

STRANGERS WITHIN OUR GATES



BY REV. LEO I. SEMBRATOVICH

With a Foreword by
The Most Reverend Roman Catholic
Bishop of Detroit

MICHAEL J. GALLAGHER, D.D.

STRANGERS WITHIN OUR GATES

**A Brief Study
of the Various Rites**

of the

Catholic Church

By the

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THIS brochure is the summation of several lectures given by the author in various cities. Much of the matter was the subject of an address at the International Eucharistic Congress of Chicago in 1926. It is now printed to satisfy the demands of many who are interested in these matters.

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The author wishes to express his profound sentiments of esteem and gratitude to His Excellency, the Most Reverend Michael James Gallagher, D.D., Bishop of Detroit, for contributing the preface to this booklet, and for his continued interest in the Ukrainian people. Thanks are due to Father Vincent F. Kienberger, O. P., for reading the text, and for his helpfulness.

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The cover design is a composition of the great Byzantine artist, Father Gleb Werchowsky (+ April 11, 1935), who has depicted on an American background a typical Ukrainian Church of Greek rite, from the region of the Carpathian Mountains.

Nihil Obstat

M. J. GRUPA, Censor Librorum

February 17, 1936.

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DEDICATION

TO HIS EMINENCE
CHARLES CARDINAL CREMONESI
MY BELOVED PROFESSOR
WHO, IN THE ETERNAL CITY,
GUIDED MY YOUTHFUL STEPS
TOWARDS THE SANCTUARY.

What Does It Mean to Be a Catholic?

In my travels, especially in the United States and Canada, I have met many splendid and practical Catholics, so well informed on the different topics of Catholic doctrine that it has been a pleasure to converse with them. But there is one subject about which they know little. This statement seems strange. Nevertheless, it is true. I challenge ninety-nine out of one hundred to answer offhand the question I have put several times to Catholics—and good Catholics at that: What does it mean to be a Catholic? Or more precisely: How do you recognize a Catholic from a non-Catholic?

I do not seek the answer to this question particularly from scholars or theologians, but from ordinary Catholics. Ask yourself this question and try to reply consistently and precisely. You will see that with all your learning, with all your Catholicism, and with all your studies, you will find it difficult to answer this question.

We know that a certain John is a Catholic, and also that a certain Walter is not. But how do we distinguish between these two? I have had so many queer, yet serious answers to this question, that it would take up too much space to enumerate all of them. I will mention a few.

Some people are of the opinion that to be a good Catholic, they should attend Mass on Sunday. That is true, but it is not a positive sign of Catholicity. Many Protestants and Schismatics, such as Old-Catholics, Apostolic Catholics, and others attend Mass in their own churches and often go to Catholic churches on Sundays, but they are not Catholics.

Others believe that a certain sign of being a Catholic is to abstain from eating meat on Fridays. I personally know many good Lutherans, Episcopalians, and

others who abstain from eating meat on Fridays and still they are not Catholics.

Some people think that the veneration of the Blessed Virgin, and the making of the sign of the Cross are sure signs of Catholicism. Yet nowhere is the devotion to the Blessed Virgin so popular, nor the sign of the Cross so frequent, as among the Orthodox Russians, and still they are not Catholics.

So it is apparent that a very vital point has been overlooked.

If there is any question that ought to be known by every Catholic, it is this one: How can we recognize a Catholic?

We know that many of our friends are Jews, or Presbyterians, or Lutherans. We know how to explain the religious systems of Ancient Rome or Greece. Nevertheless, incredible as it may seem, we fail to know how to distinguish a Catholic from a non-Catholic. In order not to keep you any longer in suspense, I am going to answer the question. It is really simple.

Three Essentials for Being a Catholic

Only three things are required for being a Catholic:

- I. That one profess and believe the same faith taught by our Savior, Jesus Christ;
- II. That one use the same seven Sacraments—no more and no less;
- III. That one recognize as the Visible Head of the Church on earth, the Bishop of Rome, the Pope.

There is nothing else necessary outside of these three things. Anything else is of secondary importance. Other things are important: the observation of the precepts of the Church regarding the days of abstinence; the attendance at Mass on days of obligation, or whatever else the Church may deem necessary to order—still, all these things are not essential to being a Catholic. Many good Catholics will probably be startled at this affirmation, but it is true that to be a good Catholic, only three things are essential and

necessary: one faith, the seven Sacraments and one Visible Head of the Church.

But what about the other practices of the Church? They are very pious, very meritorious, even necessary, but not essential. Now to the point.

Varied Expression of Fundamentals in Religion

It is one thing to possess the faith, to use the Sacraments, and to recognize, as the Visible Head of the Church, the Vicar of Christ. It is another thing to give expression to these things. We have the faith and we are bound to give testimony to it and to express this faith in outward acts. We have the Sacraments and accept them, but it is another thing as to *how* we receive them. We recognize one Visible Head of the Church. It is another thing how we express our allegiance to Him. In other words, the way we express our faith, the way we use the Sacraments and the way we show obedience to the Head of the Church, constitute the rite. It may be a revelation to many to know that in the Catholic Church there are more than twenty different ways or rites of expressing these three essentials of Catholicism: the faith, the use of the Sacraments and the obedience to the See of Peter.

Before proceeding further it is necessary to say something regarding the exact meaning of the word *rite*. Correct understanding of this term is essential. The word has several meanings, but only one is considered here. A Christian rite may be defined as the manner of performing the various services of Divine worship for the sanctification of man. By service we mean the offering of the Holy Sacrifice of the Mass, the administration of the Sacraments and the carrying out of other religious and ecclesiastical functions, ceremonies and public devotions.

It is necessary, therefore, to distinguish what is essential or general in religion, and what is accessory, and often merely local. Dogma, of course, is essential and vital. All Catholics believe exactly the same things. As regards the outward expression of dogma, they act according to the rite to which they belong.

This outward expression is not essential but only accessory to their belief. The Holy Sacrifice of the Mass and the sacraments, for instance, are essential and are the same in all Catholic rites. The only differences consist in the manner of celebrating the Holy Sacrifice, in the administration, the reception and use of the sacraments and in the prayers and ceremonies connected with them. These ceremonies and prayers have developed locally to meet local needs. It is in this connection that the Catholic rites differ. These differences, or rather variations, are simply expressions of the same truth. So, considering the distinctions of the different Catholic rites, we must in a certain way eliminate from them, firstly, dogma; secondly, the essential elements of the sacraments; thirdly, the authority of the Pope; and fourthly, the fundamental Church laws—simply because these four things are held in common by all the different Catholic rites.

The Meaning of "Rite"

If one bears in mind these eliminations, one will better understand what is meant by a Catholic rite. A Catholic rite, therefore, in the derivative sense, means a group of persons within the Catholic Church having their own liturgy and liturgical language, their own local Canon Law and local customs, and having in particular, their own local ecclesiastical government. By the local ecclesiastical government we mean their own priests, and almost always their own bishops and archbishops, and very often their own patriarch. The patriarch is elected by the archbishops and bishops of the rite, usually in the presence of the delegate of the Roman Pontiff, and the election is valid only if ratified by the Pope. The archbishops and bishops are directly responsible to their patriarch, subject always to the general law of the Church and to the Pope.

Occasionally these bodies of Catholics are referred to as "Churches," and sometimes collectively, as the "Oriental Church." This appellation is only correct in the secondary sense in which we speak of the "American Church," meaning thereby that portion of the

Catholic Church within the confines of the United States.

