

**Українська Католицька
Церква Св.Родина**

Парох: о. Микола Попович
225 N. 4th St.

Lindenhurst, NY 11757

Phone: (631) 225-1168 / **Fax:** (631) 225-1177

E-mail: popovici1@aol.com

Web Page: www.holyfamilyucc.com

Web Page: Saturday School: ukrainskaschkola.com



**Holy Family Ukrainian
Catholic Church**

Pastor: Fr. Olvian N. Popovici

225 N. 4th St., Lindenhurst, NY 11757
Phone:(631) 225-1168 / **Fax:**(631) 225-1177

Parish Center: (631) 225 - 1203

E-mail: olvianpopovici@yahoo.com

Trustees: Silvia Smith (516) 712 - 5526

Nadiya Moskalyuk (631) 579-1519

Choir Director: Iryna Popovych 943-3348

Nataliya Popovici – **English cantor**

Advisor: Gloria Tolopka (631) 667-6483

Sunday Divine Liturgies: 9:00 am - English / 10:15 am - Ukrainian

Weekday Divine Liturgies: 8:00 am or 9:00 am or 7:00 pm

Holy Days Liturgy: 9:00 am or Previous Day at 7:00 pm

No. 24/17

CHURCH BULLETIN – ЦЕРКОВНИЙ ВІСНИК

June 18, 2017 / Червень 18, 2017

DIVINE LITURGIES SCHEDULE:

June 18, 2017 – 2nd Sunday after Pentecost. *The HolyMartyr Leontius.*

Note: *Civil holiday: Fathers Day.*

Tone 1: Epistle: Romans 2:10–16. / Gospel: Matthew 4:18–23.

9:00 am – Pro Populo – English.

10:15 am – (All Living Father's) – Ukrainian.

Note: This week's Sanctuary Candle Light for God's Blessing upon All the Fathers of our Parish, req. Popovici Family

8:00 p.m. – Akatistos to Jesus Christ

Note: *This Devotion is prayed every evening at 8:00 p.m.*

Monday, June 19, 2017. *Jude Apostle.*

9:00 a.m. – God's Blessing upon Ihor & Olesia Warywoda

8:00 p.m. – Devotion to Jesus Christ (Moleben)

Tuesday, June 20, 2017 – *Methodius Bishop Martyr.*

9:00 a.m. - ☩ Claudia Pozzaglia/Panakhya/, req. M/M Martin Smith

Wednesday, June 21, 2017 – *Julian Martyr.*

7:00 p.m. – Special Divine Liturgy in Thanksgiving to God for All workers and benefactors of our First Cultural Festival.

8:15 p.m. – Ukrainian Bible Study (Reading, Explanation, etc.)

Thursday, June 22, 2017 – *Eusebius Bishop Martyr.*

9:00 a.m. – God's Blessing upon Robert & Leticia Nalewayko

Friday, June 23, 2017 – *Agrippina Martyr.*

9:00 a.m. – ☩ 40th day for Stanley Pawelko; ☩ Anastasia Oleshko;
☩ William Oleshko; ☩ Wasyl Lomaga, req. Gloria Tolopka

7:00 p.m. – (Bination Liturgy) - God's Blessing upon 8th birthday to Elizabeth Gereta, req. Nataliya Popovici

Saturday, June 24, 2017. – Birth of John the Baptist.

9:00 a.m. – Pro Populo – English

3:00 p.m. - ☩ Andrew and ☩ Pauline Volk /Panakhya/ {Anniv.},
req. Mary Ann Frikker

6:00 p.m. – Vespers (Вечірня)

June 25, 2017 – 3rd Sunday after Pentecost.

9:00 am – Pro Populo – English.

10:00 am – (☩ Myroslav Chornomydza {Anniv.},
req. Nadia Chornomydza) – Ukrainian.

Confessions: Can be heard by appointment daily and on Sundays before or after the Divine Liturgy.

Baptism and Chrismation: By appointment. Sponsors must be practicing Catholics.

Marriage: Please contact the Pastor at least six (6) months in advance.

Attendance at pre - Cana is required.

Ukrainian Culture School will be closed for the summer and will resume on September 9, 2017. For more information please call the Rectory at (631) 225 -1203 or visit our web page: ukrainskaschkola.com.

