This note sets out points relevant to the pastoral ministry of clerics of the diocese of Shrewsbury involving Christians belonging to Eastern Churches. It comprises:

1. an introduction to the distinction between Eastern Churches generally and Eastern Catholic Churches
2. the idea of the Universal Catholic Church composed of different Churches sui iuris (of which our Latin or Western Church is but one)
3. a treatment of Catholics as members of their individual Church sui iuris (such membership normally acquired for life at baptism)
4. points on our clerical ministry involving Eastern Catholic Christians in full communion with the Holy See
5. a treatment of the limited opportunities for transfer by Catholics between different Catholic Churches sui iuris
6. points on our clerical ministry involving the Orthodox and other Eastern Christians not in full communion with the Holy See
7. a list of Eastern Catholic Churches sui iuris with the known addresses of eparchies in Great Britain

1. INTRODUCTION

1.1 ‘Eastern Churches’ - meaning

For the sake of convenience, we divide Eastern Churches into (a) ‘non-Catholic Eastern (or Orthodox) Churches’ and (b) ‘Eastern Catholic Churches’.

Due to early historic differences on matters of faith and church governance, Christendom early split into different groups in the east. Eastern Christianity consists of four main Church groupings not all of which have maintained full communion with Rome (the Western Church). Those main church groupings comprise (a) the Eastern Orthodox Church, the Oriental Orthodox Church, the Assyrian Church and (b) the Eastern Catholic Churches. They espouse and practise the traditions that developed over centuries in Eastern Europe, the Balkans, Asia Minor, the Middle East, North Africa, India and the Far East. They comprise many denominations.

1.2 Eastern Catholic Churches sui iuris

By this term is meant all of those Eastern Churches which are in communion with the Holy See and which have their own system of government apart from the Latin Church. Some of these Churches have never lost communion with the See of Rome (eg the Maronites). But, for the most part, following major breaches over matters of faith, church practice or governance, most Eastern Catholic churches arose when a group within an ancient church in disagreement with the See of Rome returned to full communion with that See. Within each Church out of communion, there arose a group that considered it important to restore communion. Several eastern churches reunited, forming Eastern Catholic Churches. The See of Rome accepted them without requiring that they adopt the customs of the Latin Church, so that they all have their own heritage, differentiated by peoples’ culture and historical circumstances.

1.3 This note contains information to help the pastoral ministry of priests and deacons of the diocese of Shrewsbury in their pastoral ministry involving Eastern Christians (both Catholic and non-Catholic).
2. THE CATHOLIC CHURCH

CHURCHES SUI IURIS
- THE LATIN AND EASTERN CATHOLIC CHURCHES

2.1 A CHURCH is a body of people – the people of God, the Body of Christ.
- The full communion of the Universal Church (which is: One, Holy, Catholic and Apostolic) comprises all of the Christian faithful united together by the same faith, the same sacraments and the same government\(^1\).
- These Christian faithful have since ancient times combined into different groups held together by their hierarchy, with their own system of oversight and practices, and in this way formed individual Catholic Churches, each with their own particular character, social history, discipline and rites.

2.2 A RITE is the heritage of the liturgical and spiritual patrimony of an individual Catholic Church with its own ecclesiastical discipline. It is the means by which each Church expresses its own manner of living the faith. In the West, we use the Roman Rite. In the Eastern Churches, these rites group themselves into five main traditions (Alexandrian, Antiochene, Armenian, Chaldean and Constantinopolitan or Byzantine).

2.3 Within the Universal Church, there are the individual Catholic Churches (twenty-four in all). They listed in the Annuario Pontificio.

Each of these Churches
- comprises a body of Christian faithful in communion with the Holy See and with each other
- is distinguished by its own particular culture, history, customs, liturgy, spirituality, practice and governance
- is responsible, under the Holy Father, for its own management and administration (i.e. is self-governing or autonomous - canonically termed a Church sui iuris).

2.4 The Catholic Churches sui iuris comprise:
- the Latin (or Western) Church, regulated by the 1983 Code of Canon Law, and

2.5 Being Catholic is not limited to being Latin Catholic. The individual Catholic Churches sui iuris (ie each of the Eastern Churches and the Western or Latin Church) while differing in liturgy, discipline and tradition, are all equally entrusted to the pastoral guidance of the Roman Pontiff in primacy over the Universal Church. Each Church sui iuris shares equal dignity. None of them is superior to the others. They all have the same mission and function under the leadership of the Pope. It is important that each Church

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\(^1\) LG 14; OE 2; CIC c205; CCEO c8.
**sui iuris** should maintain its traditions whole and entire\(^2\). The variety of Churches sui iuris with one common aspiration is splendid evidence of the catholicity of the undivided Universal Church\(^3\).

