

At left; The Exarch's Coat of Arms

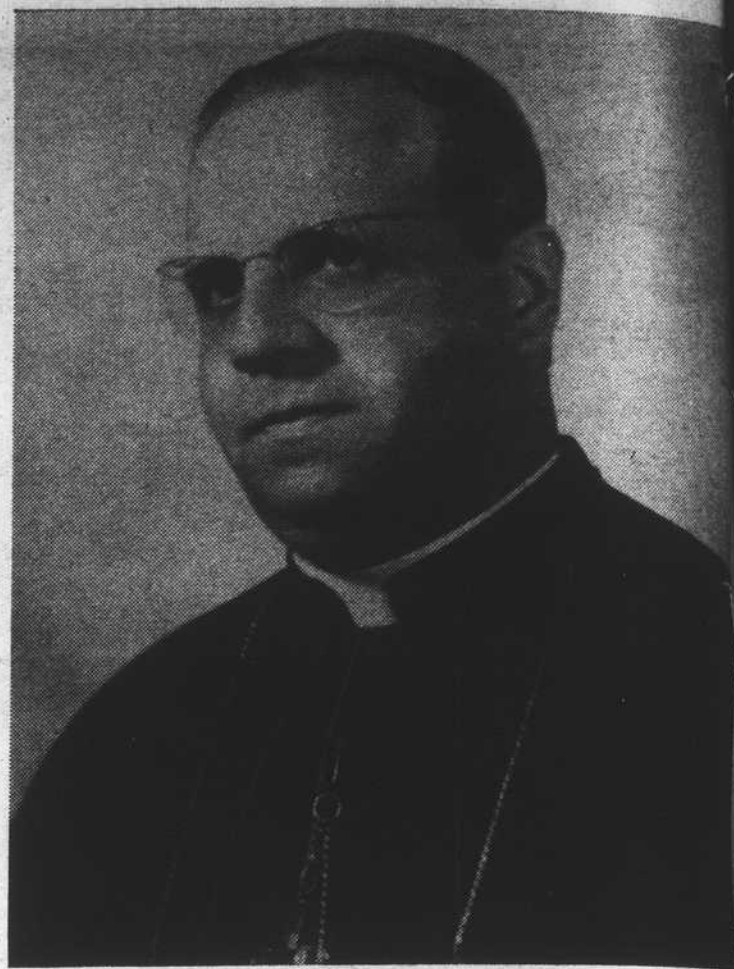
The upper section of the diagonal division is the coat of arms for the Maronite Exarchate in the United States, the lower section is the personal symbol of the Apostolic Exarch.

The Cedar of Lebanon recalls the privilege of the Maronite Rite to add this title to the Litany of Our Lady. It is also the emblem on the Lebanese flag. The lower section bears a Phoenician ship as an attestation of the origins of Bishop Zayek's people and a cross, the symbol of the Christian Faith which the Maronites have preserved for centuries.

The motto is in the Syrian language and liturgical language of the Maronites; translated it is "Faith and Labor." The external ornaments are composed of a mitre above the shield between a patriarchal cross and a crozier, their staffs crossed behind the shield.

At right;

The Most Reverend
FRANCIS ZAYEK, S.T.D., J.C.D.
First Maronite Exarch in U.S.



"We Want All To Be Catholics But Not To Be Latins" - Pope Leo XIII

Excerpts from The Decree on Churches of Eastern Rite - II Vatican Council

Preamble

The Catholic Church holds in high esteem the institutions, liturgical rites, ecclesiastical traditions and the established standards of the Christian life of the Eastern Churches, for in them, distinguished as they are for their venerable antiquity, there remains conspicuous the tradition that has been handed down from the Apostles through the Fathers and that forms part of the divinely revealed and undivided heritage of the universal Church.

Individual Rites

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 and who, combining together into various groups which are held together by a hierarchy, form separate Churches or Rites. Between these there exists an admirable bond of union, such that the variety within the Church in no way harms its unity; rather it manifests it, for it is the mind of the Catholic Church that each individual Church or Rite should retain its traditions whole and entire and likewise that it should adapt its way of life to the different needs of time and place.

They are consequently of equal dignity, so that none of them is superior to the others as regards rite and they enjoy the same rights and are under the same obligations, also in respect of preaching the Gospel to the whole world (cf. Mark 16, 15) under the guidance of the Roman Pontiff.

Means should be taken therefore in every part of the world for the protection and advancement of all the individual Churches and, to this end, there should be established parishes and a special hierarchy where the spiritual good of the faithful demands it. The hierarchs of the different individual Churches with jurisdiction in one and the same territory should, by taking common counsel in regular meetings, strive to promote unity of action and with common endeavor to sustain common tasks, so as better to further the good of religion and to safeguard more ef-

fectively the ordered way of life of the clergy.

The laity, too, should be taught as part of its catechetical education about rites and their rules.

Finally, each and every Catholic, as also the baptized of every non-Catholic church or denomination who enters into the fullness of the Catholic communion, must retain his own rite wherever he is, must cherish it and observe it to the best of his ability.

Spiritual Heritage of Eastern Churches

For this reason it solemnly declares that the Churches of the East, as much as those of the West have a full right and are in duty bound to rule themselves, each in accordance with its own established disciplines, since all these are praiseworthy by reason of their venerable antiquity, more harmonious with the character of their faithful and more suited to the promotion of the good of souls.

