

From: Father Nicholas <inoknikolai@yahoo.com>
Date: Fri, 29 Sep 2006 21:34:35 -0700 (PDT)
To: <Orthodox-tradition@yahoogroups.com>
Subject: Re: [paradosis] Re:HTM (supposed 'canonical release' from EP)

June 20, 2006

--- "Fr. John R. Shaw" <vrevjrs@execpc.com> wrote:

[snip:]

>

> In 1965, HTM was canonically released by the EP to ROCOR (some HOCNA

> apologists today

> deny this "canonical transfer", but it's true).

>

Concerning the supposed "canonical release" granted to Hieromonk Panteleimon and Holy Transfiguration Monastery by the Ecumenical Patriarch:

By making a quick search of the archives of the Paradosis List just since January 2000, one can find many statements made by Fr. John Shaw on this topic. (No doubt a check of earlier messages would turn up quite a few similar statements by him and others.)

>Jan. 5, 2000

>>Also a clear matter of record is the fact that, when in the

>summer of 1965, Panteleimon and Holy Transfiguration Monastery joined the

>Church Abroad, they did so by **canonical release** from the Ecumenical

>Patriarchate.

>This means that the E.P. and Church Abroad recognized each other

>and were in full communion at the time--and that Panteleimon accepted

>this canonical transfer.

>October 2, 2001

>My objections to the teachings of Panteleimon on baptism, which he

>was putting forth almost immediately after joining the Church Abroad

(with

>the permission and **canonical release** of Patriarch

Athenagoras!)--were, and

>are, twofold:

>March 28, 2002

>Perhaps you are missing the fact that, when Panteleimon and his
>HTM joined the Church Abroad from the Ecumenical Patriarchate (they
had
>been directly under Constantinople and not in the Greek Archdiocese),
they
>did this with a **canonical release** from the Ecumenical Patriarchate.

>March 29 & 30, 2002

>In the summer of 1965, Priestmonk Panteleimon (John Metropoulos)
>came as a "seeker" to the Russian Orthodox Church Outside Russia,
which
>received him after some initial hesitation, by **canonical release**
from
>Patriarch Athenagoras of Constantinople

>Aug. 3, 2002

>Well, the first bit of information given above, that Patriarch
>Athenagoras had baptized Panteleimon, explains the fact that P. had
>come to us, **not** from the Greek Archdiocese, but from directly under
>the Ecumenical Patriarchate, and by canonical release. The Patriarch
>probably remembered him, and acceded to his request not to be in the
>Archdiocese, and then later **gave him a blessing** to join ROCOR

>Aug. 18, 2003

>"Peter" is also repeating incorrect information, in claiming that
then-
>priestmonk Panteleimon did "not have" a **canonical release** from the
EP
>to ROCOR. Of course, he did have one. That explains why he was never
>defrocked by the EP, until after he had been defrocked by ROCOR: he
had
>left canonically.

>Sept. 4, 2003

>JRS: I did not say that "the Greeks" received a **canonical release**
from
>the Greek Archdiocese to ROCOR -- only that Panteleimon and HTM
>received one, in 1965. Also HTM was not under the Greek Archdiocese at
>the time, but directly under Patriarch Athenagoras.

>June 1, 2004

>Clergy still went back and forth between those jurisdictions and ours
>by **canonical release** (e.g. then-priestmonk Panteleimon [John

>Metropoulos]).

>May 9, 2005

>So, if John Chaplain needed to be re-chrismated, so did Panteleimon himself.

[ON which, see below. FN]

>And then, it was also by a **canonical release*** from P's godfather, now Patriarch

>Athenagoras, that HTM was transferred into ROCOR to begin with.

>June 20, 2006

>JRS: Prior to 1965, Holy Transfiguration Monastery was directly under the

>Ecumenical Patriarch Athenagoras (who was Fr. Panteleimon's godfather).

>In 1965, HTM was **canonically released** by the EP to ROCOR (some HOCNA apologists today deny this "canonical transfer", but it's true).

>

So there you have it: repeat something often enough and it becomes an established fact. And even though some HOCNA apologists today deny this canonical transfer, it's true!

And, as usual, no documented proof **whatsoever** of this "canonical release" is offered to the readers here.

Therefore, we would like to take this opportunity to acquaint the List members with the true course of events and to set the record straight: when Holy Transfiguration Monastery ceased commemorating the Ecumenical Patriarch, and how we were received into the Russian Orthodox Church Abroad.

<http://groups.yahoo.com/group/orthodox-tradition/message/91671>

July 27, 2006

As can be seen, even Fr. John Shaw admits that ROCOR took a different approach to things prior to the lifting of the anathemas:

JRS: Of course: I was in college then, but I already belonged to ROCOR, and was horrified by the "lifting of the anathemas." It looked as though the Ecumenical

Patriarchate was turning Uniate, and going under Rome. Vl. Alypy had the same reaction, as he told me.”

(See also:

<http://groups.yahoo.com/group/orthodox-tradition/message/92389>)

Excerpt from a letter of Sept. 30/Oct. 13, 1975, by Holy Transfiguration Monastery to Reader John R. Shaw:

“When our monastery was received under the Synod, Father Panteleimon gave a full report to the whole Sobor of Bishops (not simply the permanent members of the Synod). His report was translated to the Bishops by the present Bishop Danilo, who was then a hieromonk and was living with the fathers in Jamaica Plain. He is now a bishop in Serbia alas, under the jurisdiction of the Serbian Patriarchate. The Bishops questioned Fr. Panteleimon quite extensively about his monastery, and, as has been said elsewhere, their questions did not largely concern monies and properties, but our typikon, our fasting discipline, our prayers and services. The Bishops did not consider our typikon defective nor did they seek in any way to augment or remedy it, although of course they realised that it was somewhat different from the Russian typikon.”