Ukrainian Cultural Dances for children ages 5 to 12 are provided by Mr. Gregory Momot of Paramus, NJ, every Saturday, by groups: ages (5 – 9) 1:35 p.m. – 3:05 p.m.; ages (9 – 12) 3:05 p.m. – 4:35p.m.; ages (13 – 18) 4:35 p.m. – 6:10p.m.

Religious Education: Classes for religious education will resume on September 11th, 2017 and will be held every Monday from 5:00 p.m. until 6:00 p.m. Please contact the rectory for further information.

Ministry to the Sick: Rev. Popovici will make visits to the sick on the first Friday of the month. It is the responsibility of an immediate family member to kindly notify Rev. Popovici at the Rectory office about any sick or aged individual who is hospitalized or confined at home or in a nursing home, and he will gladly visit and administer the sacraments. In case of emergencies please call any time.

Pray the Rosary: The Apostleship of Prayer requests members and parishioners pray the Rosary on the **First Sunday** of each month, beginning 20 minutes before Divine Liturgy. The Rosary Society requests members and parishioners pray the Rosary on the **Third Sunday** of the Month beginning at 10:00 a.m. before Ukrainian Divine Liturgy.

Mothers in Prayer: Next prayer group will be held on **July 7, 2017 at 8:00 p.m.**

Rectory Office Hours: Tuesday - Friday: 9:00 am to 5:00 pm; Saturday: 10:00 am – 2:00 pm; Evenings by appointment. **Attention: Monday** is a free day for the priest. In case of an emergency, please call at any time.

Divine Liturgy: Dear Parishioners! Remember your faith; please come every Sunday and Holy Days to Church.

Divine Liturgy for Children: Special Divine Liturgy (English/Ukrainian language) for family/children will be held on **Sunday July 9, 2017 at 11:30 a.m.** All parents are requested to bring their children to church to celebrate the Holy Divine Liturgy.

Sunday Bulletin Deadline: Notices should be phoned in or brought to the Parish Office **NO LATER** than 12:00 noon on the Friday prior to the Sunday of publication.

Bequests: In making out your will, kindly remember your church. Holy Family Ukrainian Catholic Church of Lindenhurst, N.Y. is our legal title.

New Parishioners: Welcome to Holy Family Church! To all who are tired and need rest, to all who mourn and need comfort, to all who are friendless and need friendship, to all who are discouraged and need hope, to all who are hopeless and need sheltering love, to all who sin and need a Savior, this Church opens wide its doors in the name of the Lord Jesus Christ. Please stop by the Rectory to introduce yourselves and register. We look forward to meeting you.

Change in address or telephone? Parishioners, kindly provide the rectory with your new address and telephone numbers as soon as possible.

Parishioners and guests: after each Divine Liturgy, coffee, rolls, & cakes are served in the Parish Center for a donation of \$3.00 per person.

Sunday Collection – June 11, 2017.

"Give to the Most High as He has given to you, generously, for the Lord is one who always repays, and He will give back to you sevenfold." (Sir. 35: 9 – 10).

Candles: \$125, Fathers Day: \$150, Liability Ins.: \$10, Pentecost: \$45, Pyrohy: \$50, Ascension: \$10, Church in Need: \$5, Holy Days: \$60, **Bishop's Appeal - \$370.00.**
Pledge: \$350.00, Sunday Offering: \$858.00, Total - \$2,033.00.

Dear Parishioners: Sincere thanks for the offerings made on Sunday, June 11, 2017. May God bless you all for your generosity.

Our Prayer: Please remember all those parishioners who are ill or elderly within your families. They are part of our parish and need to receive Jesus in the Holy Sacraments of Confession and Communion. To schedule a visit by the priest, please call the rectory for an appointment.

Attention: To all who celebrate their birthday during the month of **June**, our best wishes and many happy healthy years! Mnohaya Lita and God's Blessing.

Our Church News:

1. Happy Father's Day to all the Fathers of our Parish!

2. Congratulations were extended to Veronika Luchka, daughter of Volodymyr & Mariana Luchka who received the sacraments of Baptism, Chrismation and First Holy Eucharist on Saturday June 17, 2017.

3. SUMMER SCHEDULE: Effective Sunday June 25, 2017 through September 10, 2017 our summer schedule for Divine Liturgies will begin. The schedule is as follows: English Liturgy at 9:00 am (part of the liturgy (mass) will be read and part will be sung); Ukrainian Liturgy (Mass) at 10:00 am (liturgy/mass will be sung).

