



# The Path towards of the Council of Crete

# Inter Orthodox Meeting in Vatopedi (1930)

## “the first pre-Synod/pre-Council”

➤ A list of 17 themes:

1. The promotion of inter-Orthodox relations (items 1, 2, 6 and 17);
2. Issues in direct reference to the life and discipline of the Orthodox Church (items 3, 5, 9, 10, 11, 12, 14 and 16);
3. The relations of the Orthodox Church with other Christian Churches (items 7 and 8);
4. The problem of the calendar (item 13);
5. The status of the Orthodox Church in America (item 4);
6. The activity of the Orthodox Churches among the peoples to which they belong (item 15)



# The Pan-Orthodox Congress in Moscow (1948)

## Four Resolutions and an Appeal:

1. „The Vatican and the Orthodox Church”
2. „The Ecumenical Mouvement and the Orthodox Church”
3. „Church Calendar”
4. „On Anglican Orders”
5. „An Appeal to the Christians throughout the World”



# The PanOrthodox Conference in Rhodos 1961

1. Faith and Dogma
2. The Divine Worship
3. Church Administration and Order
4. The Relations of the Orthodox Churches among Themselves
5. The Relations of the Orthodox Church with the Other Christian World
6. Orthodoxy and the World
7. Theological Themes
8. Social Problems




# The PanOrthodox Conference in Rhodos 1976

- 1. the Orthodox diaspora;
- 2. autocephaly and the way to proclaim it;
- 3. autonomy and how to proclaim it;
- 4. diptychs;
- 5. the question of a common calendar;
- 6. impediments to marriage;
- 7. the updating of ecclesiastical prescriptions concerning the fasting;
- 8. the relations of the Orthodox Churches with the Christian world as a whole;
- 9. Orthodoxy and the ecumenical movement;
- 10. the contribution of the local Orthodox Churches to the realization of the Christian ideals of peace, freedom, fraternity and love among peoples and to the abolition of racial discrimination

## Synaxis of the Primates 2016





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1. The mission of the Orthodox Church in the contemporary world;
  2. **The Orthodox diaspora;**
  3. Autonomy and the manner of its proclamation;
  4. **The sacrament of marriage and its impediments;**
  5. The importance of fasting and its observance today;
  6. The relationship of the Orthodox Church with the rest of the Christian world.

# The Sacrament of Marriage and its Impediments







# First Pan-Orthodox Conference in Rhodes in 1961

- The Orthodox Church and the Youth
- Marriage and Family
  - Problems related to marriage
  - Child birth
  - Bringing up children
  - Birth control and overpopulation
  - Divorces
  - Artificial insemination
- The social Establishments, Homes and the Social Assistance in the Orthodox Church
- Orthodoxy and ethno-racial Discrimination
- Orthodoxy and the Problems of the Regions in fast social Transformation



# The Title. Positive not Prohibitive

- 1923:
- “The priority of the sacrament of marriage and the sacrament of ordination”
- “Remarriage of the widowed priests and deacons”
- 1968:
- *Impediments to marriage*

**1982 – II<sup>nd</sup> PanOrthodox Conference**

**2016 Synaxis of the Primates**

**2016 final form the Council**

Concerning mixed marriages contracted between Orthodox and non-Orthodox, on one hand, and between Orthodox and non-Christians, on the other hand:

1. Marriage between Orthodox and heterodox is forbidden according to canonical *akriveia*. Nevertheless, it can be performed by dispensation and love, on the condition that the children born of this marriage will be baptized and raised within the Orthodox Church. The local Orthodox Churches may take decisions concerning the use of the *oikonomia* in given cases and for particular pastoral needs.
2. Marriage between Orthodox and non-Christians is absolutely forbidden in accordance with canonical *akriveia*. Nevertheless, the local Orthodox Church can decide regarding such a marriage, and make use of *oikonomia* for the Orthodox partner, keeping in mind the particular pastoral needs.

Concerning mixed marriages of Orthodox Christians with non-Orthodox Christians or non-Christians:

1. Marriage between Orthodox and non-Orthodox Christians is forbidden and is not blessed in the Church, according to canonical *akriveia* (Canon 72 of the Quinisext Ecumenical Council). However, such a marriage can be blessed by dispensation and out of love, on the condition that the children born of this marriage will be baptized and raised within the Orthodox Church.
2. Marriage between Orthodox and non-Christians is categorically forbidden in accordance with canonical *akriveia*

Concerning mixed marriages of Orthodox Christians with non-Orthodox Christians or non-Christians:

- i. Marriage between Orthodox and non-Orthodox Christians is forbidden according to canonical *akriveia* (Canon 72 of the Quinisext Ecumenical Council).
- ii. With the salvation of man as the goal, the possibility of the exercise of ecclesiastical *oikonomia* in relation to impediments to marriage must be considered by the Holy Synod of each autocephalous Orthodox Church according to the principles of the holy canons and in a spirit of pastoral discernment.
- iii. Marriage between Orthodox and non-Christians is categorically forbidden in accordance with canonical *akriveia*



## Parthenius III of Alexandria in 1982

“Why did we come here? It seems to me that in a reunion of this kind we must confess the truth and do so in love, but also have the audacity to face our responsibility regarding current human reality. We hide ourselves beside the general opinion, the believers one, but have to have courage – and that’s our responsibility – to mention to the people our own opinion. Nowadays, we, the Christians, are a minority, tomorrow we shall be less than 20% of the world’s population. We must present to contemporary man Orthodoxy living and active. We talk about so many questions, we accept them and we do believe them, but after, we hesitate to proclaim them publicly (...) regarding the question of matrimony of clerics after ordination no one can prevent the Church from studying it. Even from the theological point of view. Surely that in this way we shall transgress the canons. There is a tradition but I do not believe it is based on doctrine. (...) And the marriage between orthodox and non-orthodox, why can it not be allowed? Matrimony is a sacred institution. It is founded on individual freedom and on love. And we, the Orthodox Church, celebrate such a marriage and establish provisions. (...) From the very first moment of their common life we do nothing but create problems dividing the new spouses. We don’t even have the freedom to admit that life is changing and that it draws men together, Orthodox, Roman-Catholics, atheists and agnostics”.





# 72nd Canon of Trullan

- ▶ An orthodox man is not permitted to marry a heretical woman, nor an orthodox woman to be joined to a heretical man. But if anything of this kind appears to have been done by any [we require them] to consider the marriage null, and that the marriage be dissolved. (...). If any one shall transgress the things which we have decreed let him be cut off. *But if any who up to this time are unbelievers and are not yet numbered in the flock of the orthodox have contracted lawful marriage between themselves, and if then, one choosing the right and coming to the light of truth and the other remaining still detained by the bond of error and not willing to behold with steady eye the divine rays, the unbelieving woman is pleased to cohabit with the believing man, or the unbelieving man with the believing woman, let them not be separated, according to the divine Apostle, for the unbelieving husband is sanctified by the wife, and the unbelieving wife by her husband*