[To read a the ROCA’s official acceptance notice to Fr. Panteleimon, see:]

http://www.homb.org/Archived_Docs_HTM/ROCAreceptionHTM.pdf

Concerning the reception of parish clergy by the ROCA:

[Note that these two documents were signed either by Bishop Laurus, as Secretary, or by Fr. Boris, his assistant and **not** by Fr. George Grabbe. FN]

1)

Copy of the Decisions of the Synod of Bishops
Of the Russian Orthodox Church Abroad
On February 14/27, 1968,
the Synod of Bishops of the Russian Orthodox Church Abroad

Heard:

The report of his Eminence, the President of the Synod [Metropolitan Philaret], concerning the reception by him temporarily under his jurisdiction of the Greek priest, Fr. Nektas Palassis, in Seattle,

Washington. Fr. Nektas Palassis is undergoing persecution from his Greek Archbishop Iakovos for his public pronouncements against ecumenism and modernism, and he has seceded from submission to him on the basis of the Fifteenth Canon of the First-Second Council, owing to the fact that both said Archbishop and Patriarch Athenagoras openly teach concerning the Church in contradiction to the traditions of the Holy Fathers. Fr. Nektas Palassis has been commended as a man and most worthy pastor by the Hieromonk Panteleimon, abbot of the Holy Transfiguration Greek Monastery. A similar petition has been received from the priest, Fr. Constantine Regopoulos.

Resolved:

1) Taking into consideration the facts demonstrating that Fr. Nektas Palassis, on the basis of the Fifteenth Canon of the First-Second Council, has seceded from the Greek Archdiocese of America solely on matters of principle, and that he has been deprived of the possibility to appeal his case to a higher ecclesiastical authority, inasmuch as the present Patriarch of Constantinople, Athenagoras I, openly preaches heresy concerning the dogma of the Church < to approve the resolution of the President of the Synod of Bishops of January 27 / February 10, of this year, concerning the reception of Fr. Nektas Palassis into the jurisdiction of the Russian Orthodox Church Abroad temporarily, until a change in the position of the Church of Constantinople.

2) Henceforward to receive clergymen whose conscience does not permit them to remain within the jurisdiction of the Church of Constantinople owing to the present direction of the activities of her President, on the condition that each case be thoroughly examined as to the true motives of those clergymen appealing to the Russian Orthodox Church Abroad. This verification will be carried out with the assistance of Hieromonk Panteleimon, whose assistance will also be called upon in the supervision of any Greek parishes which may be formed.

To inform all of our hierarchs of this, sending them copies of this decision and of the resolution of the President of the Synod concerning the reception into his jurisdiction of Fr. Nektas Palassis, so that they might send their opinions on this decision; and likewise to declare this present decision to Hieromonk Panteleimon, who at the present time is found within the jurisdiction of the Russian Orthodox Church Abroad.

The original bears the appropriate signatures.

This is a true copy of the original

[signed:] + Bishop Laurus

Secretary of the Synod of Bishops

[Official Seal of the ROCA]

2)
Synod of Bishops
Of the Russian Orthodox Church
Outside of Russia
75 East 93rd Street
New York, NY

January 27/February 9, 1968
Ref. No. 11/35/53

Rev. Nektas S. Palassis
9223 20th N.E. Street
Seattle, Wash. 98115

Reverend Father:

This is to inform you that the following resolution of His Eminence Metropolitan Philaret has been sent to the Rt. Reverend Bishop Nektary of Seattle:

"January 27/ February 9, 1968.- The letter of His Eminence Archbishop Iakovos addressed to Father Nektas Palassis on July 13, 1967, clearly indicates that all the measures censuring him on the part of the Greek Archdiocese of North America are caused by his disagreement with some theological views expressed by Archbishop Iakovos as well as by Patriarch Athenagoras. These views were expressed openly many times showing the divergency of those Hierarchs from the traditional Orthodox doctrine. Agreeing with the Priest Nektas Palassis that this fact presents a reason for him to renounce further subordination to His Eminence Archbishop Iakovos on the ground of the 15 canon of the First and Second Council o Constantinople and also taking into consideration that he has no possibility to appeal to His Holiness the Patriarch of Constantinople as far as the latter also openly propagates the unorthodox ecumenical doctrine on the Holy Church, I consent to provisionally accept the Priest Nektas Palassis into the clergy of the Western American Diocese until the situation in the Holy Church of Constantinople does not change.

"The Priest Nektas Palassis may perform services in the St. Nicholas Cathedral in Seattle pending new orders, taking care of the part of his former parishioners which would turn to him for pastoral services with the understanding that the services would be performed according to the Julian Calendar accepted in the Church of Russia. He must report to the

Rt. Reverend Bishop Nektary and according to his instructions come to agreement with Father Archpriest Andrew Nakonechny in regard to the performing of services. Metropolitan Philaret.”

The address of the Rt. Rev. Bishop Nektary is:
224 Divisadero St.,
San Francisco, Calif. 94117. Tel.: 415-863-6184.

Sincerely yours in Christ,
Archpriest Boris Kritsky
for the Secretary

Link to the ROCA's acceptance papers for Fr. Fr. Nektas Palassis and the parish clergy:
http://www.homb.org/Archived_Docs_HTM/ReceptionParishClergy.pdf