

Homosexuality from a Contemporary Orthodox Perspective

CIPRIAN IULIAN TOROCZKAI*

Homosexuality, from an Orthodox perspective, falls in the category of sins that cry to Heaven for vengeance. The condemnation root of this sin has its basis into certain scriptural texts. However, the theological and the pastoral approach of homosexuality within the Orthodox Church is a taboo subject. On the one hand, the works and the studies which clarify how to relate to homosexuals within a parish are missing; on the other hand, the homosexuals' testimonies and the problems that they are face with, as members of the Orthodox Church, are also missing. The current study reviews certain more important Orthodox contributions on the theme of homosexuality, namely the challenges and the possible responses which it raises.

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Introduction

In a manual of Orthodox moral theology, published in 1979, in Romania, homosexuality was placed among the deadly sins, namely the sins that cry to Heaven. "Sins that cry to Heaven are those who ask themselves for their penalty while still in this world, for the evil to be defeated, and the evils that flow out from them to be hold back. They are heavy sins against our neighbor and the society, and are also harshly punished by the society's laws. They are sins that are against the natural and the social order, and through them, harm is brought to the human dignity and to society"¹.

Thus, next to the sins directed against the social instinct (murder, oppression of widows, orphans and the poor, or stopping the payment of workers) and the lack of respect for parents, among the sins that cry to Heaven there are also listed the sins against the sexual instinct. It concerns "the Sodomites' iniquity", "which means any lechery against the human's nature (homosexuality, N/A), as well as the deliberate prevention of babies' conception. It is called thus because it was practiced by the inhabitants of Sodom and Gomorrah citadels, cursed and destroyed by God (Gen. 18.20

* Ciprian Iulian Toroczcai, PhD Assistant Professor at the Andrei Șaguna Faculty of Orthodox Theology, Lucian Blaga University of Sibiu, Romania. Address: Str. Timotei Popovici nr. 12, Sibiu, RO-550164; e-mail: torocipri@gmail.com.

¹ Nicolae Mladin et al. (eds.), *Teologia Morală Ortodoxă*, vol. 1: *Morală generală*, 2nd edition, Alba Iulia 2003, p. 439.