Substantial unity exists among all Catholics. However, there are among them, incidental differences which have arisen from local customs. In this connection one is reminded of those minor differences existing among the various religious orders of the Latin rites: the Benedictines, Franciscans and Dominicans. Each order is governed by its own peculiar rule of life, and has its own spirit, its particular work and even its own distinctive habit. Each order has its own superiors, with its general at the head. Many of the older orders have their own liturgies, differing more or less from the Roman ceremonial. Nevertheless, all these religious are members of the Catholic Church; all are subject to the same general laws of the Church and to the central authority of Rome.

The Origin of Rites

The origin of the different rites hearkens back to the dawn of Christianity. The Apostles left for us, only in the most general way, the practice of meeting together for prayer, for reading the Scriptures, for singing Psalms, and especially for the Breaking of Bread. This latter was, of course, the chief thing, as Our Lord had commanded. Saint Luke writes thus of the first Christians: "And they were persevering in the doctrine of the Apostles, and in the communication of the Breaking of Bread, and in prayers" (Acts II, 42). They met together to do what the Blessed Master had done at the Last Supper and in memory of Him. The story of that Supper in the New Testament gives us the general outline of the rite. Saint Matthew describes the scene: "And whilst they were at supper, Jesus took bread, and blessed and broke: and gave to His disciples, and said: 'Take ye and eat. This is My Body'" (Saint Matthew XXVI, 26). So these early Christians took bread and wine, gave thanks, broke the bread, and said again His own words. They then received the Blessed Sacrament in Communion. They certainly also said prayers and read parts of the Scrip-

tures. This office gradually crystallized into a liturgy and developed into different forms or rites according to the different peoples, countries or places. Nor did anyone feel the need of uniformity in rite. The faith was the same everywhere, and the essence of the liturgy was the same. As to particular ceremonies that grew up, and the prayers and language used, every Church was content to let the others follow their own local customs.

The Pope—Patriarchates—Rites

From the earliest times the Christian world was divided into three parts, called Patriarchates. One of these was in the West and was presided over by the Pope as Patriarch. In the East there were originally two, the Patriarchate of Antioch and that of Alexandria. Later, two more were added—Jerusalem, at the Council of Nicea (325), and Constantinople (381). The Pope had supreme jurisdiction over these four. But apart from this consideration, each patriarch was, in local matters, independent within his patriarchate. Their canon law and local customs also differed in details. Their people spoke different languages. At first the language of the liturgy was always the spoken language of the people. In time, these became dead languages. It is proper to remark in this place that the Christian community in Rome was originally Greek-speaking and, in consequence, *until the middle of the third century, Greek was the language of the Roman liturgy*. By that time, however, Latin had become the spoken language and the liturgy was consequently translated into Latin, while other languages were from time to time adopted locally. *People not familiar with the various rites are apt to suppose that Latin is the only liturgical language in use in the Catholic Church. There are, in fact, twelve languages in which Mass is said every day of the year: Latin, Greek, Coptic, Syriac (Aramaic), Armenian, Georgian, Arabic, Church-Slavonic, Rumanian, Magyar and Geez. In Jugoslavia, the Latin rite uses Church-Slavonic, written in Glagolithic characters.*

The principal rites were evolved from the different patriarchal sees. All the others are simply modifications of the principal rites. The Roman or Western Patriarchate embraces the Roman, Ambrosian, Gallican and Mozarabic rites; besides many monastic liturgies, such as the Benedictine and Dominican rites. In this connection it is most interesting to note that the present gloriously reigning Pontiff, *Pope Pius XI*, belongs to the *Ambrosian rite*. He was baptized according to that rite. He became Archbishop of Milan, which is the *Ambrosian diocese*. The Holy Father still observes this rite in private. He is the first Ambrosian prelate to be elected to the Papacy.

The Eastern liturgies may be listed conveniently in five main groups. These in turn are subdivided into ethnical groups. The division and classification of the different Oriental rites is here given according to the official Roman directory: "Statistica con cenni storici della Gerarchia e dei Fedeli di rito orientale"—Tipografia Poliglotta Vaticana, 1932.

Alexandrine.....	{ Coptic Ethiopian
Antiochene or Syrian.....	{ Malankarese Maronites Pure Syrian
Armenian	
Byzantine or Greek.....	{ Bulgarians Georgians Greeks or Hellenes Italo-Greeks or Albanians Jugoslavs Magyars and Carpatho-Ruthenians Melchites Roumanians Russians Ukrainians
Chaldean or Syro-Chaldean.....	{ Chaldean Malabar

Leaving aside the Western rites, the reader's attention is directed to the Eastern liturgies.

The Seventeen Eastern Catholic Rites

The seventeen Eastern Rites are practically those units formed by groups of Catholics whose ancestors separated at one time or another from the various dissident churches of the East. When they returned to the fold of the Catholic Church, they continued to practice the rite to which they had always belonged. Because of this return to union with Rome, these Catholics of the Eastern rites are sometimes called Uniates. This name is not always welcomed by them.

A brief review of these rites is in order.

The Alexandrine

The Copts

The Catholic Copts are a small group of Egyptian Christians. They have their own patriarch, who is known as the Patriarch of Alexandria of the Copts. Their hierarchy consists of a patriarch and two suffragan bishops. The faithful number about 25,000, but are rapidly increasing, chiefly through conversions. The Egyptian Minister to Washington, Sidarouss Pasha, a renowned scholar and author, is a Catholic of this rite.

The Ethiopians

The Ethiopian Catholics are a very small body. Their rite is derived from the Coptic, which has retained many Judaic forms. The liturgical language is Geez. They have now at their head a native bishop in the person of Monsignor Chidane-Maryam Cass, consecrated in Rome in 1930. They number about 25,000, including a colony in Jerusalem. In 1919 an Ethiopian College was established in the Vatican City.

The Antiochene

The Malankarese

Malabar is situated on the southwest coast of India. It includes the native states of Mangalore and Cape Comorine. The two states are inhabited by Christians of the Roman, Chaldean and Syrian rites. These latter call themselves Malankarese to distinguish themselves from the other two Catholic bodies. In 1930 two Jacobite Bishops, Mar Ivanios and Mar Theophilos, returned to Catholic unity with many thousands of former Jacobite Christians. This reunion is a thoroughly religious movement, without any political or temporal significance or aim. It is gaining tremendous headway.

Maronites

The Maronites form the sole Eastern Catholic body which, they claim, never seceded from the Catholic Church. They claim that their name is derived from Saint Maron, a monk of the fourth century. Their patriarch takes his title from Antioch, but resides at Bherki in the Lebanon Mountains. He has under him seven archbishops and two bishops. The Maronites reside chiefly in Lebanon and on the Syrian Coast. Many of them are in Egypt, Cyprus and in Palestine. The Maronite Country is now included in the Republic of Great Lebanon, which is autonomous under the mandate of France. A large emigration of Maronites to America occurred before the Great War. In the United States they number 40,000. They have here thirty-one churches with thirty priests. In New York City they publish a monthly magazine and a daily paper, both in Arabic. The Maronites number about a half a million. They are also to be found in Canada, Mexico, Argentina, South Africa and Australia.

“Pure” Syrians

The Syrian Catholics number about 70,000. They have their own patriarch with the title of Antioch, six

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archbishops and four bishops. They inhabit Mesopotamia and Syria.

