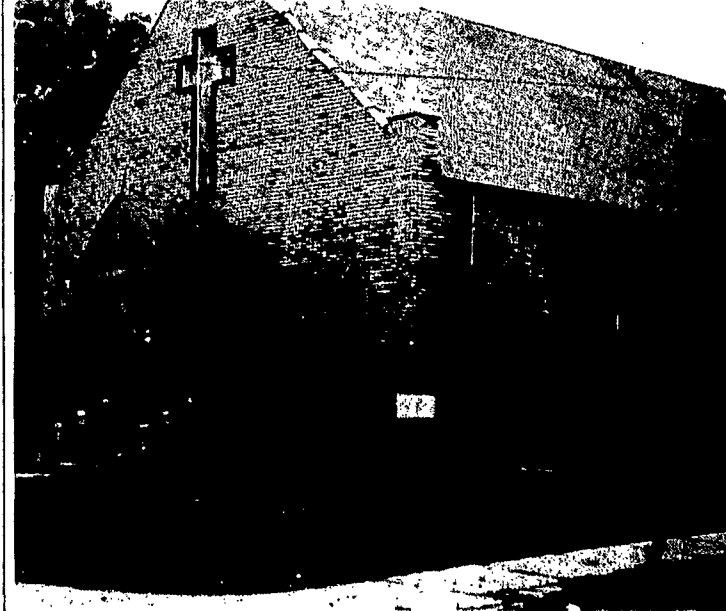
"Oh?" he said, and I could see that he was by now quite confused about this "exotic" subject.

Latin Catholics are far better acquainted with the Eastern Churches, Catholic or non-Catholic, than they used to be. Eastern Catholics had to suffer much at the hands of ignorant Catholics — even Catholic priests — in the earlier days of this country. For then Latin Rite folk, living in a majority situation, could not understand how non-Latin Christians who said Mass differently and had a married clergy could possibly be genuinely Catholic.

It is quite likely that the unfriendliness of Latin Catholics to some of these Oriental Rite Catholics actually impelled them to join one of the several



Father Wolodmyr Korchynsky, assistant pastor, celebrates Mass in St. Josaphat's Ukrainian Catholic Church, Ridge Road and Stanton Lane.



St. Nicholas Roman Catholic Church of the Byzantine Melkite Rite at 370 Remington St.

schismatic movements that have removed a fair number of immigrant Eastern Catholics from union with the Holy Father.

If Catholics of the Latin Rite know more today about Eastern Rite Catholics than their forefathers did, their knowledge is usually still superficial. What we are leading up to here is a

listing of Eastern Rite churches within the 12 counties of the Rochester Diocese, and a little account of their origins and present situation, so as to acquaint the readership with the local opportunities of visiting and getting to know these churches and their people.

Of the multiple Eastern Rites, only two are represented within the boundaries of the Rochester Diocese, and only one major rite is so numerically strong as to have churches of its own. These rites are the Maronite Rite and the Byzantine Rite.

The Maronite Rite is very ancient. Its liturgy comes from Antioch, the first Christian center in the Near East. The Maronites are a Syrian people who live in and around Lebanon. Before World War I, as well as afterward, Maronites constituted a good percentage of the Syrian people who came to America and scattered across the country. Some of their clergy came with them, but they were left under the jurisdiction of the bishops of our Latin rite dioceses.

A few of the Maronites settled in the Southern Tier, a few in the eastern part of the Rochester Diocese; and by 1925 there were about 150 in Rochester itself. When St. Nicholas Church was opened in Rochester for the Syrian Melkite (more about this below), the local Maronites were participants in this undertaking, even though they belonged to a group distinct from the Melkites.

In 1966 Pope Paul VI established an exarchate (diocese) for all the Maronites in the United States. There are about 150,000 in this nationwide diocese, and they include the Maronite Catholics who live within the 12 counties of the Rochester diocesan district. But because there are not enough Maronites in this area to have a parish of their own rite (there are about 900 Maronites in and around Rochester), they will still attend St. Nicholas or the various Latin rite churches, and content themselves with visits from time to time by priests connected with Maronite parishes elsewhere in the Maronite Exarchate.

American Melkite Catholics were given a diocese the same time as the Maronites were, and the little Melkite Church of St. Nicholas, on Remington Street in Rochester, with its congregation of some 200 Melkite Catholics, was thereby automatically transferred from the Rochester diocesan authority to the authority of the Melkite Exarch or bishop.