4. Moleben (Devotion) to the Sacred Heart of Jesus Christ or Akafist is held every evening at 8:00 p.m. throughout the month of June. We are looking forward to your participation in this inspiring service.

5. Upcoming events:

A. Apostleship of Prayer will sponsor a Father's Day Brunch, today, June 18, 2017 after both Divine Liturgies. The cost for this brunch is \$3.00. Please make plans to attend! Thank you!

B. June collections: Regular church cleaning: The next free will donation will be collected on Sunday, June 25, 2017.

C. August 12 – 13, 2017 - pilgrimage to Sloatsburg, N.Y

D. August 27, 2017 - our Parish Picnic

6. We wish to express our sincere thanks to:

a. M/M Ihor & Olesia Warywoda, Mr. Roman Kotyk, Mr. Volodymyr Gereta, Mr. Roman Vaskiv, Mr. Sergey Shelestov, Mr. Svyatoslav Podolskiy and Mr. Ihor Mysak who helped from Monday through Thursday, storing all the canopies, cleaning and rearranging items in our kitchen, basement, and storage rooms after the festival.

b. Mr. Taras Borykailo who, on many occasions, has helped our Parish to defray the cost of many expenses on our Sunday's coffee/sweets. God bless all those who volunteered or made donations and may He reward you with His choicest Blessings.

7. The Next Stewardship Council Meeting: Tuesday June 27, 2017 at 7:15 p.m. Please make plans to attend!

8. Bible study: Dear Parishioners for the month of July and August we will not offer Bible study classes. Classes will resume immediately after Labor Day. Thank you.

9. Reminder: On Sunday, June 25, 2017 there will be an extra collection for the Holy Father – Peter's Pence Collection; an envelope for this purpose is in your boxed envelopes.

10. The Festival Committee has finalized Festival Financial Report: Our Church has received a donation of \$4,450.00 as 50% from the festival income.

11. On Sunday July 2, 2017 at 2:00 p.m. we will go to E. Moriches to the Mother of the Island Shrine to celebrate ending Devotion (Moleben) to Jesus Christ. Everyone is invited to attend

The 2017 Stamford Bishop's Appeal. Each member of our Parish is also a member of the Eparchy (Diocese) and should participate by supporting the Stamford Eparchy. The following parishioners have already contributed:

\$100.00 – M/M Ted & Maria Zahorodny

Rosary Society – Lindenhurst

Rev. Olvian N. Popovici & Mrs. Nataliya Popovici

\$50.00 – Ms. Gloria Tolopka

\$20.00 – Ms. Sandra Motekew.

(To date - \$1,485.00 toward the Parish Goal of \$3,000.00)

May God bless you for your generosity with choicest Blessings!

The Symbol of Faith - Holy Spirit ... continued from previous bulletin...

Jesus begins His public work after His baptism, and immediately refers Isaiah's prophecy about the Messiah directly to Himself: "The Spirit of the Lord is upon me . . ." (Is 61.1; Lk 4.18). All the days of his life Jesus is "full of the Holy Spirit"—preaching, teaching, healing, casting out devils and accomplishing every sign and wonder of his messiahship by the Spirit's power (Lk 4.11). It is written that even his self-offering to God on the cross is made "through the eternal Spirit" (Heb 9.14). And it is through the same divine Spirit that he and all men with him are risen from the dead (Ezek 37.1–4). On the day of Pentecost the Holy Spirit comes upon the disciples of Christ in the form of "tongues as of fire," with the sound "like that of a mighty rushing wind" (Acts 2.1–4). We note once more the use of "as" and "like." The coming of the Spirit on Pentecost is the final fulfillment of Christ's earthly messianic mission, the beginning of the Christian Church. It is the fulfillment of the Old Testamental prophecy that in the time of the messiah-king, the Spirit of God will be "poured out on all flesh" (Joel 2.28; Acts 1.14). It is the condition of the age of the final and everlasting covenant of perfect mercy and peace (Ezek 34.37; Jer 31–33; Is 11.42, 44, 61). The Christian Church lives by the Holy Spirit. The Spirit alone is the guarantee of God's Kingdom on earth. He is the sole guarantee that God's life and truth and love are with men. Only by the Holy Spirit can man and the world fulfill that for which they were created by God. All of God's actions toward man and the world—in creation, salvation and final glorification—are from the Father through the Son (Word) in the Holy Spirit; and all of man's capabilities of response to God are in the same Spirit, through the same Son to the same Father.