Their present patriarch, His Beatitude, Ignatius Gabriel Tappuni, was created a cardinal at the last consistory, December, 1935.*

The Armenians

The Armenian Catholics were reunited with Rome in the twelfth century. The head of the Catholic Armenians is known as the Patriarch of Cilicia and resides in Beyruth. In addition to the patriarch they have four archbishops and fourteen bishops. Their liturgical language is ancient Armenian, which differs slightly from their spoken language. The Armenians who live in Syria do not speak Armenian, but Arabic. The Armenians number over 100,000. In the sixteenth and seventeenth centuries, many Armenians emigrated to the present Galicia and Bukowina where they formed flourishing colonies of merchants. An archbishop has been appointed to look after them. He resides in Lemberg, Galicia. They are very much Latinized, or rather "Polonized." Though their language is ancient Armenian, it is spoken by the older generation only. The younger folk converse in Polish, Roumanian or Ukrainian. The Armenians are very clannish and seldom inter-marry with other nationalities.

Byzantine or Greek Catholics

Catholics of the Byzantine or Greek rite comprise the largest body of the Eastern liturgy.

*He is not the first prelate of the Oriental rite to be created a cardinal. The first cardinal of the Greek rite was Isidore, metropolitan of Kiev, created by Pope Eugene IV (1431-1447). The next cardinal of the Greek rite was Michael Levitsky, metropolitan of Lemberg and primate of Galicia (1856). In the sixties of the last century the Armenian patriarch of Cilicia, Hassoun, was created cardinal by Pope Pius IX and as cardinal assisted at the Vatican Council in 1870. In 1894 the metropolitan of Galicia and archbishop of Lemberg, Sylvester S. Sembratovich, was created cardinal by Pope Leo XIII. Cardinal Sembratovich died in 1897.

There are ten different groups (of as many different nationalities) who adhere to the Byzantine or Greek Rite. All these groups call themselves Greek Catholics. This appellation signifies: Greek or Byzantine in rite and Catholic in religion.

The Bulgarians

Had it not been for the action of the Imperial Russian Government in 1860, the whole Bulgarian nation would now be Catholic. At that time the Bulgarians decided to separate from the Greek Orthodox Patriarch of Constantinople, and appealed to the Pope to be received into the Catholic Communion. Their request was granted, and preliminaries were arranged. Archimandrite Sokolski was consecrated as Archbishop by Pope Pius IX himself. Russia put a stop to this movement. They kidnapped Sokolski and shut him up in a monastery in Kiev where he died after a few years.

At the present time, the small group of Bulgarian Catholics of Greek Rite, numbering about 30,000, is governed by two Vicars Apostolic. At the end of the Great War, the Catholic reunion movement in Bulgaria was revived, and a petition to this end was circulated. Among the signatures of over 100,000 Bulgarians, appeared the names of ministers, generals and statesmen. This petition was sent to Rome.

The tragic conclusion of the Great War put an untimely end to this movement. Still the Bulgarians cherish the hope of a speedy reunion with the See of Peter. They remember their saintly queen, Maria Louisa of Parma, wife of King Ferdinand. The Catholic Church pins great hope on the Catholic influence of their present queen, Giovanna of Savoy.

Georgians

The Georgians are a small group. They were nearly exterminated by the Russian persecutions. Most of the Georgian Catholics now observe the Latin or the Armenian Rite.

Pure Greeks or Hellenes

Those who follow the Pure Greek Rite comprise the Byzantine Catholics of Greek or Hellenic nationality. It is to be noted that the overwhelming majority of persons of Greek nationality belongs, of course, to the Orthodox Church. However, some 3,000 are Catholics. They are governed by a bishop of their own rite: Monsignor Kalavassy, who resides at Athens, Greece. Lately, disturbances have occurred in that city; the mob, incited by the Orthodox Greek clergy, objected to the existence of and to the dress of the Catholic Greek clergy among them.

Italo-Greeks

From the earliest ages, Byzantine Catholic Greeks have resided in Southern Italy and Sicily. When all the other Byzantines fell away in the eleventh century, they alone remained faithful. Formerly they were numerous, but they have declined rapidly. They would have disappeared had not their numbers been augmented by large bodies of Albanians fleeing before the advancing tide of Islam. Now Italians by nationality and customs, the descendants of these refugees call themselves Albanians. In their homes they still converse in the language of the land of their fathers, which they left five centuries ago.

In the United States there are 20,000 Italo-Greeks. They have several priests and churches here, mostly in the South. In Italy and Sicily there are about 100,000. Their liturgical language is Greek. In 1735 three bishops were appointed for them, though without episcopal jurisdiction. In 1919 a regular episcopal see with full episcopal jurisdiction was established for them, at Lungro, in Calabria. Elsewhere they are subject to the Latin bishops.

Jugoslavs

In 1611 a small number of Serbs in Bosnia and Croatia, became Catholics. They have a bishop who is a suffragan of the Latin Archbishop of Zagreb. The

Catholic titular of the See is Monsignor Dionyse Nyaradyi, who attended the Eucharistic Congress in Chicago in 1926. The people number about 50,000. Their liturgical language is Church-Slavonic.

Melchites

The Melchites are those who remained faithful to the Catholic cause when Monophysitism was condemned at the Council of Chalcedon. They reside in Syria and Egypt and number about 200,000. Melchite means in Syriac, Royalist or Imperialist. In the eleventh century, the Melchites joined the Schism. However, in 1724, when a Catholic prelate was elected their patriarch of Antioch, he brought almost all of his people back into the church.

Their patriarch possesses the imposing title of Melchite Patriarch of Antioch, Alexandria and Jerusalem and of all the East. Subject to him are five Metropolitans and seven bishops. In the United States there are about 25,000 Melchites with about twenty-five priests. The clerical students of this rite are educated by the French Jesuits at Beyruth and by the White Fathers at St. Anne's Seminary, Jerusalem. Their liturgical language is classical Arabic interspersed with a few Greek expressions. Arabic is their spoken language. Their church music is totally different and very oriental in rhythm.

Roumanians

The Roumanian Catholics number about one and a half million people. Next to the Ukrainians, the Catholic Roumanians of the Greek Rite are the largest body of Eastern Catholics. Their rite is almost pure Byzantine, but the liturgical language is vernacular Roumanian, and the church music is quite different. They reside chiefly in Transylvania. Formerly they belonged to the Kingdom of Hungary. By the Treaty of Versailles they have become subjects of the Kingdom of Roumania. Their hierarchy consists of a metropolitan and four bishops. A great number of

Catholic Roumanians have immigrated to the United States where they have churches of their rite.

The Russians

Prior to 1905 the Russian law forbade any subject of the Czar to give up his membership in the State Church. Moreover, everyone who followed the Byzantine Rite was considered a member of the Orthodox Church. No one could claim to be a Catholic of Byzantine Rite. A slight relaxation of the law in 1905 resulted in many conversions. But in 1917, when these laws were abrogated, there came a new era for the Catholics of Byzantine Rite in Russia. Monsignor Leonid Feodoroff was appointed Exarch, whose spiritual duty it was to govern the Russian Byzantine Catholics. He died as a confessor of the faith in 1935.

In 1923, under the Bolshevistic persecution, the Exarch and all the priests were banished to the Solovetske Islands, and all the Catholic Churches of Byzantine Rite in Russia were closed. A special bishop was appointed by the Holy See for Russian Catholics residing outside of Russia and Poland, in the person of the Most Reverend Peter Bucys of the Congregation of the Marianite Fathers. Another ecclesiastical superior, the Very Reverend Father Fabian Abruntovich, with ordinary jurisdiction of a bishop for the Catholic Russians of Byzantine Rite, resides in Harbin, Manchuria.