St. Nicholas had been dedicated in 1927. Unlike the Maronites, the Melkites follow the Byzantine or "Greek" rite. Back in Syria the Melkites were differentiated from the Greek-speaking members of the rite only in their use of Arabic in place of Greek as a liturgical language. Of late, St. Nicholas has been using English instead of Arabic. As a matter of fact, Mass was first celebrated in English in Rochester at St. Nicholas Church in the Greek rite! The present pastor of St. Nicholas is Father Athanas Hasey, who has been in charge for the past two years.

This Byzantine or "Greek" rite embraces more people than any other of the ancient Eastern rites: Greek Orthodox, Russian Orthodox, the Orthodox of the Balkan countries and of the Orthodox diaspora throughout the world. There are some 180 million Catholics of these various Byzantine rites number about 5.5 million. The largest unit of these is the Russian rite group called the Ruthenians.

The Ruthenians are a Rus-

sian people whom the Carpathian Mountains and national boundaries long divided and made a bit offish toward each other. The U.S.S.R. has united these segments to form the Ukrainian Soviet Socialist Republic, and has nominally taken over all the Ruthenian Catholics there into union with Russian Orthodoxy. However, immigration to the United States before the war had been large, and the Ruthenians here were given a bishop of their own as early as 1907.

Today the Ukrainians of the Ruthenian Rite have their own ecclesiastical province. In this province there is the archdiocese (archdiocese) of Philadelphia, and under it, two eparchies (dioceses), one at Stamford, Conn., the other in Chicago.

The other Ruthenian group—the Podcarpathians—have two eparchies of their own, independent of the Ukrainian province: one centered at Muncie, Pa., the other at Passaic, N.J. Total membership in the three Ukrainian sees is about 280,000. Total membership in the Podcarpathian sees is about 320,000. Thus the total in the United States of this Catholic Ruthenian Rite is 600,000.

There are five Ruthenian rite parishes within the Rochester diocesan area. All of them are Ukrainian, and they are subject, not to the bishop of Rochester but to the bishop of their own diocese, the Eparchy of Stamford.

Most Rev. Joseph Schmonduik, At Auburn there is St. Peter and Paul's, the pastor is Father Emile Sharanevych; and the parish has a population of 250 families, and the pastor was — and is today — Father Stephen Horodecky, who had been an assistant at St. Josaphat's.

Thus it was that the Ukrainian Church of the Epiphany opened in 1958 in the old First Evangelical United Brethren Church building at Carter and Willite Drive. At that time its population was 250 families, and the pastor was — and is today — Father Stephen Horodecky, who had been an assistant at St. Josaphat's.

Epiphany is now building a

There are two Ukrainian parishes in Rochester: St. Josaphat's Church and the Church of the Epiphany.

St. Josaphat's is the original one. It was founded in 1910 on Remington Street, but grew so rapidly that in 1914 the parish purchased the old First Evangelical Church on Lower Hudson Avenue. Here it remained until 1965, when it moved to a new plant at the corner of Ridge Road East and Stanton Lane in Irondequoit. The church itself has been housed temporarily in the new school building, with plans for a permanent church later.

St. Josaphat's had opened a parochial school in 1945 and is now educating about 250 students, under the Sisters Servants of Mary Immaculate, a Ruthenian Rite group. The parish population numbers some 800 families and some 2,500 souls. One of the most important parishes in the Stamford

eparchy, St. Josaphat's has as its pastor Very Rev. Msgr. Nicholas Babak.

The Ukrainian Catholic Church of the Epiphany dates from 1958. The division of St. Josaphat's into two parishes had been recommended before that, but in Lent, 1956, a disagreement occurred which sparked the subdivision.

The Ukrainians, like most of the Byzantine rite Christians, continued to use the old Julian Calendar even after the adoption of the Gregorian calendar by the West of Europe for church and civil dates. Basically the people of the Byzantine Rite are very conservative and slow to yield up old customs. On the other hand, American Ukrainians of the third or fourth generation are less worried about these details and are inclined to favor English in the liturgy.

In early 1956 a majority of the St. Josaphat parishioners voted to change to the Gregorian Calendar. The minority objected strongly. These were largely people who had come into this country after World War II from the displaced persons camps of Europe. The dispute became quite spirited; but it was deftly solved by the Ukrainian Bishop of Stamford, Ambrose Sensyn, who simply urged those who objected to form a new parish.

