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 numerous 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, Alexan-Antiochene, Ardrian. menian, 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.

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 commonly

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. Traditonally, however, there are no musical instruments of any kind.

There are six Byzantinerite 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, incidently, 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
chool because it's fun nice and friendly. I

use it's fun 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	2 (Arriter
Dear Sister: I'd like to help. Enclosed is my contributio Saint Monica's CATHOLIC EDUCATION FUN	
(Your Name)	
(Address)	er:

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

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

JOHN MARSZALEK

stations stems from months in news from the religious community. It also includes 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 com-munities 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. TV including "The Harvest As a family man (two Show" from Letchworth State daughters with another family Park which was broadcast in addition on the way) Marszalek strongly feels this type of broadcasting is a way of teaching the children; an programming gave him the impetus to keep moving alternative choice to the toward his goal of a religious violence and chaos of modern programming service for 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 he said and from the positive time to keep up his jogging received from its listeners, he and exercises. But he is happy is confident of the success of and confident in what he's achieving which, he said, "Is doing something for Rochester and its people."

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.

Regarding religous 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 and instructional segments, to 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

the Fall of 1977.

Rochester.

Response to this type of

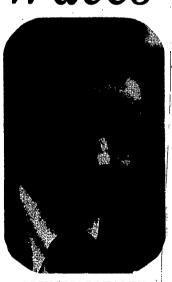
"Rochester is a good

market for something new,"

response the station has

Programming on WWWG ranges from religious music

WWWG's venture.



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