Carpatho-Ruthenians and Magyars

Since the fifteenth century people from the Ukraine have been settling in the northwestern part of the former kingdom of Hungary. Having lost, under the influence of the Magyar schools and the Hungarian government, their national sentiment (mostly the "intelligentsia"), they call themselves Carpatho-Ruthenians or sometimes Carpatho-Russians, though they speak an Ukrainian dialect. In Europe they number over half a million. After the treaty of Trianon the Carpatho-Ruthenians were parcelled between Czecho-

Slovakia and Roumania. In the former they have two bishops (Uzhorod and Priasew), in the latter, one in Marmosa. In the United States and Canada (through the immigration) they number a quarter of a million with more than a hundred priests and churches. The Holy See has appointed for them a bishop of their own extraction with ordinary jurisdiction; he resides in Homestead, Pa. The present prelate is His Excellency, the Most Reverend Bishop Basil Takach, D. D. Their liturgical language is Church-Slavonic, the same as that of the Ukrainians of Galicia. Their church chant is quite different though very harmonious.

The Magyarized Slavs of Greek rite residing in Hungary have been organized into a separate diocese of Hajdudorogh. They number about 50,000. Their liturgical language is Magyar; only the words of consecration at Mass are said in Church-Slavonic or sometimes in Greek.

The Ukrainians

The Ukrainians are the largest group of the nine Catholic bodies of the Byzantine Rite. They number approximately six million. The majority live in Galicia, or Western Ukraine, formerly a part of Austria and now annexed to Poland. There are also large groups of Ukrainians in Czechoslovakia, Hungary, Roumania, the United States, Canada, Brazil and Argentina. Those living in Galicia and those who have emigrated that that province prefer to be called Ukrainians. The term "Ruthenian" is applied only to their religious rites. They were not only robbed of their land by their greedy neighbors, but even their good name, Ukrainian, was taken from them. In Russia they were called "Little Russians," a name they abhor. In Hungary they were called "Rusnacks"; in Austria, "Ruthenians." These three terms denote one and the same national group of Ukrainians.

The Catholic faith came to the Ukrainians in the ninth century when Princess Olga of Kiev was converted to Christianity and was baptized in Constantinople. The Church of Constantinople was still in union with the See of Rome. Princess Olga wrote to the

Western Emperor, Otto I, asking him to send missionaries to convert her people. Otto assented to her wishes and sent Bishop Libutius to Kiev. He died on the way. A second Bishop, Adalbertus, was sent. After a year of missionary labor, he was compelled to leave the city on account of the intrigues and persecution of the Greek clergy. All these pioneer missionaries were Latins. In 988 Grand Duke Vladimir of Kiev was converted to Christianity and baptized in Khersson. Afterwards he married Anna, the sister of the Greek Emperor. Through him, Christianity was spread all over the southern part of the former Russian Empire. A Greek hierarchy, dependent upon the Patriarch of Constantinople, was established. At that time Constantinople and Rome were at peace. However, the Ukrainian Church never entered into the quarrels of the two patriarchs.

A native hierarchy was established in 1056 by Grand Duke Yaroslav, with the Metropolitan Hilarion at its head. Notwithstanding the great schism of 1053, when Constantinople fell away, the Ukrainians remained Catholic for another hundred years, but began to dissent about the middle of the twelfth century.

The Metropolitan Isidor of Kiev, played a very prominent role at the Council of Florence in 1439. He was one of the firm advocates of reunion. Again the Ukrainians became Catholics and remained so for a generation. But the tie that bound them to Rome was soon broken. It was not until 1595 that they returned to the old faith under the leadership of the Metropolitan of Kiev. Three men were responsible for the reunion of 1595: the Metropolitan Pochiey, called the "Father of the Union"; his successor, Rutski, its "Great Organizer"; and Josaphat, its "Saint and Martyr." Saint Josaphat was slain in 1623 by the dissidents. It is with sorrow that one recalls that those Ukrainians who were later subjugated by Russia, were forced to join the Orthodox Russian Church. However, those residing in Galicia and in Hungary remained Catholic.

A glorious page of martyrs' testimony to the Faith

is afforded by the so-called "conversions" (in the early sixties of the last century) of the Uniates, as the Catholics of Byzantine Rite were called in Russia. These unfortunate Catholics were deported to Siberia. They were flogged and brutally treated by the soldiery of the Czar. Thousands were slain. Nothing could eradicate their Catholic faith from their hearts. After the collapse of czaristic Russia, they returned to the Church in such large numbers that the Apostolic See had to appoint a special Vicar Apostolic for them in the person of the Most Reverend Anthony Charnetsky, giving them priests of their own rite and nationality, and founding a seminary for the formation of a new clergy.

The Ukrainians are of much greater interest than any of the other people of Eastern Catholic Rites. They form by far the largest Eastern Catholic Body. A Metropolitan, the venerable Archbishop Szeptycky, internationally known scholar and "modern martyr," resides in Lemberg. He has two suffragan bishops, who reside in Galicia.

Almost a quarter of a million of Catholic Ukrainians of Greek rite has settled in the United States and almost as many in Canada. In the United States they form a diocese with over one hundred and fifty churches (mostly in the coal regions of Pennsylvania) with less than a hundred priests and a Bishop Ordinary who resides in Philadelphia, Pa. The present titular is His Excellency, the Most Reverend Constantine Bohachewsky, D. D. In Canada, with less than a hundred priests, there are over three hundred churches. The Bishop Ordinary there is His Excellency, the Most Reverend Bishop Basil Ladyka, O. S. B. M., D. D., whose residence is Winnipeg, Man.

Through their many associations with Western Catholics, several western institutions have been adopted by the Ukrainians, as for instance, the Cathedral Chapter of Canons, institutions otherwise unknown in the East. The liturgical language is Church-Slavonic.

The Chaldeans

The Chaldeans are the descendants of the Nestorians, who returned to Catholic Unity in the sixteenth century. They have their own patriarch, who lives in Mosul. He is known as the Patriarch of Babylon and has under him four archbishops and eight bishops. The Chaldeans live chiefly in Mesopotamia and Persia. Before the war they numbered 100,000. These figures now are listed as 71,000. Their liturgical language is Aramaic, a dead language. In recent years many Nestorian Chaldeans, including three bishops, have become converts.

Malabar Christians

The Catholic Christians of Malabar form a group of the Malabar Rite. They number 532,000. Tradition has it that the faith was preached to them by Saint Thomas, the Apostle. The liturgical language of the Malabar Catholics is Syriac, though they speak Malayan. Their priests are required to learn English and Latin.

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Characteristics of the Byzantine or Greek Rite

It scarcely need be repeated that in matters of faith, Catholics of every rite are one with all other Catholics. However, there are differences in liturgy, liturgical language, music, vestments, clerical dress, customs, canon law and the calendar. These differences of ritual exist not only between the Western and Eastern rites, but also among those of the various groups of the Eastern rites.

Since the largest body of Catholics of the Byzantine or Greek rite is composed of Ukrainians and Carpatho-Ruthenians, these pages are limited to a brief discussion of the rites of these two groups.

The Calendar

Most of the Catholics of Greek Rite use the old Julian Calendar. It need not be said how inexact this is astronomically. One recognizes the inconvenience of this opposition to the whole civilized world in this matter. Still it is hard to do anything to change it. Traditions observed for generations are not easily eradicated. As is well known, the Julian Calendar is at present thirteen days behind the Gregorian.