The Holy Spirit is the Spirit of life.

If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Jesus from the dead will give life to your mortal bodies through the Spirit who dwells in you (Rom 8.11).

The Holy Spirit is the Spirit of truth.

When the Spirit of Truth comes he will guide you into all the Truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come (Jn 16:13; see also Jn 14:25; Jn 15:26).

The Holy Spirit is the Spirit of divine sonship.

For all who are led by the Spirit are sons of God. For you did not receive the Spirit of slavery. . . . but you received the Spirit of sonship. When we cry "Abba! Father!" it is the Spirit himself bearing witness with our spirit that we are children of God (Rom 8.14; also Gal 4.6).

The Holy Spirit is the personal presence of the new and everlasting covenant between God and man, the seal and guarantee of the Kingdom of God, the power of the divine indwelling of God in man.

....to be continued...

EPARCHIAL YOUTH CONVENTION will take place at St. Michael's Ukrainian Catholic Church in Yonkers, NY, **on Saturday June 24th and Sunday June 25th, 2017**. The motto of the gathering is: "Serving God by serving others." All children – ages

8 through 17 are welcome to attend. For more information speak with your parish priest or see the flyer in our church vestibule.

The Eastern Rite Church

by Fr. William P. Saunders

As are many Latin Rite Catholics, I am a bit ignorant about the Eastern Rite Church. What is the differences between the rites? Can Latin Rite Catholics fulfill their Sunday obligation by attending an Eastern Rite Mass? Can Latin Rite Catholics receive Holy Communion in an Eastern Rite Catholic Mass? Is the Eastern Rite Catholic Church the same as the Orthodox church?

The Eastern Rite Catholics are part of the Roman Catholic Church, not the Orthodox Church. While the majority of Roman Catholics belong to the Latin Rite, the Eastern Rites provide a special dimension to our Catholic heritage and spirituality. The Second Vatican Council's Decree on the Catholic Eastern Churches emphasized, "The Catholic Church values highly the institutions of the Eastern Churches, their liturgical rites, Ecclesiastical traditions and their ordering of Christian life. For in those churches, which are distinguished by their venerable antiquity, there is clearly evident the tradition which has come from the Apostles through the Fathers and which is part of the divinely revealed, undivided heritage of the Universal Church" (No. 1). To appreciate the Eastern Churches and their rites, we must first quickly survey early Church history. At the Ascension, Jesus commanded the apostles, "Full authority has been given to me both in heaven and on earth; go, therefore, and make disciples of all the nations. Baptize them in the name 'of the Father, and of the Son, and of the Holy Spirit.' Teach them to carry out everything I have commanded you. And know that I am with you always, until the end of the world" (Mt 28:18-20). After Pentecost, the apostles, filled with the gifts of Holy Spirit, carried the gospel message throughout the world to unknown lands and foreign peoples. Tradition holds that the different Apostles journeyed as far as Spain in the West and India in the East. From the foundation they laid, the Church continued to spread despite persecution by the Roman Empire. Keep in mind also that the Roman Empire at that time encompassed most of western Europe, parts of eastern Europe, Asia Minor, Palestine, and northern Africa. While the Romans were severe conquerors, they did respect and tolerate the culture and customs of their subjects to insure peace. To govern this vast expanse more efficiently, Emperor Diocletian (ruling between 285-305) divided the empire in the year 292 into two main portions: Rome and Byzantium, with four prefectures. When Emperor Constantine gained control, he legalized Christianity in 312 with the promulgation of the *Edict of Milan*, and then in 330 established the city of Constantinople as the capital of the eastern half of the Roman Empire. From this time on, the Empire was really seen as two halves — the West and the East. The eastern half was highly influenced by

Hellenistic culture introduced by Alexander the Great in the fourth century before our Lord. Eventually, Constantine would make Constantinople his home and base of government, and this city would be called, "New Rome."

Within this framework, the Church grew. Dominant centers of Christianity eventually developed: Jerusalem, the "birthplace" for Christianity; Rome, the Diocese of St. Peter and the "home base" of the Church; Antioch, in Asia Minor where Christians were first called "Christians"; Alexandria, Egypt; and Constantinople, present day Istanbul, Turkey. Each of these communities professed the same belief and were united together as one Church. As the bishops of these dominant centers appointed and ordained other bishops to lead the growing Church, the hierarchy was mindful of the authority of the Holy Father, the Successor of St. Peter.

