



HOLY TRANSFIGURATION MONASTERY

278 Warren Street, Brookline, Massachusetts 02146

(617) 734-0608

August 28/September 10, 1986

Most respected and revered Vladika,

Blagoslovite

We make a poklon and ask your blessing and pray that you are well. Here, glory be to God, we are well through your prayers.

We realize, dear Vladika, that many serious matters are pressing on you from all sides. But since you are our father in Christ, please permit us to take this occasion to communicate with you on behalf of our whole brotherhood since you have not visited us, so that we can humbly express our thoughts.

It is well over nine months now that this situation with the monastery began and, to our sorrow and dismay, no one has visited us on the part of the synod in order to ask us concerning the trustworthiness of the accusers and witnesses who are speaking against us. Because of this, beloved Vladika, we are obliged to communicate with you in writing. Should you come to visit us, this would not be necessary.

That which we wish to communicate to you now, dear Vladika, is that it is a demonstrable fact that both bishops that were appointed to the investigating committee have enacted serious breaches of canonical order, and therefore have disqualified themselves, since they have shown that they are biased against us.

\* ↓ In his letter to Vladika Anthony of Los Angeles (13 April, 1986), our abbot, Fr. Panteleimon, mentioned on p. 27 the incident in which Vladika Alypy himself revealed that he gave a blessing to Fr. Gregory of Buena Vista, Colorado, to send out copies of Fr. Mamas' accusatory letter of 13 December, 1985. This was long before we ourselves even knew of anything regarding the existence of such a letter. In addition, there were numerous occasions -- with witnesses who can testify to the truth of this -- on which Bishop Alypy telephoned clergymen even outside of his diocese, and tried to convince them of the guilt of Fr. Panteleimon. One such example is Fr. Theodore Jurewicz of Erie, Pa. This incident was mentioned to you by Fr. Pimen Simon of the Erie parish.

In the instance of Archbishop Anthony of Los Angeles, a case in point which reveals his bias against us is Fr. Nicholas Liberis of Glendora, Calif. Archbishop Anthony tried to convince Fr. Nicholas of the guilt of Fr. Panteleimon -- even though Fr. Nicholas has known Fr. Panteleimon for 30 years now and, as he told

\* Actually, this was long before we even knew that there was an "investigation"!

Vladika Anthony, he had never heard or seen anything unbecoming from Fr. Panteleimon during all those years. You are well acquainted with this incident also, beloved Vladika, since, without us knowing about it, Fr. Nicholas telephoned you to ask you what he should do with his bishop who was trying to impose his views on him. We believe you remember the advice you gave him.

There are witnesses also who can testify that when — on several occasions — certain individuals insisted that they did not believe the accusations against Fr. Panteleimon and the monastery, Vladika Anthony's reaction was: "You are calling the bishops liars." (Two examples of individuals to whom Archbishop Anthony spoke these words are Fr. Nicholas Liberis of Glendora, Calif. and Theodore Pappas of Milwaukee, Wisc.) It seems that it has not even occurred to Vladika Anthony that such a statement is nonsensical, since the bishops are neither accusers, nor witnesses in this case. They are supposed to be the unbiased investigating committee and judges. How, then, can they be accused of being liars?

Another serious infringement of canonical procedure is that to this very day we have not received anything in writing concerning this whole affair (i.e. copies of the accusers' letters, names of the accusers and their accusations — nothing). Yet such information has been disseminated by the bishops to others outside of our community. Until a few months ago, we thought the number of the accusers were six; now we hear that they are eight — at least, according to what the investigating bishops are saying. Who are the other two? What are their accusations? We have received nothing officially, or even unofficially. We learn all these things from rumors. These rumors have as a source the statements made by the investigating bishops themselves to persons who have nothing to do with the investigation.

Again and again, by such means, the two investigating bishops have disqualified themselves in the handling of this affair.

If the need arises, these numerous instances of the infringement of canonical order and procedure can be documented in writing with witnesses.

Therefore, we wish to reverently and humbly impress upon you, dear Vladika, the desire of the whole community that you yourself come in person to visit us and speak with us before any decision is taken, since you are the ruling bishop and we are subject to your immediate jurisdiction. The monastery is not stavropegiac so as to be subject to the synod of bishops.

Since, therefore — according to canonical order — the final decision has to be made by you, it is therefore even more imperative that you yourself visit us.

Please forgive us if anything we have written seems grievous. Unfortunately, what we have written is true. Our abbot, Fr. Panteleimon, has been telling us over the past months to be patient and to pray, and we have tried to do this and we continue to try. We realize that you are very busy and that many serious matters constantly beset you. However, we feel that this too is an extremely important matter that requires your personal presence here in our monastery.

Beloved Vladika, after all these years of service to our Church, is not our monastery worth even a two or three day visit?

On behalf of the whole community, we make a poklon before you and ask for your holy prayers.

Your spiritual children in Christ,

*Isaac, priestmonk*

(treasurer)

*Ephraim monk*

(secretary)