The liturgical year for the Catholics of Byzantine Rite begins September first. Their principal feasts do not occur on the same dates as those festivals listed in the Gregorian calendar, but thirteen days later. Easter naturally stands alone and above all; it is "The Feast," followed by the Ascension and Pentecost.

Throughout the ecclesiastical year occur a great number of feasts. These are divided into three classes: Feasts of Our Lord, Feasts of the Mother of God and Feasts of the Saints. The Byzantine calendar

commemorates several saints practically every day. Among the number of saints of the Latin Church, there are listed Saints Clement, Boniface, Benedict, Leo, Lawrence, Martin, Patrick, Agatha, Melania, and other holy persons. The Byzantine Church celebrates the feasts of thirty-four Roman Pontiffs in her calendar. Moreover, several saints of the Old Testament—Moses, David, Job, and all the prophets—are honored. Sundays derive their designations from the subjects of the Gospel stories: thus, the Sunday of the Samaritan Woman; the Sunday of Saint Thomas; the Sunday of the Paralytic, etc.

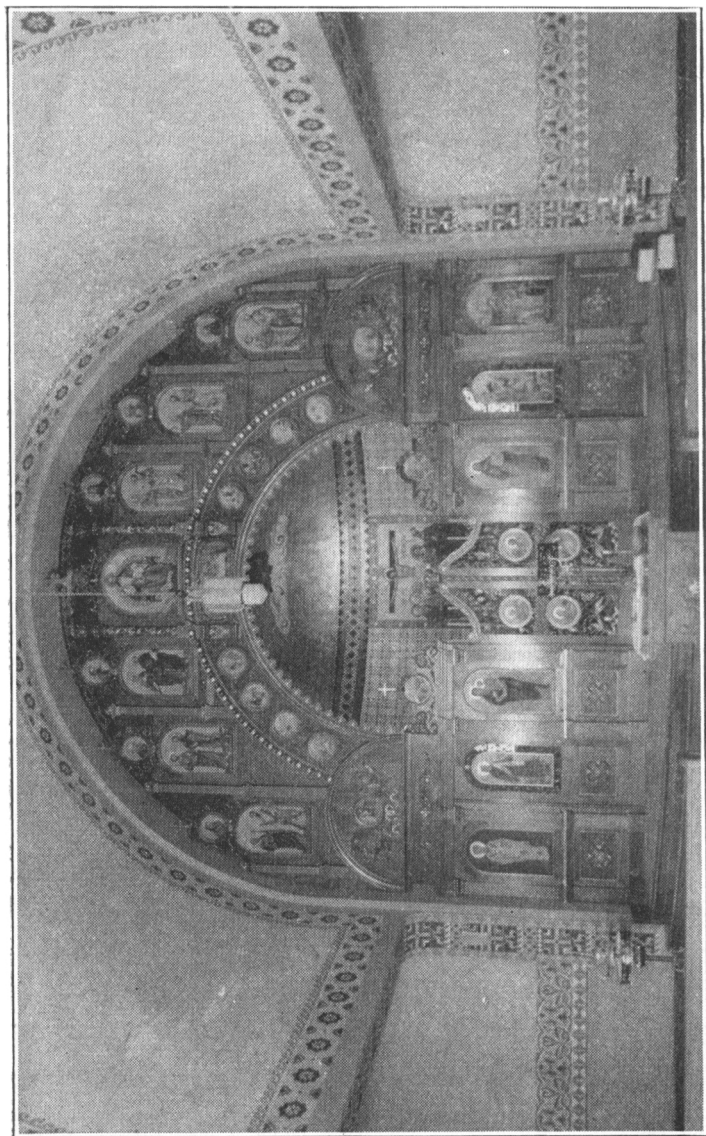
The movement to replace the Julian calendar with the Gregorian has many supporters, especially in America. The Ukrainians would like to follow the example of the Italo-Greeks, Melchites, Roumanians and Maronites, who have adopted it more or less recently; but, surprising as it might seem, the chief opposition comes from Rome. In 1595, when the Ukrainian bishops came to Rome to be reunited with the Catholic Church, they requested that their customs and privileges, and among them the calendar, might be retained by them. Pope Clement VIII not only agreed, but issued the Bull, "*Magnus Dominus*," in which the Pontiff gave the assurance that nothing would be changed in their rite and customs, unless the Ukrainians themselves would seek it through a canonically convoked synod. He added the proviso that they would not ask for anything contrary to the faith, morals or general laws of the Church.

For centuries everything was agreeable to both sides. However, when the Ukrainian immigrated into the different parts of the world, they found it very inconvenient to conform to the old calendar. Several groups petitioned Rome. The Roman Pontiff, remembering the Bull of Pope Clement VIII, answered that he could do nothing unless he were approached through the canonical channel of a synod. Obviously, this is almost an impossibility in our times; so the change to the Gregorian calendar is postponed for the time.

A dispensation for a particular congregation or



**St. Mary's Protection of Christians Catholic Church of
Byzantine Rite in Keiser (Marion Heights), Penn.
Built by Peter H. Bryll of Detroit**



**Iconostasis in Marion Heights, Pa.
Built by Peter H. Bryll — Painted by Rev. Fr. Gleb Werchowsky**

group to adopt the Gregorian calendar can be obtained, but this would not change the general custom.

Style of Church Buildings

The ecclesiastical structures of the Byzantine Rite present quite a different appearance from those with which the Latins are familiar. This is true not only of the interior of the church, but of the exterior as well. The church is surmounted usually by bulbous domes, topped by a three-barred cross. The upper bar represents the title of the cross; the second, the arms, and the lowest, which is always inclined at an angle, represents the cross of St. Andrew, the Apostle, who, according to a pious tradition, introduced Christianity to the Ukrainians. The half-moon under the three bars is the symbol of the victory of Christianity over Mohammedanism.* One dome signifies Our Lord; three of equal size, the Holy Trinity, or one large and two small domes represent God and the Old and New Testament. When practicable, an Eastern Church is always constructed with the Altar placed at the east end of the building. It is built to allow the clergy to pass freely around it. The church is divided into three parts: the sanctuary with the altar; the temple of the faithful; and the narthex, reminding one of the place for the catechumens and penitents.

Iconostasis

The sanctuary is separated from the temple of the faithful by the iconostasis, a screen with pictures, which corresponds to the altar rail in the Latin Churches. This iconostasis reaches to the top of the sanctuary. The screen is adorned with numerous holy pictures, which always include representations of Our Lord on the right side, and Our Lady on the left. There are three doors in the iconostasis; the middle

*To refute the false allegation that the three barred cross is "schismatic," it is sufficient to say that such crosses are found in Russia only on churches where sometime or other union with the Catholic Church was flourishing; never in deep Russia where the union was unknown.



Byzantine Altar

one is termed the royal door, and those on the south and on the north of it are called the deacons' doors. A picture of the Annunciation graces the royal door. On the left side of the deacons' door is the picture of Saint Nicholas, Patron of all Byzantine churches; while on the right side is the picture of the Patron Saint of the Church. On the deacons' doors are the pictures of Saints Stephen and Lawrence, the first deacons, representative of the Eastern and Western Churches respectively. About the doors are depicted scenes of the twelve chief feasts, while above appears the picture of the Twelve Apostles.

Still higher are the pictures of the prophets. The whole is surmounted by a great crucifix with the Blessed Virgin on one side and Saint John, the Apostle, on the other. The picture of Our Lord as Judge of the world, appears in the middle of this symposium of pictures.