Especially when comparing the West with East, differences in culture and language impacted upon the expression of the faith even though essential elements remained the same. For example, Baptism always involved the invocation of the Holy Trinity and the pouring of or immersion in water; yet, other particular prayers or liturgical customs were introduced in different areas. For Mass, the West used unleavened bread while leavened bread became more of the norm for the East. Moreover, Mass was called "The Holy Sacrifice of the Mass" or simply "Mass" in the West and "Divine Liturgy" or simply "Liturgy" in the East. In the West, the faithful genuflected before the Blessed Sacrament, while in the East bowing became customary. In the East, the sacraments of Baptism, Holy Communion, and Confirmation were administered together, whereas in the West, these sacraments eventually were eventually separated and were administered to an individual as he matured. Another difference in religious culture was the usage of statues in the West as visible reminders to inspire devotion to the Lord, the Blessed Mother, or the saints whereas the veneration of icons evolved in the East. While these different traditions developed and remain to this day, they reflect the beautiful depth of Roman Catholicism.

The Patriarch

As the Church hierarchy became more stable, the position of Patriarch was recognized. A Patriarch had the highest ecclesiastical dignity after the Pope and had jurisdiction over a particular territory. The term Patriarch comes from the Greek word for the leaders of the twelve tribes of Israel. Strictly speaking, "by the term 'Eastern Patriarch' is meant the bishop who has jurisdiction over all the bishops, metropolitans (archbishops) not excepted, clergy and people of his own territory or rite, according to the rules of canon law and without prejudice to the primacy of the Roman Pontiff" ("Decree on the Eastern Churches," No. 7). Therefore, the patriarch is the father and head of his patriarchate. The oldest version of Canon Law in the Church identified three patriarchs: The bishops of Rome, Alexandria, and Antioch. Each patriarch governed a territory of the Church: The patriarch of Rome governed the whole Church in the West; the patriarch of Alexandria, the area of Egypt and Palestine; and the Patriarch of Antioch, Syria, Asia Minor, Greece and the remainder of the Church in the East. These three patriarchates were recognized as having a supreme place among the bishops by the Council of Nicea in 325. With the rise of pilgrims to the Holy Land, the bishop of Jerusalem received greater honor. The Council of

Chalcedon in 451 took the area of Palestine and Arabia from Antioch and formed the Patriarchate of Jerusalem.

Since Constantine had made Constantinople the capital of the Roman Empire in the East and called it "New Rome," the Council of Chalcedon (451) eventually elevated it as a patriarchate with jurisdiction over the territories of Asia Minor and Thrace. The New Order of the Patriarchs then became in descending order Rome, Constantinople, Alexandria, Antioch, and Jerusalem. Keep in mind that the patriarchs are considered equal in rank even though they may have a precedence of honor. Moreover, just to underscore an important point, even though the bishop of Rome is a patriarch, as pope he has supreme authority and governance over the whole Church. Given this history, the differences in culture, language and liturgical practices, and the established hierarchy under patriarchs, the clear presence of defined "rites" arose. Rites basically refer to groups of the faithful who share the same manner of performing services for the worship of God and the sanctification of the faithful. The spiritual head of the rite was the patriarch, who in turn would be under the jurisdiction of the pope.

During the fifth century, the barbarian invasions crippled the western Roman Empire. Rome itself declined in stature. Even though the pope was still the bishop of Rome, the great early Church councils were all convoked in cities of the east — Nicea, Constantinople, Ephesus and Chalcedon. A rivalry over power, authority, and prestige developed between the pope, bishop of Rome, and the patriarch of Constantinople. In the mind of the patriarch, since Rome had declined in stature and since Constantinople was now the viable capital of the Roman Empire (or what was left of it), he thought he should be recognized as the head of the Church — in a sense, "New Rome" should be the home of the pope. From the pope's perspective, he was the successor of St. Peter, bishop of Rome, who held the keys of the Kingdom. Theological issues also became subject to debate, especially the adding of the filioque clause to the Creed, i.e. that the Holy Spirit proceeds from the Father and the Son. To make a long story short, the mounting tensions finally exploded in 1054 when both the patriarch and the pope issued bulls of excommunication against each other.