3. **CATHOLICS AS MEMBERS OF A CHURCH SUI IURIS (INCLUDING THE LATIN CHURCH)**

3.1 Every Catholic is a member of one (and only one) of those twenty-four Churches sui iuris. Membership in each Church is personal. It is normally acquired for life at baptism (see below). It adheres to the person wherever he or she is.

3.2 Members of each Church sui iuris should observe the ritual practices of their own Church.

3.3 No priest may celebrate mass using the liturgical rite of a Church sui iuris other than his own unless he has the express permission of the Holy See. Priests are occasionally given this express permission by the Holy See to celebrate the liturgy of another Church sui iuris (e.g., a Syro-Malabar priest celebrating the Roman rite) by means of bi-ritual faculties granted by Rome.

3.4 All church members should foster an appreciation of their the ritual and spiritual practices of their own Church sui iuris, and are bound to observe that rite unless there is good reason otherwise\(^4\). If there is good reason however, a member of one Church sui iuris may occasionally (or even, for a just cause, habitually) join in the liturgy of a different catholic Church sui iuris. The obligation of assisting at the Mass is satisfied by assistance wherever the liturgy is celebrated in a Catholic rite\(^5\). But, the practice, however habitual or prolonged, of receiving the sacraments according to the rite of another Church sui iuris does not entail membership, ascription or enrolment in that Church\(^6\). Eastern Catholic Churches and their heritage are each an integral and equal part of the Universal Catholic Church. It is important that no one should by action or neglect or ignorance do anything which may persuade or induce any Catholic belonging to one Church sui iuris to transfer to another Catholic Church sui iuris\(^7\).

3.5 One normally obtains one’s membership of a Church sui iuris through the reception of the sacrament of baptism. It is NOT the rite or the liturgy used in the baptism, nor the building in which it takes place, nor the identity of the minister, nor the Church to which the minister belongs ..... but it is the identity of the parents which determines what Church sui iuris one belongs to.

3.6 The 1983 Code (as amended) regulates the Latin Church sui iuris. Effectively the law provides that At baptism....

\[\text{in the case of a child (under 7 years)}\]

- if both parents belong to the Latin Church then the child is ascribed to that Latin Church by reception of baptism
- if one parent does belong to the Latin Church but the other catholic parent does not, and if both parents agree in choosing that the child be baptized as a member of the Latin Church, the child is ascribed to it by reception of baptism

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\(^2\) OE 2  
\(^3\) LG 23  
\(^4\) CCEOC 40  
\(^5\) CIC c1248;  
\(^6\) CIC c112 §2  
\(^7\) CCEO c31; Leo XIII, *Orientalium dignitas*, 1894
• if one parent does belong to the Latin Church but the other catholic parent does not, and if both parents do not agree in choosing that the child be baptized as a member of the Latin Church, the child is ascribed to the Church sui iuris to which the father belongs
• if only one parent is catholic, then the child automatically becomes a member of the Church sui iuris to which the catholic parent belongs
• so, if neither parent belongs to the Latin Church and at least one belongs to another Catholic Church sui iuris, the child will be a member of that other Catholic Church sui iuris
• more obviously, if both parents belong to some other Catholic Church sui iuris by virtue of their baptism or otherwise, then the child is automatically a member of that other Catholic Church sui iuris.

in the case of a person over 14 years, anyone to be baptized can freely choose to be baptized in the Latin Church or in another Church sui iuris, and in this case the person belongs to that Church which is chosen.

After baptism, the following members of the Latin Church are enrolled in another Church sui iuris (provided they make a formal declaration of the fact before the local ordinary or delegated priest, and two witnesses):

(1) one who has obtained permission from the Apostolic See;
(2) a spouse who declares at the time of marriage or during marriage that he or she is transferring to the Church sui iuris of the other spouse; but when the marriage has ended, that person can freely return to the Latin Church;
(3) children of those in nn. 1 and 2 under fourteen complete years of age; and similarly children of a Catholic party in a marriage who legitimately transferred to another Ritual Church. But, when such persons reach fourteen complete years of age, they may return to the Latin Church.