The Iconostasis is the most striking feature of a Byzantine Church. It is superbly adorned with gold and richly decorated. Many lamps and candles are lighted before the holy pictures. Behind the iconostasis is the altar, surmounted by a baldachin or canopy, supported by four pillars. The Most Blessed Sacrament is preserved in a richly carved ciborium. Only the Book of the Gospels, a cross and candles are allowed on the altar. However, for the convenience of the celebrant, the missal is laid on the left side of the altar.

The Antiminsion

The altar is covered with three linen covers. Instead of the Latin altar stone the Byzantines use the antiminsion. It is a large square piece of linen, corresponding to the corporal. On the antiminsion there is painted a representation of the burial of Our Lord. On the corners appear the figures of the four evangelists; on the sides, those of Saints Basil and John Chrysostom are depicted. At the top a relic of a martyr, certified by the bishop, is sewn into the cloth.

This antiminsion is consecrated by a bishop on Holy Thursday, together with the Holy Chrism. Moreover,

**Antiminsion**

the bishop must designate in writing the name of the church and altar for which it is destined. No Mass is permitted to be celebrated on any altar without the antiminsion. It is used like a Latin portable altar.

The Analogion or Tetrapod

The analogion or tetrapod is a small table placed in front of the iconostasis. On it rest the crucifix, two candles and an icon of Our Lord or the Blessed Virgin. Here the Sacraments of baptism and marriage are administered. Here the sacramentals are blessed. It is customary for the faithful to advance to this table, make the sign of the cross, bow and kiss the icon. Easterners seldom genuflect like their brethren. They express their reverence for the Most Blessed Sacraments by making a profound inclination, and then crossing themselves.

The separation of the sexes is common in Byzantine churches and still prevails among the Ukrainians. The women occupy the left side, while the men are seated on the right side of the church.

Liturgical Books

The books used in the Byzantine service are much more complicated than those of the Latin Church, but in general they correspond to them. We have already mentioned the Book of the Gospels, that is always laid on the altar, and also the missal. The epistles are contained in a separate book called "The Apostle." The Eucologion corresponds somewhat to the Latin ritual.

It contains not only the prayers for the administration of the sacraments, but also various blessings.

The two Triodion books contain the Divine Office for the Movable feasts of Lent and Easter time.

The Oktoich comprises the Office for the Sundays of the year. The Meneya consists of twelve volumes, one for each month. It is similar to the Proprium Sanctorum of the Latins and includes the offices of the saints and also their special hymns and prayers. The "Psalteera" contains the psalms, divided into twenty sections, called "Kathismas."

The Typikon is a perpetual calendar, containing the list of the feasts and the data for their proper observance. It coincides with the "Ordo."

Liturgical Vestments

The vestments of the Byzantine Church correspond somewhat to those of the Latins. It is an interesting case of parallel evolution; the vestments developed originally from the festive Roman dress, used on solemn occasions. Differences of rite now make them quite dissimilar.

The liturgical colors employed by the Latin Church are unknown in the Byzantine Church. These latter are principally of two colors, lampros (svitleey), used on feast days; and the purple of penance (lila), used on days of Lent. Black, of course, is always worn at the Requiem Mass and at burials.

The bishop uses the sticharion, which corresponds to the Latin alb. The epitachelion corresponds to the Latin stole, excepting that the two bands are generally hooked together or sewn, leaving a loop for the head. It is ornamented with seven crosses. The girdle is a narrow band of the same fabric as the vestment. It is ornamented with a cross. Instead of one maniple, the Byzantines use two. The epigonation which hangs at the right side from the girdle and reaches to the knee, is termed "the sword of justice." In the Latin rite it is used by the Pope alone. The Eastern Church allows it to be worn by all ecclesiastics who enjoy ordinary or honorary jurisdiction. Every bishop now wears a



**Byzantine Archbishop Metropolitan Andrew A. Szeptycky.
Vested in Sakkos, Omophorion with Enkolpion and Crozier.**

sakkos. This vestment corresponds to the Latin dalmatic or tunic, reaching below the knees, with short sleeves divided on the sides. The sides are joined again by ribbons or clasps. At one time, only the patriarchs wore the sakkos. Now it is used by all bishops who have territorial jurisdiction. Over the sakkos is worn the omophorion. It is a side band, richly embroidered with crosses and the figure of a lamb, worn only by the bishop, and it is placed around his shoulders. One end hangs down in front, and the other, behind. The bishop wears the pectoral cross and a medal containing a relic, called enkolpion. The Byzantine mitre is a crown ornamented with jewels and surmounted by a cross. The bishop carries a crozier shoter than the Latin staff; this pastoral staff terminates in two branches, curved and ornamented with serpents' heads. Between them is a cross. In blessing the people, the bishop uses a triple and a double candlestick with lighted candles. The former is called trikirion. It represents the Blessed Trinity. The latter is termed the dikirion and represents the dual nature of Our Lord. These may only be used by bishops.

The priest's vestments, the sticharion, maniples, epitachelion and the girdle are the same as the bishop's, save that instead of a sakkos, he wears a phelonion. This is a chasuble which has been cut away, not at the sides as the Latin vestment, but in front. It is a bell-shaped vestment with an aperture for the head. It reaches to the feet.

The deacon wears the sticharion and the maniples, but no girdle. He wears the dalmatic, which is quite similar to the Latin vestment. The deacon's stole is called the orarion. It is wound around the body. At communion time it is unwound to form a cross behind and in front of the deacon. The word "AGHIOS" (holy) is thrice embroidered on it.

The Byzantine clergy use the kamelevka as head covering; the Ukrainians, the kolpak.

The vessels used for the holy liturgy are the chalice and the diskos which corresponds to the paten of the Latin rite. The asteriskos is a cross of bent metal



Byzantine Priests

which stands over the diskos. The chalice and diskos are covered with small veils. A golden spoon is used for giving Holy Communion to the faithful. The "Holy Lance" (kopye) is a knife used for cutting the Liturgical Bread (prosphora).

Church Music

The music employed in the services is of two kinds, plain song and figured music. It is very dignified and extremely melodious. In Byzantine Churches no musical instruments are permitted. The ecclesiastical figured chant is of the type known under the name of "a capella." It is music of the most sacred character. The services in a Greek church are a sort of a conversation between the priest and the people. The priest's exclamations are answered by the whole congregation or choir. This produces a marvelous effect.

If there be any person who cannot appreciate church plain song, let him attend a Byzantine church service and listen to the chant. He will learn the true beauty of church music.