All members of the Eastern Rite should know and be convinced that they can and should always preserve their legitimate liturgical rite and their established way of life, and that these may not be altered except to obtain for themselves an organic improvement. All these, then, must be observed by the members of the Eastern rite themselves. Besides, they should attain to an ever greater knowledge and a more exact use of them, and, if in their regard they have fallen short owing to contingencies of times and persons, they should take steps to return to their ancestral traditions.

Eastern Rite Patriarchs

By the name Eastern patriarch, is meant the bishop to whom belongs jurisdiction over all bishops, not excepting metropolitans, clergy and people of his own territory or rite, in accordance with canon law and without prejudice to the primacy of the Roman Pontiff.

Wherever an hierarch of any rite is appointed outside the territorial bounds of the patriarchate, he remains attached to the hierarchy of the patriarchate of

that rite, in accordance with canon law.

The patriarchs with their synods are the highest authority for all business of the patriarchate, including the right of establishing new eparchies and of nominating bishops of their rite within the territorial bounds of the patriarchate, without prejudice to the inalienable right of the Roman Pontiff to intervene in individual cases.

Sacraments

The Sacred Ecumenical Council confirms and approves the ancient discipline of the sacraments existing in the Oriental Churches, as also the ritual practices connected with their celebration and administration and ardently desires that this should be re-established if circumstances warrant it.

The established practice in respect of the minister of Confirmation that has obtained from most early times in the Eastern Church should be fully restored. Therefore, priests validly confer this sacrament, using chrism blessed by a patriarch or a bishop.

In order that the ancient established practice of the Sacrament of Orders in the Eastern Churches may flourish again, this Sacred Council ardently desires that the office of the permanent diaconate should, where it has fallen into disuse, be restored.

To obviate invalid marriages when Eastern Catholics marry baptized Eastern non-Catholics and in order to promote fidelity in and the sanctity of marriage, as well as peace within the family, the Sacred Council determines that the canonical "form" for the celebration of these marriages is of obligation only for liceity; for their validity the presence of a sacred minister is sufficient, provided that other prescriptions of law are observed.

Divine Worship

Individual faithful dwelling outside the area or territory of their own rite may follow completely the established custom of the place where they live as regards the law of the sacred seasons. In families of mixed rite it is permis-

sible to observe this law according to one and the same rite.

It belongs to the patriarch with his synod, or to the supreme authority of each church with the council of the hierarchs, to regulate the use of languages in the sacred liturgical functions and, after reference to the Apostolic See, of approving translations of texts into the vernacular.

Relations With The Separated Churches

The Eastern Churches in communion with the Apostolic See of Rome have a special duty of promoting the unity of all Christians, especially Eastern Christians in accordance with the principles of the decree, "About Ecumenism, of this Sacred Council, by prayer in the first place, and by the example of their lives, by religious fidelity to the ancient Eastern traditions, by a greater knowledge of each other, by collaboration and a brotherly regard for objects and feelings.

If any separated Eastern Christian should, under the guidance of the grace of the Holy Spirit, join himself to the unity of Catholics, no more should be required of him than what a bare profession of the Catholic faith demands. Eastern clerics, seeing that a valid priesthood is preserved among them, are permitted to exercise to Orders they possess on joining the unity of the Catholic Church, in accordance with the regulations established by the competent authority.

Eastern Christians who are in fact separated in good faith from the Catholic Church, if they ask of their own accord and have the right dispositions, may be admitted to the sacraments of Penance, the Eucharist and the Anointing of the Sick. Further, Catholics may ask for these same sacraments from those non-Catholic ministers whose churches possess valid sacraments, as often as necessity or a genuine spiritual benefit recommends such a course and access to a Catholic priest is physically or morally impossible.

Further, given the same principles, common participation by Catholics with their Eastern separated brethren in sacred functions, things and places is allowed for a just case.

This conciliatory policy with re-

gard to "communicatio in sacris" (participation in things sacred) with the brethren of the separated Eastern Churches is put into the care and control of the local hierarchs, in order that, by combined counsel among themselves and, if need be, after consultation also with the hierarchs of the separated churches, they may by timely and effective regulations and norms direct the relations among Christians.

Conclusion

Meanwhile, however, all Christians, Eastern as well as Western, are earnestly asked to pray to God fervently and assiduously, nay, indeed daily, that, with the aid of the most holy Mother of God, all may become one. Let them pray also that the strength and the consolation of the Holy Spirit may descend copiously upon all those many Christians of whatsoever church they be who endure suffering and deprivations for their unwavering avowal of the name of Christ.

Each and all these matters which are set forth in this decree have been favorably voted on by the Fathers of the Council. And we, by the apostolic authority given us by Christ and in union with the Fathers, approve, decree and establish them in the Holy Spirit and command that they be promulgated for the glory of God.

Given in Rome at St. Peter's November 21, 1964.

Pope Paul VI

It is the fervent hope of Bishop Waters that Bishop Zayek will be able to provide a Maronite priest to serve the many Lebanese people in the Diocese of Raleigh.

The same perseverance and constancy in the Catholic Faith which has distinguished the Maronites as the only Eastern Church which has never suffered schism has prevailed among the Lebanese people who came to North Carolina over half a century ago.

In anticipation of the revival of the Maronite Rite within our diocese we will provide any of our readers with a free full text of the Conciliar Decree on Eastern Churches. Just forward your request on a postcard to: N.C. Catholic, Box 9503, Raleigh, N.C.