

CONCISE SUMMARY

of the Soteriological Heresies of Bp. Kirykos Kontogiannis

Bp. Kirykos tells his followers that those who have reacted against his policy regarding the issue of Holy Communion, supposedly teach that believers should eat meat and dairy products in preparation for Communion. But this slander is most ludicrous. He spreads this slander solely in order to cover up his two heretical letters to Fr. Pedro. The aforesaid letters were sent during Great Lent, during which not only is there no consumption of meat, but even oil and wine are not partaken save for Saturdays and Sundays only. Therefore, since the scandal occurred on the Sunday of Orthodoxy and continued further on the Sunday of the Veneration of the Cross (both of which fall in Great Lent), and since Fr. Pedro denounced Bp. Kirykos prior to the commencement of Holy Week, how can Bp. Kirykos' slander be believed, regarding meat-eating? In reality, it is Bp. Kirykos himself who blasphemes and preaches heresies without the slightest sign of repentance.

Heretical is the theory of Bp. Kirykos that Christians should not commune on Sundays, but only on Saturdays. He destroys the Christian Soteriological meaning of Sunday as the day of Salvation and of Eternal Life, and he replaces it with the Saturday of the Jews! (Heresy = Sabbatianism)

Heretical is the theory of Bp. Kirykos that fasting without oil makes a Christian "worthy" of Communion without any reference to the Mystery of Confession and the teaching of the Church that only God makes man worthy, because without God, no one is worthy. (Heresy = Pelagianism).

Heretical is the theory of Bp. Kirykos that continuous Holy Communion was permitted to the early Christians supposedly because they were all ascetics and fasters, and that it was this fasting that made them "worthy to commune," when in reality the early Christians lived among the world, and even the bishops were married, and they only knew of the fasts of Great Lent and of every Wednesday and Friday, whereas today's Orthodox Christians have several more fasts (Dormition, Nativity, Apostles, etc). The Holy Apostles in their Canons forbid us to fast on Saturdays. The Synod of Gangra anathematizes those who call meat or marriage unclean or a reason of unworthiness to commune, as is written in the 1st and 2nd canons of that Synod. (Heresy of Bp. Kirykos = Manichaeism).

Heretical is the theory of Bp. Kirykos that if "by economy" he permits someone "lucky" to commune on a Sunday during Great Lent, that such a person must fast strictly on the Saturday prior, without oil, whereas the 64th

Apostolic Canon forbids this, and the 55th Canon of the Quinisext Council admonishes the Church of Old Rome, in order for this cacodoxy and cacopraxy to cease. Additionally, St. Photius the Great in his "Encyclical to the Eastern Patriarchs" calls the act of fasting strictly on the Saturdays of Great Lent "the first heresy of the Westerners" (Heresy of Bp. Kirykos = Frankism).

Heretical is the theory of Bp. Kirykos that laymen are unworthy due to the fact they are laymen, and that outside of the fasting periods they must prepare for Communion by fasting for 7 days without meat, 5 days without dairy, 3 days without oil or wine, 1 day without olives and sesame products. He demands this fast upon all laymen, whether married or virgins, whether old or young, and without allowing the spiritual father to judge those who confess to him with either a stricter or easier fast, according to one's sins. In other words, their only sin causing the necessity for this long fast is the fact that they are laymen! Paradoxically, Bp. Kirykos himself eats eggs, cheese, milk, etc, as late as midnight on a Saturday night and then he serves the Liturgy and Communes on Sunday without feeling "unworthy." He justifies his hypocrisy by saying "I am permitted to eat whatever I want because I am a Bishop!" Phew! In other words, he believes that his Episcopal dignity makes him "worthy" of communion without having the need to fast even for one day, whereas laymen need to fast for an entire week simply because they are laymen! This system was kept by the Pharisees, and they were condemned by the Lord because they placed heavy burdens on the shoulders of men, while they would not lift the weight of even a single finger. (Heresy = Pharisaism).

Heretical is the theory of Bp. Kirykos that the Holy Canons do not apply in our times but that they are only for the Apostolic era. He preaches that back then the Church was "worthy" to commune but that now we are all fallen and because of this the Holy Canons must be interpreted differently, and not in the same context as they were interpreted by the Holy Fathers. In other words, Bp. Kirykos preaches that of one kind was the Apostolic Church, and of another kind are we today, and that "*we must return.*" In so saying, he forgets that the Lord's promise that "*the gates of hell shall not prevail*" against the Church, and he blasphemes the verse in the Symbol of the Faith in which we confess that also we today, by God's mercy, belong to the "*One, Holy, Catholic and APOSTOLIC Church,*" and that there is no such thing as another Church of the Apostolic times and a different Church today, but that there exists ONLY THE ONE CHURCH OF CHRIST, both then and now, with the same requirement to abide by the Holy Canons and to interpret them exactly how the Holy Fathers interpreted them. The only ones who believe in a first "*Apostolic Church*" and a later fall, and that "*we must return,*" are the Chiliasts and Ecumenists, these very heretics that Bp. Kirykos supposedly battles, yet he preaches their cacodoxies (Heresies = Chiliasm and Ecumenism).