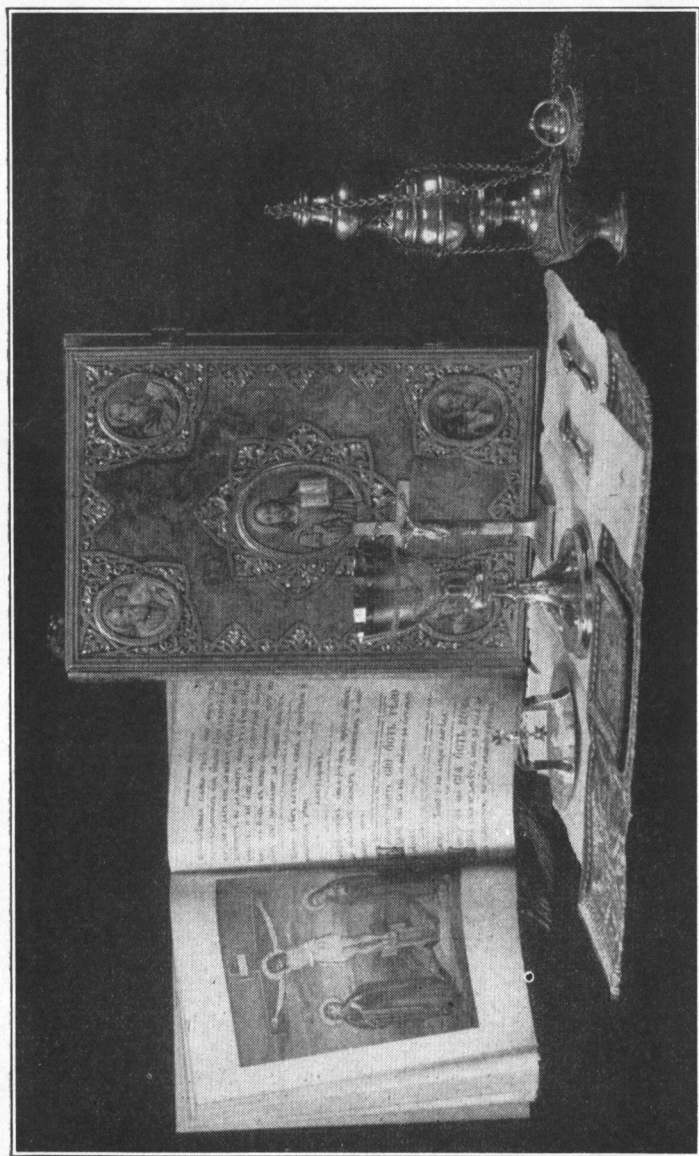
Liturgies (Mass)

Holy Mass is the term used by the Western Catholics for the unbloody offering of the Sacrifice of Calvary. Catholics of the Eastern rites employ the term Divine Liturgy. The Ukrainians term it the Divine Service.

The Byzantine rite has three liturgies. First, the older and the longer one: the liturgy of Saint Basil, now used only ten times a year: namely, on the Sundays of Lent and on Holy Thursday, Holy Saturday, the Eve of Christmas, Epiphany and on Saint Basil's Feast. On all other days the liturgy of Saint John Chrysostom, a shorter form of Saint Basil's, is used. On all the week days of Lent, no Mass may be said.* On these days the liturgy of the Pre-sanctified is used. It is attributed to Saint Gregory, the Great. In the Latin Church, Mass of the Pre-sanctified is celebrated only once a year, namely, on Holy Friday.

The "Divine Liturgy" begins with the preparation of the offering, called the Proskomide. The Byzantines

*According to the prevailing custom the Liturgy of the Pre-sanctified now is celebrated only on Fridays and sometime on Wednesdays. On other days of Lent the Liturgy of St. John Chrysostom is permitted.



Byzantine Liturgical Vessels

On the left of the chalice is the asteriscos (paten and the star); on the right the communion spoon and the "holy lance" (kopye).

use leavened bread. Five small round loaves are marked with the Greek letters,

IC	XC
NI	KA

(These initial letters signify: Jesus Christ conquers.)

The priest takes the "holy lance" and cuts away from the first loaf, the host, which is called the Lamb. Then the deacon pours wine and water into the chalice. The priest cuts away a particle from the other loaf in honor of Our Lady, and nine others for various saints. From the other loaves he cuts particles in pious recollection of the Pope, the bishops, the clergy, and the people for whom he wishes to pray. The particles are placed on the diskos beside the Lamb, and then covered with the veils and repeatedly incensed. During these ceremonies different prayers are said. All this takes place in the Sanctuary or in the Sacristy, at a special altar called prothesis or (in old-Slavonic) prokometrynyk. The deacon incenses the faithful, the prothesis, the altar, the sanctuary and the priest. The Mass properly begins with the exclamation of the deacon, "Bless, O Lord." Then the priest exclaims: "Blessed be the Kingdom of the Father, and of the Son, and of the Holy Ghost, now and forever and ever!" The people reply: "Amen!" The deacon recites a litany, praying for peace, for the Church, for the bishop, for the civil authorities, for travelers, sailors, prisoners, and for other persons and their needs. To each of his exclamations, the people or the choir answer: "God have mercy!"

After this follow the antiphons, which consist of versicles of psalms interpolated by the short "jacula-

tories": "Through the prayers of Our Lady, O Saviour, save us." This corresponds to the Introit of the Latin Mass.

After the three antiphons comes "The Little Entrance." The deacon, preceded by an assistant with a candle, is given the Book of the Gospels and the incense. All go in procession around the altar. The candle symbolizes Saint John as Precursor of Our Lord, while the Gospel signifies the Saviour Himself. After returning to the altar, the choir sings the collects of the day.

The epistle is sung in the middle of the church by the deacon or in the choir by the first chanter. The Gospel is sung by the deacon who faces the people. After the Gospel, other litanies are chanted; one for the catechumens, who are dismissed at this point. "The Great Entrance" follows.

This is one of the most dramatic points in the Byzantine Liturgy. The deacon, having incensed the altar, proceeds to incense the people and the sanctuary. During this time the choir sings the hymn termed "Cherubikon": "Let us who mystically represent the cherubim and who sing to the Life-giving Trinity, the thrice holy hymn, put away all earthly cares, so as to receive the King of all things, escorted by an army of unseen angels, Alleluia! Alleluia! Alleluia!"

The priest, having incensed the altar, goes with the deacon to the prothesis and incenses the bread and wine that have remained there since the beginning of the service. He gives the deacon the diskos with the bread, covered with a small veil. The deacon holds the diskos elevated as high as his head. The priest follows with the chalice. Candle bearers precede the clergy, and all form a solemn procession. They come out from the north door of the iconostasis, returning to the sanctuary through the royal doors. A solemn commemoration of the Pope, the bishop, ecclesiastical and civil authorities, and the faithful is pronounced by the celebrant. Then the chalice and the diskos are laid upon the altar. The choir finishes the cherubikon. This corresponds to the Latin offertory.

More litanies follow. After the exclamation of the

deacon, "The doors, the doors, let us attend in wisdom," the familiar Nicene profession of faith is sung by the chanter. After the creed, the canon of the Mass follows.

The celebrant blesses the people. They respond: "And with thy spirit." Then the priest says: "Let us lift up our hearts." The choir answers: "We have lifted them to the Lord." Again the celebrant chants: "Let us give thanks to the Lord." The faithful answer: "It is meet and just to adore the Father, Son, Holy Ghost, one consubstantial and undivided Trinity." The preface then continues.

The Latin preface changes. But the Byzantines have only two, viz: The St. Basil's and St. John Chrysostom's. Moreover, it is said silently by the priest. He only lifts his voice at the words: "Crying, singing, proclaiming the hymn of victory and saying," at which point the choir follows in singing "Holy, Holy, Holy," the "Sanctus" of the Latin Mass. At the end of a short prayer the priest says the words of consecration aloud, and each time the choir answers: "Amen!"

The chalice and diskos are elevated after the consecration. At this most solemn moment the choir sings: "We praise Thee, we bless Thee, we give thanks O Lord, and we pray to Thee, our Lord."

At this point the commemoration of the Blessed Virgin is made. Then the celebrant solemnly commemorates and prays for the Pope, Universal Pastor of the Church, and for his bishop. Several litanies follow. Then the "Our Father" is recited or sung by the choir, while the priest says it silently.

Then the priest takes into his hands the Lamb, exclaiming: "Behold! THE HOLY for the holy!"