CIC/83 c535 now provides that every ascription or enrollment in a certain Church sui iuris or transfer to another Church sui iuris should be recorded in the baptismal register of the parish where the baptism was celebrated.

3.7 The equivalent provisions in the 1990 Code of Canons of the Eastern Churches (cc29-38), regulating all of the Eastern Catholic Churches sui iuris, provide:

• At baptism of a child under 14 years
  o if born to known parents or if legally adopted, the child is automatically a member of the Church sui iuris of the Catholic father; or of the Church sui iuris of the mother (if she is not married, or if only the mother is Catholic or if both parents by agreement freely request it)
  o if the parents are unknown, the child is enrolled in the Church sui iuris of those in whose care he has been legitimately committed are enrolled;
  o if born of non-baptized parents, the child is to be a member of the Church sui iuris of the one who is responsible for his education in the Catholic faith.
• At baptism, anyone over 14 years can freely select any Church sui iuris in which he or she then is enrolled by virtue of baptism received in that same Church
• Valid transfer to another Church sui iuris normally depends on the consent of the Apostolic See. But at or during marriage a wife may transfer to the Church sui iuris of the husband (when the marriage has ended, she can freely return to her original Church sui iuris). Also if the parents, or the Catholic spouse
in the case of a mixed marriage, transfer to another Church sui iuris, children under fourteen years old by the law itself are enrolled in the same Church; if in a marriage of Catholics only one parent transfers to another Church sui iuris, the children transfer only if both parents consent. Upon completion of the fourteenth year of age, the children can return to their original Church sui iuris.

- Baptized non-Catholics coming into full communion with the Catholic Church should retain and practise their own rite everywhere in the world and should observe it as much as humanly possible. Thus, they are to be enrolled in the Church sui iuris of the same rite (so a member of the Greek Orthodox Church coming to full communion with the Catholic Church will be ascribed to the Greek Catholic Church and not to the Latin Church).

- Every enrollment in a certain Church sui iuris or transfer to another Church sui iuris should be recorded in the baptismal register of the parish where the baptism was celebrated.

- Even if Eastern Catholics find themselves committed to the pastoral care of a hierarch or pastor of another Church sui iuris, they nevertheless always remain members of their own Church sui iuris and not of the Church to whose care they are committed.

4. OUR MINISTRY TO EASTERN CATHOLIC CHRISTIANS IN FULL COMMUNION, LIVING IN ENGLAND AND WALES

4.1 The pastoral care of Eastern Catholics should be undertaken and fulfilled by clerics of their own Church sui iuris (in particular, the availability and celebration of the sacraments). Whatever the arrangements or practice with regard to pastoral care, Eastern Catholics remain subject to the hierarchy and laws of their own Church sui iuris and to the provisions of the Code of Canons of the Eastern Churches (CCEO 1990). They should seek to maintain their worship and church life in their own catholic tradition. If it is a matter of seeking a dispensation in any case, Eastern Catholics can only be dispensed by their own bishop (eparch). Any dispensation inadvertently (or consciously) granted by a Latin bishop to Eastern Catholics is invalid. In Great Britain there are two eparchies, one for each of the two largest groupings of Eastern Catholics found here. There is the Apostolic Eparch for Ukrainian Catholics in Great Britain who is the Eparchial Bishop of the Ukrainian Catholic Eparchy of the Holy Family of London. There is also an Apostolic Eparch for Syro-Malabar Catholics in Great Britain who is the Eparchial Bishop of the Syro-Malabar Catholic Eparchy of Great Britain. However, in those cases of Eastern Catholics whose Church sui iuris does not have an eparchy or exarchate established in Great Britain, it may be the case that another hierarch or ordinary would have jurisdiction and may validly dispense. CIC c383 determines that diocesan bishops should provide for the spiritual needs of faithful of a different rite. Christus Dominus (23.3) said that, failing other provision, the bishop himself may perform the functions of an Ordinary but this does not seem to have been carried into effect in the Codes and specific provision may have been made for individual churches. In every case, those who legitimately exercise jurisdiction must facilitate the observance by members of Eastern Catholic Churches sui iuris the observance of their own laws, traditions and customs. All such matters must be referred to the diocesan chancery.
4.2 Baptism

