

## *Fr. Eugene Tombros "Regarding Frequent Communion" in 1966*

In 1966, Fr. Eugene Tombros, the arch-chancellor of the Matthewite Synod, published a Prayer Book in Greek. On the last page, he provides a quote from the book "Regarding Continuous Communion" by St. Macarius Notaras of Corinth. This means that Fr. Eugene Tombros, the most influential person in the Matthewite Synod between 1940 and 1974, knew about this book and respected its contents enough to desire to quote from it. The quote is as follows:

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### **A QUOTE FROM THE BOOK "REGARDING CONTINUOUS COMMUNION"**

If you like the kindle in your heart divine love and to acquire love towards Christ and with this to also acquire all the rest of the virtues, regularly attend Holy Communion and you will enjoy that which you desire. Because it is absolutely impossible for somebody not to love Christ, when he conscientiously and continually communes of His Holy Body and drinks His Precious Blood."

- St. Macarius Notaras

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It is clear, therefore, that Fr. Eugene Tombros was aware of the Kollyvades movement and in favour of it. The quote below advocates frequent communion. This falls perfectly in place with an earlier work by St. Matthew of Bresthena, published in 1933, which also was written in the spirit of the Kollyvades Fathers.

This makes one ask the question: If the most important Matthewite leaders, namely, Bishop Matthew of Bresthena in 1933 and Fr. Eugene Tombros in 1966, published works regarding Frequent Holy Communion that clearly reflected the beliefs of the Kollyvades Fathers such as St. Macarius Notaras, St.

Nicodemus of Athos, St. Athanasius of Paros, St. Pachomius of Chios, St. Nectarius of Aegina, etc, how did this all change in the Matthewite Synod? Why did their practices become so anti-Kollyvadic from the 1970s onwards?

The answer is that in 1979 during a week-long “clergy synaxis” at Kouvara Monastery, all of the bishops and priests were trained to demand laymen to adhere to a strict fast for a week, and the last three days without oil, while making this exempt from clergy. The people who led this course at Kouvara were the laymen theologians, Mr. Gkoutzidis and Mr. Kontogiannis, the latter of whom later became Bp. Kirykos.

Just as usual, the same people who “systematized” (changed) the ecclesiology, the same people who re-wrote Matthewite history “their own way,” are the same people who removed the spirit of the Kollyvades Fathers from the Matthewites. After over three decades of this, the majority of Matthewites now think their practices are normal, and if they read the book of St. Macarius Notaras or of St. Nicodemus of Athos regarding Frequent Holy Communion they would shudder. But it is time for the brainwashing to end and for truth to shine.

May the prayers of the Holy Kollyvades Fathers enlighten us all. Amen.