



Lecture 4

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Ευρωπαϊκή Ένωση
Ευρωπαϊκό Κοινωνικό Ταμείο



ΥΠΟΥΡΓΕΙΟ ΠΑΙΔΕΙΑΣ & ΘΡΗΣΚΕΥΜΑΤΩΝ, ΠΟΛΙΤΙΣΜΟΥ & ΑΘΛΗΤΙΣΜΟΥ
ΕΙΔΙΚΗ ΥΠΗΡΕΣΙΑ ΔΙΑΧΕΙΡΙΣΗΣ

Με τη συγχρηματοδότηση της Ελλάδας και της Ευρωπαϊκής Ένωσης



ΕΣΠΑ
2007-2013
πρόγραμμα για την ανάπτυξη
ΕΥΡΩΠΑΪΚΟ ΚΟΙΝΩΝΙΚΟ ΤΑΜΕΙΟ



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Lecture contents

1. The Orthodox Church Of Greece
2. The Orthodox Autocephalous Churches



Lecture objectives

1. To understand the organization and administration of the Orthodox Church of Greece
2. To examine the broader organization of the autocephalous orthodox churches and their inner relations



Article 3, 2nd verse

“The Orthodox Church of Greece, acknowledging our Lord Jesus Christ as its head, is inseparably united in doctrine with the Great Church of Christ in Constantinople and with every other Church of Christ of the same doctrine, observing unwaveringly the holy apostolic and synodal canons and sacred traditions” (Greek constitution).

- The prevailing religion in Greece is the Eastern Orthodox Church of Christ in Greece.
- For historical reasons, there are two autocephalous orthodox churches having jurisdiction in Greece.



The two autocephalous churches in Greece

The first autocephalous church is the Orthodox Church of Greece, and the second is the Ecumenical Patriarchate of Constantinople.



The Orthodox Church of Greece

- The Orthodox Church of Greece is composed of two groups of dioceses which are called metropolises. The first group is the so called autocephalous orthodox church of Greece, and the second is that of the Northern Greece, called New Lands.
- From the period of their liberation from the foreign occupation the part of Greece from Ellassona to Peloponnese consist the territory of the autocephalous Orthodox Church of Greece. It has acquired canonically, meaning from the competent ecclesiastical authority, which is the ecumenical patriarch and the synod of the ecumenical patriarchate of Constantinople, the status of the autocephalous church.
- Other parts following their liberation have been added to this autocephalous church of Greece by subsequent patriarchic and synodical acts.



The Orthodox Church of Greece (2)

The first instrument which has accorded the statutes of an autocephalous church to the autocephalous church of Greece is the Patriarchal and Synodical Tomos of 1850. From the time Northern Greece was liberated in the 20th century the ecumenical patriarch and the synod of the ecumenical patriarchate have promulgated a Patriarchal Synodical act, through which these parts of Northern Greece have not been accorded to the autocephalous orthodox church of Greece by the ecumenical patriarchate, but between the ecumenical patriarchate and the Greek government. There was an agreement for the establishment of a new organization, called the Church of Greece, and in which not only the autocephalous church of Greece but the metropolises of Northern Greece – the New Lands – have been incorporated as well.



The New Organization

This new organization has been composed of two groups of metropolises:

1. The metropolises of the autocephalous church of Greece, and
2. The metropolises of the New Lands, i.e. of Northern Greece.



The New Organization (2)

According to the agreement of 1928, after which the Patriarchal and Synodical act of the same year has been promulgated, the administration of the patriarchal metropolises of Northern Greece has not been reserved to the ecumenical patriarchate, but it has been transferred provisionally to this new organization, church of Greece.



The New Organization (3)

- This new organization has as its primate –in practice – the bishop of Athens. According to the Patriarchal and Synodical Tomos of 1950 the primate for the autocephalous church of Greece was not an individual but a collective one, i.e. the Holy Synod.
- The canonical status has not been changed as it concerns the primates, however, in practice, the archbishop of Athens is vindicated to be the primate of the new organization.



Synods

The Archbishop of Athens is the president of two Synods:

1. The Synod of hierarchy
2. The permanent Synod.



The Synod of hierarchy

- The Synod of hierarchy is the supreme administrative body which administers the organization of the church of Greece.
- In the Synod of hierarchy all the bishops of the autocephalous church of Greece and the Patriarchal metropolises of the New Lands participate.