A priest or deacon of the Latin Church should not baptize a child of Eastern Catholic parents, unless a priest of the parents’ Church sui iuris cannot do so; e.g., in danger of death, or when the priest of the Eastern Catholic Church is too far away to bring the child to him, or the priest of the Eastern Catholic Church cannot come to baptize the child. In these circumstances, a priest or deacon of the Latin Church baptizing the child must:

• make a written note in his own parish’s baptismal register specifying to which Eastern Catholic Church sui iuris the child belongs; and

• make all reasonable efforts to send notifications of the baptism to the relevant priest of the Eastern Catholic Church sui iuris, but plainly this will not be practicable if there is no such priest in the country.

Note:
Unbaptized children below 14 years of age do not have personal choice of the Catholic Church sui iuris in which they will be ascribed (to which they will belong) by virtue of baptism.

- If both parents are of the Latin Catholic Church, the child will belong to that church (CIC/83 cc96, 111 §1).

- If one parent is a Latin Catholic and the other is an Eastern Catholic, the parents may agree upon one or the other Catholic Church sui iuris to which the child will belong. If they do not agree, the child will belong to the Catholic Church sui iuris of the father, even if the baptism is conferred by a Latin Catholic deacon or priest in his church and using the Western Catholic rite (CIC 111 §1; CCEO 29 §1).

- If only one of the parents is Catholic and is a member of an Eastern Catholic church, the child will belong by baptism to the Catholic Church sui iuris of the Catholic parent, even if the baptism is conferred by a Latin Catholic deacon or priest in his church and using the Western Catholic rite (CCEO 29 §1)

- If both parents belong to an Eastern Catholic Church sui iuris, then any proposed baptism must be referred to the proper pastor of their Church (see above), even if the parents are long-standing attenders at the liturgy of the Latin (Western) parish which is approached for baptism. Even if (extraordinarily) the baptism is conferred by a Latin Catholic deacon or priest in his church and using the Western Catholic rite, the child will belong to and be a member of the Eastern Catholic Church sui iuris of the parents.

Chrismation at baptism

Chrismation (Confirmation) is always received at the time of baptism in the Eastern Catholic Churches. However (except for a case of danger of death: CIC/83 cc 883, 30), Latin Catholic priests do not have the faculty to confirm an infant (a child under 7 years). Therefore, a Latin priest who baptizes an infant who thereby belongs to an Eastern Catholic Church cannot confer Chrismation (Confirmation). The parents should be advised to make arrangements for Chrismation by a priest of their own Catholic Church sui iuris as soon as possible. In every case, Chrismation pertains to the proper pastor of the relevant Eastern Catholic Church sui iuris.

First reception of the Eucharist at baptism

In the Eastern Catholic Churches, the Eucharist is received within the baptismal liturgy, including by the infants who are baptized after baptism and chrismation. The parents of an Eastern Catholic child who is baptized by a Latin priest or deacon should generally be
advised to approach the priest of their own Catholic Church sui iuris so that this practice may be observed.

diocesan note on baptism
Latin parish baptismal records - Members of Eastern Catholic Churches

Each Latin parish must have its own set of registers (c535) including a parochial baptismal register containing prescribed information accurately and carefully maintained by the parish priest. A number of things have to be noted against each entry (e.g. confirmation, marriage, adoption, ordination, perpetual profession). Under the new modifications to the canon law of the Latin or Western Church which governs us, we must now also specifically note in our baptismal registers ascription to (membership of) a Catholic Church sui iuris and/or any transfer from it to another Church sui iuris.  

If a Latin cleric baptizes a child of Eastern Catholic parents who come to him for baptism for their child and who may even be regular church attenders in his church rather than worship in their own rite, that child does not thereby become a member of the Latin or Western Church to which he belongs. The child must belong to the Eastern Catholic Church of the parents. This is so even though he must use the normal Latin or Western rite of baptism for children and even if nothing further is said. That has long been the case. Now, after any such baptism, that fact must be specifically acknowledged in the baptismal register. As well as giving the normal details of the baptism, we must make a clear written note adding that the child is ascribed to the specific Church sui iuris of those Eastern catholic parents. It would be good practice if we also were to send notifications of the baptism to the relevant cleric of the Eastern Church concerned. All notations in the baptismal register have to be reproduced on any baptismal certificates which we issue.

