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Presbyter

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To

the Most Eminent Metropolitan

of Mesogaea and Laureotica

kyr. kyr. Kirykos

Most Eminent Holy Master,

In response to Your letter to my humbleness, I would like to request from You, for my spiritual growth and the avoidance of scandals, a clarification of the following:

1. Your Eminence's mere and general reference to our Fathers, who say that we must prepare for the mystery of Holy Communion, does not contain the necessary proof with reference to the relevant specific preparation for the mystery.
2. Saturday, according to Your writings, is presented as the main and privileged day of the week during which the faithful are permitted to receive Holy Communion, and that Holy Communion should be avoided on Sunday (only by economy, as it is written), but without Your Eminence providing the necessary proof.
3. Your Eminence, according with Your writings, the faithful are permitted to receive Holy Communion on Sunday only if they fast on Saturday, thus violating the ancient Apostolic Tradition.
4. Repeating what Your Eminence has written concerning the preparation for receiving Holy Communion, You exclusively and only refer to fasting beforehand, altogether omitting the mystery of Holy Confession.
5. The writings of Your Eminence freely result in the conclusion that the confessor and spiritual father in no way has the pastoral authority to judge and decide when and how the confessed believer should receive Holy Communion, but without Your Eminence providing the necessary proof.
6. Your Eminence's vague reference to some canon and Your interpretation of it would be constructive if the reference was more specific (which canon) and if the interpretation was accompanied by the writings of the particular interpreters.

7. Your Eminence's reference to the early Apostolic times cites events which require thorough proof, and the interpretations and views provided are very similar to the views of Western Christianity (ideal early Apostolic and Christian period and subsequent fall and division).
8. Your Eminence's apparent point of view regarding the interpretation and implementation of the Divine and Holy Canons essentially suggests the possibility of their differentiation depending upon historical times, a fact which breaks down the unity and coherence of the Divine and Holy Canons, which the Divine and Holy Tradition of the Orthodox Church teaches, thus introducing the general conception, which exists in Western Christianity and later in ecumenism, of their conditional acceptance and variation depending upon historical and circumstantial contingencies.
9. Regarding my Orthodox Confession, once again I repeat that I accept and believe whatever the One, Holy, Catholic and Apostolic Church of Jesus Christ professes and also I confess my Orthodox faith in accordance with our holy father Saint Gregory Palamas, condemning all heresy and modernism as they have been condemned by all subsequent major Orthodox Ecclesiastical Synods.
10. Regarding my prohibition to hear confessions because of scandal as you write, and because this issue is a very serious one and I have a big responsibility before God for those who confess to me, I would request Your Eminence to:
 - a. specifically inform me who has been scandalized and for what reason
 - b. why the scandalized person did not approach my humbleness, the presbyter, to explain his problem
 - c. based upon which Holy Canon do you condemn me and prohibit me from hearing confessions and deprive me of my spiritual flock, without any witnesses approaching beforehand to testify against me and me having the opportunity to defend myself
 - d. by prohibiting me to hear confessions, did you take care of those who confess to me, did you inform them, have you looked after them or have you delivered them as prey to the spiritual wolf to be devoured so that some people would not be scandalized?

Hoping in Your Eminence's fatherly love, I expect the prompt and good response to the above.

Humbly kissing Your right hand,
the least among presbyters,
Fr. Pedro