

INTRODUCTION

The Scandal at Karea and the Justified Departure of Fr. Pedro

Fr. Pedro was accepted into the G.O.C. Metropolis of Mesogaea (that of Bp. Kirykos Kontogiannis) in February, 2009. Fr. Pedro also received rebaptism, rechrismation, and reordination even though he had the form of the triple immersion and was a cleric of another old calendarist synod (of Russian succession), in accordance with the new practice of Bp. Kirykos to baptize everybody entering his synod without checking the manner or form of the first baptism.

For one year, Bp. Kirykos himself and the clergy and laity of the metropolis were very pleased in all aspects with Fr. Pedro's confession and practice. On 15/28 July, 2009, Fr. Pedro was elevated to the rank of spiritual father – confessor, thereby giving him the right to confess and advise the faithful. (In order to verify this event, two photographs of his elevation to the rank of confessor are found in the list of documents on the website.) On 19 September/2 October, 2009, Fr. Pedro was assigned as rector (officiating priest) of the parish of St. Spyridon in Karea, Athens. (In order to verify this fact, the certificate of his appointment as parish priest is found on the list of documents on the website.)

In the meantime, Fr. Pedro noticed that in his parish, where he had responsibility before God and men, the Holy Canons were not being followed by the laity. The first anti-canonical occurrence was that women would enter the holy altar. The second anti-canonical occurrence was that some women were scandalized when they saw laypeople receiving Communion every Sunday during Lent, even though these laypeople had confessed and prepared themselves in accordance with the guidance of their spiritual father.

First Fr. Pedro asked for the help of Bp. Kirykos. But since Bp. Kirykos did not have any concern or give any advice and did not show any interest in his complaint, Fr. Pedro, as spiritual father and officiating priest of the Holy Church [of St. Spyridon to which he had been appointed], asked a layperson of the parish to give some photocopies of the holy canons and patristic teachings regarding women not being permitted to enter the altar, women not being permitted to speak or teach inside the church, and concerning the frequent communion after confession and with a clean conscience as an Orthodox teaching which should not cause even one scandal but rather the devoutness and joy for their brethren

in Christ who received the Lord. (The photocopies which the layperson distributed with the blessing of Fr. Pedro can be found among the documents on the website.)

As a reaction to the above, on the Sunday of the Veneration of the Holy Cross, Bp. Kirykos sent his FIRST BLASPHEMOUS LETTER to Fr. Pedro, in which Bp. Kirykos preaches at least five heresies. (A scan of this letter is found on the list of documents on the website). After a few days Fr. Pedro asked a lay theologian to telephone Bp. Kirykos and explain to him his doubt concerning the letter. But once Bp. Kirykos was informed that his letter was blasphemous and heretical, Bp. Kirykos began frantically screaming "Stop talking! Stop talking!" The next day Fr. Pedro received the SECOND BLASPHEMOUS LETTER of Bp. Kirykos, in which he dares to call the photocopies from the Rudder and the writings of St. Basil which were handed out at St. Spyridon's parish as supposedly containing an "unorthodox mindset!" (A scan of this letter by Bp. Kirykos is found on the list of documents on the website). Two days later Fr. Pedro sent his FIRST RESPONSE to Bp. Kirykos, which Bp. Kirykos still has not responded to even though several weeks have passed. (A scan of this letter by Fr. Pedro can be found on the list of documents on the website).

Bp. Kirykos invited Fr. Pedro to defend himself at a clerical meeting of the Metropolis but he forbade the presence of Fr. Pedro's interpreter, Mr. Christos Noukas. This forbiddance is anti-canonical because Bp. Kirykos cannot invite a priest to defend himself at a meeting without the priest having the means to express his positions (Fr. Pedro is of Brazilian descent and requires a translator to communicate in Greek).

Fr. Pedro, seeing then that Bp. Kirykos was using a Caesaro-Papist tactic, renounced him because of his many heresies and departed to another old calendarist synod in which he finds more seriousness towards the Orthodox dogmas and teachings, while in the person of Bp. Kirykos he saw a very small amount of seriousness, if not complete negligence. (Proof of the authenticity of the above can be found among the documents on the website.)