

Insights in Liturgy

By Vincent A. Lenti
Chairperson of the Diocesan Music Commission

Eastern Rite Liturgies

The presence of 600,000 Eastern-rite Catholics in the United States often goes unnoticed by their more numerous Western or Roman-rite Catholic Brethren. By Eastern-rite we refer to those Catholics whose origins may be traced to the early churches in the Eastern Roman Empire, those who have maintained their own customs, liturgies, and clergy while remaining fully in communion with Rome.

There are five principal rites: Byzantine, Alexandrian, Antiochene, Armenian, and Chaldean. The largest of these is the Byzantine, which arose within the Constantinople Patriarchate. The various churches of this rite do not have the uniformity which characterizes the Western Church. Among the Byzantines are the Greeks, Rumanians, Ukrainians, Melkites, and others, each of whom has imposed its own specific linguistic and liturgical variants on their common religious heritage.

The most commonly celebrated Byzantine liturgy is that of St. John Chrysostom, which had a completely separate liturgical development from the Mass of the Roman Rite. There are three parts of the liturgy. The first part, called the Proskomidia, takes place at a side altar where the priest prepares the communion bread from a round leavened loaf. The second part, corresponding to the Liturgy of the Word in the Mass, contains numerous litanies in addition to the Epistle and Gospel readings. The final part corresponds to the Liturgy of the Eucharist in the Mass, but differs greatly in its form and wording.

The most noticeable feature in a Byzantine Church is the iconostasis or icon-screen which divides the sanctuary from the nave. The screen is beautifully decorated with icons, and plays an important role in the liturgical celebrations. Vestments correspond more or less to the Roman ones, but have evolved somewhat differently. The felon (phelonion), similar to the Roman chasuble, is a longer and fuller garment. Music varies in the Byzantine rite

from country to country. Traditionally, however, there are no musical instruments of any kind.

There are six Byzantine-rite parishes within the geographical boundaries of the Rochester diocese. Five of these are Ukrainian: Christ the King (Salubris Road, Bath), Church of the Epiphany (202 Carter St., Rochester), St. Josaphat (Ridge Road and Stanton Lane, Rochester), St. Nicholas (410-412 E. McCann Blvd., Elmira Heights), and SS Peter and Paul (134 Washington St., Auburn). The traditional language of worship in Ukrainian churches has been Old Slavonic. Some parishes, however, are now offering some of the liturgies in English, which would obviously be more meaningful for non-Byzantine visitors. Communion is distributed under both species by means of a spoon, the priest dropping a wine-soaked particle of bread into each communicant's mouth.

The sixth Byzantine parish in the area is St. Nicholas Melkite Church

(370 Remington St., Rochester). The Melkites are Catholics whose origins are in the Mid-east, and they have had a long tradition of celebrating their liturgies in the vernacular. It has been claimed that St. Nicholas was the first Catholic parish in America to begin worshipping in English. And this happened quite a few years prior to Vatican II. (During the Vatican Council, incidentally, the Melkite Patriarch, Maximos Saigh IV, was the only Council father not to speak in Latin. He addressed his fellow bishops in French!). Particularly noteworthy in a Melkite Church is the unusual and beautiful Arabic chanting. At St. Nicholas' the chanting is done by a young man with an exceptionally fine voice.

A visit to a Byzantine parish for Sunday liturgy will be a very worthwhile experience for Roman-rite Catholics who can expect a very cordial welcome. As we continue more fully to understand our own liturgical traditions, we should also become appreciative of other traditions within the Universal Church.



St. Monica School & What it Means To Me

By Ann Kuhn
Age 12

I like St. Monica School because it's fun and the teachers are nice and friendly. I especially like Miss Bruce and Miss Connolly. The teachers are also fair and helpful. They take us on trips and set them up for us. I also think the detention is fair. I hope the school doesn't close next year and we're trying everything in the world. God is helping us too.

Sister Clare Francis Mogenhan
Saint Monica's School
841 Genesee Street
Rochester, N.Y. 14611

Dear Sister:

I'd like to help. Enclosed is my contribution of \$ _____ to Saint Monica's CATHOLIC EDUCATION FUND.

(Your Name) _____

(Address) _____

(City and Zip) _____

Clip and mail to the address above.
All gifts are tax deductible.

Religion Fills The Air Waves

Dallas, Texas has seven religious programming stations — New York City, five — and WWDJ in New Jersey is the biggest in the field. This information comes from John Marszalek, general manager of WWWG (1500 on the dial) which as of June 4, became Rochester's only all religious and ethnic broadcasting radio station.



JOHN MARSZALEK

Regarding religious broadcasting Marszalek, "It is the fastest growing industry," and backs up this statement with the fact that over the last three years, religious broadcasting stations have expanded by 800. His information about, and knowledge of religious stations stems from months in the field studying the various stations, the communities they serve and the type of programming they offer their audiences.

Marszalek is no stranger to the communication field. He came to the U.S. in 1974 from Poland where he was involved in radio and TV. He settled down in Rochester with his wife Ann and became involved in local media. First as host for the Polish Program on WXXI and then producing ethnic specials for TV including "The Harvest Show" from Letchworth State Park which was broadcast in the Fall of 1977.

Response to this type of programming gave him the impetus to keep moving toward his goal of a religious programming service for Rochester.

"Rochester is a good market for something new," he said and from the positive response the station has received from its listeners, he is confident of the success of WWWG's venture.

Programming on WWWG ranges from religious music

and instructional segments, to news from the religious community. It also includes a wide variety of programs for the Latin, Irish, Polish, Ukrainian, Greek, Turkish Italian and Black communities. In his study of religious stations across the nation, Marszalek discovered many of them don't take the time to develop relations with their local Christian communities in that their programming is 75-85 per cent syndicated. He intends Rochester's station to reverse that trend by having its format focus primarily around local participation.

As a family man (two daughters with another family addition on the way) Marszalek strongly feels this type of broadcasting is a way of teaching the children; an alternative choice to the violence and chaos of modern communication. With his commitment to radio and TV, he's a busy man, and always a proponent of physical fitness, he has to struggle to find the time to keep up his jogging and exercises. But he is happy and confident in what he's achieving which, he said, "Is doing something for Rochester and its people."

THE
FAMILY ROSARY FOR PEACE

A New Time and New Station

Day: Monday, July 16
Time: 6:30 to 7:00 P.M. Nightly
Station: WWWG Radio 1500, Rochester

Bishop Matthew H. Clark
Will Join Us For the Rosary on July 16th

There will be no change in
Auburn or Southern Tier area.
The Family Rosary for Peace
Will Continue to be Heard Over
WRLX and WCLI-FM
7:00 P.M. Nightly