The Permanent Synod

- This second small synod, i.e. the permanent synod, having president the Archbishop of Athens as well, is composed of two groups of bishops:
 1. Six bishops from the group of bishops of the autocephalous church of Greece
 2. Six bishops from the group of bishops of the Patriarchal metropolises of the New Lands.
- These bishops are received from two separate lists of bishops respectively, for a synodical period, which is annual.



The Orthodox and the Catholic Church

There is a difference between the Orthodox church and the Catholic church. The head of the orthodox church is Lord Jesus Christ; in the catholic church the Lord is the Pope, who is the representative of Lord Jesus Christ on earth.



The structure of Orthodox Churches

- The Orthodox Church is inseparably united in doctrine with the Great Church of Christ in Constantinople, and with every other church of Christ of the same doctrine.
- There are 14 autocephalous orthodox churches according to the diptychs.

Diptych is the list of autocephalous churches kept in the ecumenical patriarchate.

- Autocephalous Orthodox churches follow the Ecumenical Patriarchate in their majority.



The Role of the Ecumenical Patriarchate

The Ecumenical Patriarchate is the first autocephalous church which has two roles:

1. The role of coordination of all the orthodox autocephalous churches.
2. The role of pastoral aid when another autocephalous orthodox church cannot administrate itself for different historical or political reasons.



The Patriarchate of Asia

- According to the list of autocephalous orthodox churches kept by the patriarchate of Asia, the number of the orthodox autocephalous churches is not 14 but 15, because the Moscow Patriarchate recognizes an additional 15th church.
- The ecumenical patriarchate and the majority of the orthodox autocephalous churches do not recognize that church as an autocephalous one.



Metropolia

- This church is called Metropolia and it is the Orthodox Church of America which has a Russian establishment in the United States.
- In 1917 the Patriarchate of Moscow and the Synod of the Moscow Patriarchate have accorded a status of an autocephalous church to Metropolia Orthodox Church of America.



Metropolia (2)

- This status has not been recognized by the ecumenical patriarchate of Constantinople and by the majority of the autocephalous orthodox churches following it, because there are not common dispositions accepted by all the orthodox autocephalous churches, as it concerns the authority which offers the status of an autonomous or a semi-autonomous church.
- The orthodox church of Greece is inseparably united in doctrine and in worship with the ecumenical patriarchate of Constantinople, and all the other autocephalous churches, as well as the orthodox church of America, except the status of the autocephalous church accorded by the Moscow Patriarchate.



Orthodox Autocephalous Churches

- All the orthodox autocephalous churches have the same doctrine, the same worship, and the same ecclesiastical policy, meaning the same basic fundamental organization and administration.
- The fundamental policy is given by the Greek Council of State, which is the supreme administrative court of Greece, as basic fundamental institutions existing firmly and for a long period in the frame of all the orthodox autocephalous churches.



Orthodox Autocephalous Churches (2)

- As it concerns the non basic or non fundamental institutions, the autocephalous orthodox churches can provide a variety of regulations through their statutes.
- All the orthodox autocephalous churches have the same internal law, which is recognized in the 2nd verse of the 1st paragraph of Article 3: “observing all the church of Greece as the other autocephaly churches unwaveringly as they do the holy apostolic and synodal canons and sacred traditions”.



Divine Revelation

- There are two sources of divine revelation:
 1. The Holy Bible
 2. The sacred traditions.
- Holy Apostolic and Synodical Canons constitute a part of the sacred tradition, and the common internal law of all the orthodox autocephalous churches, including the church of Greece. Although, as it concerns their non basic or non fundamental institutions, the orthodox autocephalous churches have their internal statutes voted by them, because they belong to the system of separation between church and state, except the Orthodox Church of Greece and the Orthodox Church of Crete.



The Orthodox Church of Greece and the Orthodox Church of Crete

- The Orthodox Church of Greece is incorrectly considered as autocephalous because one part of it is autocephalous.
- The Orthodox Church of Crete is a semi-autonomous church under the supervision of the autocephalous church of the Ecumenical Patriarchate of Constantinople.



Βιβλιογραφία

1. [The Constitution of Greece](#)





End of Lecture

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