The choir answers: "One only is Holy, One only Lord, Jesus Christ, in the glory of the Father. Amen!" The priest breaks "the Lamb" and at this point he and the deacon partake of Holy Communion. Then, turning to the people, the deacon cries aloud: "Approach with the fear and love of God and with faith!" The priest then distributes Holy Communion under both species to the faithful. The celebrant afterwards blesses the

people with the chalice containing the Most Blessed Sacrament. This ceremony terminates the canon of the Mass. Other prayers of thanksgiving follow. Then the final blessing and the dismissal of the people occur. Thus the Divine Service is ended.

Other Services

Space does not permit a description of other liturgical services of the Byzantine rite. The merest outline of the Byzantine office will suffice. The office starts with Vespers followed by Compline. The Night Office comprises Matins, Prime, Terce, Sext and None. They are all extremely long. The complete office is said in cathedrals or monasteries only. This office has been abbreviated for the diocesan clergy.

Two striking liturgical services merit a brief notice. On solemn feast days after Vespers, a service called Litya is held. It is a penitential service, during which the priest goes to the narthex of the church, formerly a place reserved for penitents and catechumens. He says certain penitential litanies. To each of these the people answer twelve times: "God have mercy!" After this the priest enters the church and comes to the analogiom on which five little breads, wine, oil and wheat are placed. He solemnly blesses them and distributes them to the faithful. This ceremony is a remnant of the early Christian agape. The services before the solemn feast days were long. They lasted most of the night, and so the Christians used to refresh themselves with bread, wine and oil. Wheat is regarded as a symbol of resurrection.

Another solemn ceremony is the blessings of the water on the Feast of Epiphany. The Byzantines on that day celebrate the memory of the Baptism of Our Lord in the Jordan. They solemnly bless the water out of doors. This is eagerly drunk by the faithful and kept by them the whole year round in their homes.

Other liturgical ceremonies during the year are the blessing of the festive Easter food on Holy Saturday; the blessing of the flowers and seeds on Assump-

tion day; the adoration of the Cross on the Feast of the Exaltation of the Holy Cross; and the penitential prostrations called "Poklony," which occur on the Matins of the fifth Thursday of Lent.

The Sacraments

The Sacraments are essentially the same as in the Latin Church. Their administration is different. Baptism is conferred by immersion or by pouring water over the head of the person to be baptized.

The Sacrament of Confirmation is administered by *the priest*, immediately after the Baptism. The form is: "The seal of the gift of the Holy Ghost. Amen."

*The Holy Eucharist is administered under both species. Needless to say, according to Canon 866, all Catholics of other rites may approach Holy Communion in the Byzantine Rite.**

The Sacrament of Penance is administered the same as among the Latins.

The Sacrament of Holy Orders is conferred by the bishop. The ceremony consists of the laying on of the right hand only. The formula is: "The Grace of God that always strengthens the weak and fills the empty, appoints the most religious servant of God to be a priest. Let us pray for him that the Grace of the Holy Ghost may come to Him."

The salient feature of the Sacrament of Matrimony is the crowning of the spouses. This service is sometimes called the coronation. Two crowns, one for the husband and the other for the wife, are placed on their heads, with special prayers. Thus they are crowned as the ruling heads of a new family.

The Sacrament of the Extreme Unction, called "Anointing with Oil," was formerly administered by seven priests with very long prayers. These have been curtailed, and the Sacrament is now administered by one priest.

*"All the faithful of any rite are given permission for devotion's sake to receive the Blessed Sacrament consecrated in any Rite" (Canon 866).

Fasting

The rules regulating fasting and abstinence among the Byzantines are very much more exacting than among the Latins. There are four seasons of fasting in the Byzantine calendar: Lent, Advent, the time between the Sunday after Pentecost and the feast of Saints Peter and Paul, and finally, the two weeks before the Assumption of the Blessed Virgin. The Byzantines fast on Wednesdays and Fridays.

Celibacy of the Clergy

The most noticeable characteristic of the Byzantines is the rule regarding the celibacy of their clergy. It is a common saying that a Greek priest may marry. Nothing could be further from the truth than this assertion. The exact truth is this: The Byzantine Church allows married men to be ordained priests. But a priest may never marry. However, if he is ordained after marriage, he may continue to live in the state of Holy Matrimony.

The observance of celibacy by the Byzantine Catholic clergy is spreading rapidly in their own countries. Here in America, the bishops do not advance married men to sacred orders.

W. CHEKANSKY,
69 Union St.
Auburn, N. Y. 13021

Finale

All the rites of the Catholic Church are holy and worthy of the greatest respect. They are guarded by Her with special care, laws and regulations. To emphasize, however, the special importance of the Oriental rites, a special Roman Congregation called the Sacred Congregation for the Oriental Church, has been created and is presided over by the Pope himself, and not by a cardinal or any other dignitary of the Roman Curia. It is there that all matters pertaining to the Oriental Church are treated.

Therefore, it is very strange to find some Catholics who do real injustice to their co-religionists of Eastern rites when they belittle their rites or customs, or worse yet, when they treat them as second class or lower caste Catholics. One can understand that the Protestants are unjust to them. The very existence of the Eastern Catholic Churches is a fact most damaging to the Protestant theories on the Papacy as being recognized only in the West—damaging to that identification of “Roman Catholic” and “Latin,” which is the great point of their branch theory. Of all people, Western Catholics should glory in the Eastern Catholic Churches. They are an exceedingly important factor in the concept of the Universal Church. They are the great palpable argument that the primacy of the See of Rome is more than Her patriarchal rights over a part of the Church. In one word, through these Eastern rites, the Apostolicity and the Catholicity of the Church are best proven.

Over and over again it has been declared in the plainest language by the Roman Pontiffs, that Catholics of Eastern rites deserve all honor, that their position is absolutely correct and unassailable and that all Latins have to do is honor, and if necessary, protect these venerable rites.

This attitude of the Holy See towards the Eastern rites is shown from the very outset of the great schism to our days, viz: that nothing need be and nothing should be changed in the rites which Eastern

Christians inherited from their fathers, so long as in all essentials of faith and morals they agree with the Catholic Church. Witness the innumerable Constitutions, Bulls, Briefs, Allocutions and Apostolic Letters, of the Roman Pontiffs, stressing the mind of the Apostolic See on this matter. One of the great Popes, Leo XIII, in his Encyclical Letter of November 30, 1894, "*Orientalium Dignitas*," says that "the Catholic Church does not possess one rite only, but embraces all the ancient rites of Christendom; Her unity consists not in the mechanical uniformity of all Her parts, but on the contrary, in the variety according to one principle and vivified by it." The same Pontiff continues: "It is, therefore, more than ever, the duty of our office to watch strictly that no injury be done to them (Eastern rites) by the imprudence of the ministers of the Gospel from Western lands." Furthermore, this great Pontiff says: "Any Latin missionary, whether regular or secular, who by his advice or influence, shall have persuaded an Eastern Christian to adopt the Latin rite, shall incur ipso facto suspension a divinis and all other pains threatened in the Constitution, '*Demandatam*'."

* * *

All Catholics throughout the world, though members of various races and nationalities, share the same faith, are imbued with the same hope, use the same sacraments, and with hearts aflame with the same love, are all united under the leadership of Peter's successor, our Universal Pastor, the Pope. One of them, possibly the staunchest champion of the Eastern rites, Benedict XIV (1740-1758), expressed most appropriately the mind of the Church regarding the Eastern Christians, by saying: "*Volumus ut omnes Catholici non ut Latini sint!*" We wish all should be Catholics, not that they should become Latins!