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new church in Slavonic style designed by the Washington architect, Daniel Nimcw. It also will open, this fall, a Saturday school in Ukrainian language and culture, for all Ukrainians, whether Catholic, Orthodox or of other beliefs.

Here, then, are our local Catholic churches of the Byzantine Rite. Get to know them better and you will see the horizon of Christianity broaden before your very eyes. Visit them some weekday and ask the meaning of the "different" things you see.

Go back again, above all, some Sunday (you can satisfy your Mass obligation there as well as in your parish church).

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MEL NEWS NOTES

UP, UP AND AWAY! Here we go flying high and wide toward a rosy horizon! Yes, the big day has finally arrived — the official start of a new kind of profit-maker, the exciting, original, the easy MONEY LABELS Game. Here's your chance to beat those spiraling costs, to save while you spend. Here's a unique way to help your church or club, and yourself, through making your normal purchases.

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When you actually use the products, you must save the specified label, box-top or whatever. These are your "proofs" that you bought the products, your guarantee that you'll receive cash or trading stamps (whichever you prefer) for doing so.

Recently you received in the mail a handy paper bag in which to keep these valuable proofs of purchase, together with a copy of the MONEY LABELS SAVERS GUIDE. These were sent to you as a member of a group participating in the program—a church, a service organization, a club etc. It is this group which will benefit from your efforts, will receive one-fourth of any profit you make.

We're sure you'll find the SAVERS GUIDE both interesting and useful. In addition, it contains a most essential feature for your participation in the MONEY LABELS Game. This is the detachable back page listing the complete roster of products, the proofs of purchase to be saved and their value in MONEY LABELS stamps. Later on we'll explain the "mechanics" of filling out this page. But meanwhile, SAVE THE COMPLETE MAGAZINE. It represents a handy reminder of what to buy and what to save, and will be less liable to misplacement than a single page removed.

For your convenience we're printing the list of M/L products in this week's Courier-Clippings and take it with you when you shop.

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Participating Brand	Sizes	Save this Proof-of-Purchase	(A) Stamp Value	Participating Brand	Sizes	Save this Proof-of-Purchase	(A) Stamp Value
Mennen Quilina-Spray Foot Comfort-Spray Powder	All	Container	15	Dream Whip! Brand Whipped Topping Mix	4 oz.	Box top with price circle	15
Foot Powder	All	Container	15	Whipped Topping Mix	8 oz.	Box top with price circle	30
Deodorant Spray	All	Container	15	Jell-O Brand Pudding and Pie Filling	Regular Large	4 pull tabs from box top 2 pull tabs from box top	15
Penetrating Foam Medication Ointment	All except 12's	Entire Carton	50	Borden's Individually Wrapped Cheese Slices	12 oz.	Outer package wrapper	5
Bufferin	All except 12's	Entire Carton	50	Bravo Brand Spaghetti Sauce	All	Twist-off cap	15
Solique's Bath Beads	All	Box top and flap with price circle	60	Spaghetti and Macaroni	All	Box top with price circle or box and flap with price circle	10
Beauty Bath Oil	All	Box top and flap with price circle	60	Bow's, Bingles, Daisy's The French Fried Potato Crisp	All	Package bottom with price spot	15
Ban Spray Deodorant	All	Tracing or facsimile of the label	45	Hot'ns, Prize Spins Whistles	All	Package bottom with price circle	15
Roll-On Deodorant	All	Box top flap with price circle	45	Kroy Hot Dogs, Wieners, Bacon	All	Complete wrapper	10
Dry-Bain Anti-Perseprant Spray	All	Tracing or facsimile of the label	45	Pure Pork Sausage	All	Complete wrapper	20
Vitalis Liquid Hairgrowth	All except 2 oz.	Paper label	40	Gourmet Ham	All	Words "Key Gourmet Ham" from label	50
Concentrate Hairgrowth	All	Entire Carton	40	Canned Meats (all varieties)	All	Paper label	10
Vaseline Toothpaste	All except 1.45 oz.	Entire Carton	35	Beechnut Baby Foods (not cereal or juice)	All	Paper label	2
Colgate 100 Breath Spray	All	Container	40	Junior (all varieties)	All	Paper label	4
Rose Lotion Vei (all types)	All	Part of label showing price spot & tag size	20	Diaper Pure	All	Box top with price circle	20
Kleenex Paper Towels	All	Wrapper including premium seal	10	Mennen Baby Magic Lotion	All	Container	15
Pertussin Wild Berry Cough Syrup	All	Top half of box back panel with "Parent's Magazine" Seal	25	Mennen Oil Shave	All	Container	15
8-Hour Cough Formula	All	Top half of box back panel	25	Mennen Soft Stroke Facial Powder	All	Container	15
Medicated Vaporizer	All	Container	25	Mennen Soft Stroke Facial Powder	All	Container	15
Hetty's Plastic Bags Food Storage (all types)	All	End flap with star shape price spot	15	Mennen Soft Stroke Facial Powder	All	Container	15
Wet-Dry (all types)	All	2" x 4" curl of upper right corner to include price spot & tag size	15	Mennen Soft Stroke Facial Powder	All	Container	15
Musical Treasures Album	All	Full page of offer coupon has been mailed	510	Mennen Soft Stroke Facial Powder	All	Container	15
LOOK Magazine	All	Full page of offer coupon has been mailed	100	Mennen Soft Stroke Facial Powder	All	Container	15
Magnificent and Courier-Journals	All	Filled in coupon from ad	250	Mennen Soft Stroke Facial Powder	All	Container	15

