

Translation from the Greek:

[Letterhead symbol of double-headed eagle]

**GENUINE ORTHODOX CHURCH OF GREECE
HOLY METROPOLIS OF MESOGAEA AND LAUREOTICA
EPISCOPAL HOUSE OF ST. CATHERINE, KOROI, ATTICA 19400
P.O. 54 KOROI, ATTICA, TEL: 2106020176, TEL+FAX: 2106021467**

Protocol No. 535. Sunday of Cross-veneration *[22 Feb/7 Mar]*, 2010.

To
the Most Reverend Priest Fr. Pedro
Rector of the Holy Church of Saint Spyridon
Karea *[Athens, Greece]*

By my present Hierarchical letter, I notify you also in writing, that according to the tradition of our Fathers (and that of Bishop Matthew of Bresthena), all Christians, who approach to receive Holy Communion, must be suitably prepared, in order to worthily receive the body and blood of the Lord.

This preparation indispensably includes fasting according to one's strength. Also, all Christians, when they are going to commune, know that they must approach Holy Communion on Saturday (since it is preceded by the fast of Friday) and on Sunday only by economy, so that they are not compelled to break the fast of Saturday and violate the relevant Holy Canon *[sic: here he accidentally speaks of breaking the fast of Saturday, but he most likely means fasting on Saturday, because that is what violates the canons]*.

After this, I request of you the avoidance of disorder and scandal regarding this issue, and to recommend to those who confess to you, that in order to approach Holy Communion, they must prepare by fasting, and to prefer approaching on Saturday and not Sunday.

Regarding the Canon, which some people refer to in order to commune without fasting beforehand, it is correct, but it must be

interpreted correctly and applied to everybody. Namely, we must return to those early apostolic times, during which all of the Christians were ascetics and temperate and fasters, and only they remained

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until the end of the Divine Liturgy and communed. They fasted in the fine and broader sense, that is, they were worthy to commune. The rest did not remain until the end and withdrew together with the catechumens. As for those who were in repentance, they remained outside the gates of the church.

If we implemented this Canon today, everyone would have to go out of the church and only two or three worthy people would remain inside until the end to commune. And if the Christians of today only knew how unworthy they are, who would remain inside the church?

In short I write these things to you to advise you beforehand and I will come back to it, after you translate the present letter and come to discuss with me any problems you may happen to have.

With prayers
The Metropolitan
of Mesogaea and Laureotica
+ KIRYKOS

[Signature]