4.3 School entry
There should be no distinction made between Latin Catholic children and Eastern Catholic children for school admission provided all the policies and criteria for assessing applications are fulfilled.

4.4 Reception of other sacraments

All Catholics of every Catholic Church sui iuris have the right to receive the sacraments (CIC/83 c213). They should do so according to the prescripts of their own rite (CIC/83 c214; CCEO c35). But where it is justified, the Catholic faithful may fulfil certain spiritual obligations in any Catholic Church sui iuris. For example, the obligation to attend mass is satisfied by attendance in any Catholic rite (CIC/83 c1248 §1).

4.5 Eucharist

• Members of Eastern Catholic Churches may participate in the Eucharist in Latin liturgies on precisely the same basis as Latin Catholics (CIC/83 c912, 923). Please note that the right to receive the sacraments includes the right of Eastern Catholic children who have received the Eucharist but are still under the age of seven years to continue to receive the Eucharist.

3 Francis, Apostolic Letter issued Motu Proprio, *De Concordia inter Codices*, 16 Sep 2016
• Children of Eastern Catholic Churches, who have not received the Eucharist at the time of their Christian initiation, should generally receive their first Holy Communion in their own autonomous Church.
• Where it is the case that, for whatever reason, an Eastern Catholic child (having reached the use of reason) has not already received the Eucharist and cannot conveniently approach a pastor of their own Church sui iuris, the child may be prepared for First Communion and may receive the Eucharist in the Latin parish individually or in association with the children of the Latin parish (CIC/83 cc 912, 914, 923; CCEO 697).

4.6 Confirmation
As noted above, chrismation occurs in the Eastern Churches at the time of Baptism. We shall find that increasing numbers of Eastern Catholic children will attend diocesan Catholic schools or other schools of the Latin Church. The sacrament of chrismation/confirmation cannot be repeated (CIC/83 c845 §1). If the child has been chrismated at baptism, he cannot be presented for confirmation later. If it is found that a child belonging to an Eastern Church has not yet received chrismation, the child must then be referred for chrismation to the proper pastors in his or her own Church sui iuris.

4.7 Reconciliation
Eastern Catholics are free to celebrate the sacrament of reconciliation in Latin parishes (CIC/83 c991).

4.8 Anointing of the Sick
The sacrament of the Anointing of the sick may be conferred upon members of Eastern Catholic churches on the same basis as other members of the Christian faithful (CIC 1004 §1; CCEO 739).

4.9 Funerals
For reasonable cause, the funeral of a deceased Catholic, whether Eastern or Latin, may be celebrated in a Latin church (CIC/83 1177; CCEO c875).

4.10 Marriage
Every Catholic is bound to canonical form for validity of marriage (CIC/83 c1108; CCEO c828). For the validity of marriage at least one of the parties must belong to the same Church sui iuris as the officiating priest or deacon or else delegation (and a dispensation, if needed) must be obtained from the appropriate Eastern Catholic hierarch. Contact the diocesan Chancery for assistance.

Proper Minister
Only a priest validly assists at marriages between Eastern Catholics, or between one Latin Catholic party and one Eastern party (whether that Eastern party is catholic or non-catholic orthodox). A Latin deacon may not officiate at a marriage in which one or both parties are Eastern Christians (CCEO cc828, 832; CIC/83 c1108 §3 as amended by De Concordia inter Codices).

Marriage Tribunal Cases
You should contact the diocesan marriage tribunal where you anticipate that a proposed petition will involve an Eastern Catholic party.
5. TRANSFERS BY CATHOLICS BETWEEN DIFFERENT CATHOLIC CHURCHES SUI IURIS

5.1 Transfer of Wife or Husband

When marriage is entered between a Latin Catholic and an Eastern Catholic, or during such a marriage either the Latin husband or the Latin wife may choose, by formally declaring it and having it recorded, to transfer from the Latin church to the Eastern Catholic church of the other spouse, and an Eastern Catholic wife may choose to transfer from her Eastern church to the Latin church of her husband. The Eastern Catholic husband does not have this privilege. Once the marriage has ended, the person may remain in that Catholic Church sui iuris or may choose to return to his or her prior Catholic Church sui iuris. The transfer has force from the moment of the formal canonical declaration of the fact before the appropriate cleric and two witnesses. The records of the transfer and return should be made in the person’s baptismal register entry (CIC 112 §1; CCEO 33, 37).