CLIP AND SAVE

Black Front Seeks Property

Washington, D.C. (RNS)—Four million dollars from the Roman Catholic Church in the U.S. and 19 pieces of property from the Archdiocese of Washington were asked here by the Black United Front (BUF) "to build up the wasted places of Washington."

The requests were presented to Msgr. William F. McDonough, a representative of Patrick Cardinal O'Boyle, on the steps of the National Shrine of the Immaculate Conception.

Earlier in the day on Oct. 12, the BUF asked the All Souls' Unitarian church for \$250,000. The request was endorsed by the Rev. David Eaton, new pastor of the congregation.

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Confro Paris
By JOAN ZUL...
It is only quite recently that the concept of "living for any number of Christians" is unlikely that the parish has ever been in an ecumenical vein organized than an overflow "discussion with a bor of a different fa

A quick glance to the cent Courier-Journal shows the growing number of opportunities for participation in a variety of ecumenical. These are especially for those who are formulating adult programs or those themselves interested in participating in such a

Ecumenical programs those offered in the High School adult program previously in this column and by these parishes at the Corpus Christi or alternate Tuesday examples of current ecumenical ventures to the meaning of today's C

Another ecumenical standing ecumenical program is the series of lectures by the Woman's Comm. Rochester Center for local Studies to be held at Divine Divinity School.

Recent articles have indicated the direction to be taken in the near in some cases already. Joint Catholic Jewish retreats, ecumenical approaches to Baptism laws, Eucharist communion are imminently ginnings.

The fact that it is however, for two faith a building (note the

Church Ho Folk Music Gregorian
Two choirs are Sunday liturgy more and meaningful at of Sorrows Church, Blvd., this Fall.

A group of 16 young cians and singers led gregation in folk m 11-o'clock Mass ea and a vesper sacri sings Gregorian mu all-Latin High Mass, on every third Sun month.

Inviting the Genes Latin High Mass Fr Wood, pastor, said; stepping backward to sing in the old 1 monthly Latin Mas tempt to preserve th ditions of the past well-sung Gregorian

Mrs. Frank Sealise ctor of the folk mu William Bianchi c Latin choir.

Chaplain Sa Children Ne "Death Edu
Charlotte, N.C. — hospital chaplain clergymen here the need "death education as they see ex

Addressing a se ministers on counti dying and bereaved. W. Wilkinson of Hospital here said constitutes a threat children not having ply of death.

"Children," he said be prepared to acco understand and exp order to be able to Education would hel overcome the fear o or loved ones' death

Miami You Back Astr On Bible R
Miami—Catholic ganization membe archdiocese of Mia ed Oct. 5 as "to day" and created supporting the rig naus to read from while in orbit.

In an effort to criticism by Mrs. Murray O'Hair with ized atheist of astr their reading from during their orb moon, the petition

"We appreciate heartedly support decision of the astr read from the Bib orb the moon.

AUTO BLESS AT FATIMA S
Cars will be blessed at our Lady Shrine, Youngstown, Sunday, Oct. 26, motorcade Rosary 26.

An intention has to each decade of as follows: 1. For driving every day to their place of work; drivers of school bu the drivers for th needs, vacation out-tered buses and tr the winter months; 2. For the winter months; 3. For the winter months; 4. For the winter months; 5. For the winter months; 6. For the winter months; 7. For the winter months; 8. For the winter months; 9. For the winter months; 10. For the winter months.