The Eastern Church was now in formal schism with the Western Church. Although they acknowledged the pope as the successor of St. Peter, they rejected his binding authority over the whole Church and considered him simply as "the first among equals." Spurning any affiliation with Rome, these Churches identified themselves as the Orthodox. The patriarch of Constantinople was recognized as the spiritual head of the Orthodox Churches, but he did not have any juridic authority over them, except those of his own patriarchate.

(Please note that the Maronite Rite Catholic Church whose patriarch resides in Lebanon never severed its ties with Rome.) As time continued, the Roman Catholic Church was identified with the Latin Mass and allegiance to the Holy Father, and the Orthodox Churches with the Eastern Rites and particular ethnic communities, for example the Greek Orthodox Church and the Serbian Orthodox Church. Attempts were made to reunite these Orthodox Churches with the Roman Catholic Church. At the Council of Florence (1438-45) which both Emperor John VIII and Patriarch Joseph II of Constantinople attended, the theological questions were debated. The Eastern Orthodox Churches agreed to accept the teaching that the Holy Spirit proceeds from the Father and the Son, even though they were not required to add this phrase to the Creed. While the agreement was signed and the Churches officially reunited, a large

segment of the regular clergy disdained this action. Moreover, when the Moslems conquered Constantinople in 1453, Sultan Mohammed II appointed Gennadios II as patriarch of Constantinople, who in turn repudiated the decrees of the Council of Florence. Once again, the two Churches were officially in schism. The domination of Islam over the territory of the East made future reunification virtually impossible. In 1596, the first successful reunion occurred between the Ruthenian(Ukrainian) Orthodox and Roman Catholic Church in Poland with the Union of Brest. Other reunifications then followed. The most recent reunion involved the Church of Malankar, which traces its origins to St. Thomas the Apostle; in 1930, Bishop Ivanios, two other bishops, a priest, a deacon, and a laymen reunited with the Catholic Church and the Malankar Rite of the Catholic Church was born. These reunited Eastern Rites of the Catholic Church, except the Maronite Rite, all have counterparts remaining in the Orthodox Churches.

Vatican Council II recognized in its "Decree on the Catholic Eastern Churches," "The holy Catholic Church, which is the Mystical Body of Christ, is made up of the faithful who are organically united in the Holy Spirit by the same faith, the same sacraments and the same government. They combine into different groups, which are held together by their hierarchy, and so form particular churches or rites. Between those churches there is such a wonderful bond of union that this variety in the Universal Church, so far from diminishing its unity, rather serves to emphasize it. For the Catholic Church wishes the traditions of each particular Church or Rite to remain whole and entire, and it likewise wishes to adapt its own way of life to the needs of different times and places" (No. 2). Although these Eastern Rites differ from the Western or Latin Rite in "rite" and liturgy, ecclesiastical discipline and Canon Law and spiritual traditions, they are fully part of the Roman Catholic Church under the leadership and pastoral care of the pope, the successor of St. Peter.

Eastern Rites Today

Today, the various Eastern Rites are organized under the four eastern patriarchates. (The following information was gleaned from the Catholic Almanac.)

The **Alexandrian Rite** is officially called the Liturgy of St. Mark. (St. Mark is traditionally considered the first bishop of Alexandria.) Their present liturgy contains elements of the Byzantine Rite of St. Basil and the liturgies of Sts. Mark, Cyril, and Gregory Nazianzen. This parent rite includes the Coptic Rite and the Ge'ez Rite. The Coptic Rite, which is situated primarily in Egypt, reunited with Rome in 1741 and uses the Coptic and Arabic languages in its liturgies. The Ge'ez Rite, based primarily in Ethiopia, Jerusalem, and Somalia, reunited with Rome in 1846 and uses the Ge'ez language in their liturgies.

The **Antiochene Rite** is the Liturgy of St. James of Jerusalem. This parent rite includes the following rites: The Malankar Rite is located in India, reunited with Rome in 1930, and uses the Syriac and Malayalam languages in its liturgies.

The **Maronite Rite**, located primarily in Lebanon, Cyprus, Egypt, and Syria but with large populations of the faithful also in the United States, Argentina, Brazil, Australia, and Canada, has remained united with Rome since the time of its founder St. Maron, and uses the Syriac and Arabic languages in its liturgies.

The **Syrian Rite** is located primarily in Lebanon, Iraq, Egypt and Syria, with healthy communities in Asia, Africa, Australia, and North and South America, reunited with Rome in 1781, and uses the Syriac and Arabic languages in its liturgies.