5.2 Children and Transfer of Churches sui iuris

In these same cases of transferring to the Catholic Church sui iuris of the other spouse, children under the age of fourteen born to the transferring spouse by a prior union, as well as children born to the parties to the marriage in question but baptized into the church of the parent who later decides to transfer, are ascribed to the Catholic Church sui iuris which their parent joins. If the children are over fourteen years of age, their autonomous church is not changed. For those children whose autonomous church was changed, once they have reached the age of fourteen they may remain or they may choose to return to their earlier Church sui iuris (CIC 112 §1, 3; CCEO 34). Again there must be a formal declaration before the local ordinary of the Church or the proper pastor or priest by delegation and two witnesses.

5.3 Transfer by petition to the Apostolic See

Rome may give permission for transfer from one Catholic Church sui iuris to another. If the petition is successful, there must be a formal declaration and record in the appropriate baptismal register. Eastern Catholics may in some cases transfer to a different Eastern Church sui iuris if the bishops of both Churches agree (CCEO c32).

5.4 NOTE: Regular attendance at another Church does not bring about membership of that Church. The practice of receiving the sacraments in another Catholic Church sui iuris no matter how regularly or prolonged, and/or being recognised as a member of a parish of another church, are not sufficient to bring about any transfer from one’s own Catholic Church sui iuris to another. (CIC/83 112 §2).

6. OUR MINISTRY RELATING TO ORTHODOX AND OTHER EASTERN CHRISTIANS NOT IN FULL COMMUNION

6.1 Non-Catholic Eastern Christians (Orthodox) becoming Catholics

When a baptized Eastern Orthodox person becomes Catholic, they must always be encouraged to continue to practise their own rite. Becoming Catholic does not mean becoming Latin. Indeed, CCEO c35 provides that they should retain and practise their own rite everywhere in the world and should observe it as much as humanly possible. Thus, they are to be enrolled in the Catholic Church
sui iuris of the same rite as their Eastern Orthodox Church and retain their rite and practise their
liturgical and spiritual patrimony. So an already baptized member of an Eastern Christian church
which is not in full communion with the Catholic Church becomes a member of the corresponding
Eastern Catholic Church sui iuris when he or she is received into full communion, even if that
reception into full communion is by a priest or deacon of the Latin church (CCEO c35). For such
persons, only suitable doctrinal and spiritual preparation and the profession of faith are required
(CCEO c897) since the person was fully and validly initiated at the time of Baptism.

A determination must be made regarding which specific Catholic Church sui iuris the baptized
Orthodox person must enter. If it is really physically or morally impossible for an Orthodox
Christian to become in a meaningful way a member of the corresponding Catholic Church sui iuris
(because, say, it does not have hierarchs in the country and therefore no celebration of the liturgy),
then they should be ascribed to any suitable Catholic Church sui iuris, including the Latin Church.

This should be recorded in the parish register of receptions and there should be a note regarding
the specific Catholic Eastern Church sui iuris into which the person is being received.

But it is the case that such persons may approach the Apostolic See in individual cases if they desire
to become a member of a different Catholic Church sui iuris, such as the Latin Church. It may
sometimes happen that they will to transfer to the Latin Church sui iuris. Questions regarding such
a transfer should be addressed to the diocesan Chancery.

6.2 Catholic ministry relating to persons remaining non-Catholic Eastern Christians

6.2.1 Penance, Eucharist, Anointing of the Sick

Members of Eastern non-Catholic (Orthodox) churches may receive the sacraments of
penance, Eucharist, and anointing of the sick from Catholic ministers if they seek these
sacraments on their own and they are properly disposed (CIC 844 §3; CCEO 671 §3).
However, we should be aware that the pastors of such Eastern churches may not agree
with this provision on the part of the Catholic Church. Note that this includes the right of
such children who have already received the Eucharist but are still under the age of seven
years to continue to receive the Eucharist.

6.2.2 Baptism

Infants of non-Catholic Christians are licitly baptized if their parents or at least one of them
or the person who legitimately takes their place request it and if it is physically or morally
impossible for them to approach their own minister. (CIC/83 c868.3 added by De
Concordia inter Codices)

6.2.3 The administration of other sacraments to non-Catholic Eastern Christians is a matter for
their own Churches.

6.2.4 Serving as a Godparent

A member of a non-Catholic Eastern (Orthodox) Church may act as a baptismal sponsor
(godparent), rather than merely as a Christian witness, along with a Catholic godparent, on
the condition that the Catholic education of the person being baptized is provided for and that the prospective godparent is a suitable person.

6.2.5 Marriage

- For marriage between a Catholic and a member of a non-Catholic Eastern (Orthodox) Church, the usual pre-marriage promises are required (CIC 1124-1126; CCEO 813 – 815)
- For marriages between a Catholic and a member of such a church, a wedding ceremony before either a Catholic priest or the Eastern priest not in full communion is valid. A wedding before such an Eastern priest is also licit if a dispensation from canonical form has been obtained from the Catholic local ordinary (CIC 1127; CCEO 834,). However, for the validity of such a marriage before a priest of this diocese, at least one of the parties must be a subject of the officiating minister, that includes the requirement that that party be a member of the Latin or Western Church sui iuris (CIC 1109; CCEO 829 §§1-2).
- Such a marriage must have a priest officiant who imparts a blessing. A deacon is not permitted to officiate at any wedding involving an Eastern Christian (Catholic or non-Catholic) (CIC/83 c1108.3 – added by De Concordia inter Codices).

Members of an Orthodox Church may be attendants or canonical witnesses, at a wedding in a Catholic church.

7. LIST (ALPHABETICAL) OF EASTERN CATHOLIC CHURCHES SUI IURIS
(AND KNOWN ADDRESSES OF EPARCHIES IN GREAT BRITAIN)

<table>
<thead>
<tr>
<th>name of Church sui iuris plus address of eparchy (where known)</th>
<th>juridical status of Church</th>
<th>rite practised</th>
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<tbody>
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<td>Eparchial</td>
<td>Constantinopolitan (Byzantine)</td>
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<td>Armenian Catholic Church</td>
<td>Patriarchal</td>
<td>Armenian</td>
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<td>Eparchial</td>
<td>Constantinopolitan (Byzantine)</td>
</tr>
<tr>
<td>Macedonian Church</td>
<td>Apostolic exarchate</td>
<td>Constantinopolitan (Byzantine)</td>
</tr>
<tr>
<td>Maronite Church</td>
<td>Patriarchal</td>
<td>Antiochene</td>
</tr>
<tr>
<td>Melkite Greek Catholic Church</td>
<td>Patriarchal</td>
<td>Constantinopolitan (Byzantine)</td>
</tr>
<tr>
<td>Romanian Church</td>
<td>Major Archiepiscopal</td>
<td>Constantinopolitan (Byzantine)</td>
</tr>
<tr>
<td>name of Church sui iuris plus address of eparchy (where known)</td>
<td>juridical status of Church</td>
<td>rite practised</td>
</tr>
<tr>
<td>---------------------------------------------------------------</td>
<td>---------------------------</td>
<td>----------------</td>
</tr>
<tr>
<td>Russian Catholic Church</td>
<td>Apostolic exarchate</td>
<td>Constantinopolitan (Byzantine)</td>
</tr>
<tr>
<td>Ruthenian Catholic Church</td>
<td>Metropolitan</td>
<td>Constantinopolitan (Byzantine)</td>
</tr>
<tr>
<td>Slovak Catholic Church</td>
<td>Metropolitan</td>
<td>Constantinopolitan (Byzantine)</td>
</tr>
<tr>
<td>Syriac Catholic Church</td>
<td>Patriarchal</td>
<td>Antiochene</td>
</tr>
<tr>
<td>Syro-Malabar Catholic Church Eparchy of Great Britain of the Syro-Malabars 373 Bowes Road London N11 1AA or.... Cathedral of St Alphonsa St Ignatius' Square, Preston PR1 1TT</td>
<td>Major Archiepiscopal</td>
<td>Chaldean</td>
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<tr>
<td>Syro-Malankara Catholic Church</td>
<td>Major Archiepiscopal</td>
<td>Antiochene</td>
</tr>
<tr>
<td>Ukrainian Catholic Church Eparchy of the Holy Family of LondonBishop's House 22 Binney Street London W1Y 1YN tel: 0207 629 1073 email: <a href="mailto:hlib.lonchyna@gmail.com">hlib.lonchyna@gmail.com</a></td>
<td>Major Archiepiscopal</td>
<td>Constantinopolitan (Byzantine)</td>
</tr>
</tbody>
</table>

31 October 2016