

On occasion it has been implied that Fr. Panteleimon's contacts and relations with the Elder Joseph of the Holy Mountain and his synodia were only sporadic and fleeting. Such is not the case at all, as is demonstrated quite clearly by the extensive correspondence between Fr. Panteleimon and the Elder Joseph, the Elder Arsenius, and the other members of the synodia: Fr. Haralampos, Fr. Joseph the Cypriote, Papa Ephraim, Fr. Ephraim of Katunakia, and others.

The present fathers at Vatopedi Monastery on Mount Athos were themselves quite surprised to learn the extent of these contacts and correspondence, which prove that Fr. Panteleimon (and by extension, Holy Transfiguration Monastery) was considered very much a member of the synodia of the Elders Joseph and Arsenius. (Photocopies of all of this correspondence has been furnished to Vatopedi Monastery by us.)

Some examples:

1) *Monastic Wisdom: The Letters of Elder Joseph the Hesychast*, by the Elder Joseph the Hesychast, Florence, Arizona: St Anthony's Greek Orthodox Monastery, 1998.

Eight of the letters found in this book are from among the sixteen which were written to Fr. Panteleimon by the Elder Joseph: NN. 62, 63, 64, 77, 78 79, 80, & 81.

(Thus, during the last two difficult years of his life of struggles and illnesses, the Elder Joseph made the effort to write a letter of instruction and encouragement to Fr. Panteleimon approximately every other month.)

2) *The Elder Joseph the Hesychast: Struggles, Experiences, Teachings*, Mount Athos: The Holy and Great Monastery of Vatopaidi, 1999.

This account is based on a Greek manuscript of seventy-five pages which was composed by Fr. Joseph the Younger, of Cyprus, former abbot of Vatopedi, in 1962, and dedicated to his spiritual brother, Fr. Panteleimon, of Boston.

On page 40 and page 158 of the English edition is the well-known photograph of the Elder Joseph seated (with barrels and a ladder in the background). The prayer rope which the Elder Joseph is holding in his hand in that photograph was a gift from Fr. Panteleimon, who had also made it himself for the Elder.

That photograph, and several others which are often re-printed, were taken at the express request of Fr. Panteleimon and our brotherhood: e. g., the photograph of the Elder and brethren on the balcony of their little house at New Skete; the photograph of the Elder flanked by two

hieromonks in their priestly vestments. That last photograph was taken for our Mother Magdalene (Vatana), the chanter, who had sewn those vestments herself and had sent them, at great expense, by air mail to the synodia on Mount Athos.

Recently (2005) the life of the Elder Joseph has been published in Greek according to the original manuscript (mentioned above) in our possession. The Cross carved by Elder Joseph, which appears in the photograph on pages 250-251 of that edition, is also to be found here at Holy Transfiguration Monastery.

3) *The Elder Arsenios The Cave-Dweller: Fellow Ascetic of Elder Joseph the Hesychast*, by Monk Joseph Dionysiates, 2005.

On page 175 it is stated: “We have the exceptional blessing to enrich this book with several letters, written by the Elder Arsenios’ own hand, which he addresses in a fatherly manner to one of his many spiritual children outside of the Holy Mountain.”

All six of those letters are addressed to Fr. Panteleimon. The texts were supplied by Holy Transfiguration Monastery.

4) *Abbot Haralambos of Dionysiou*, published in 2004.

In the photograph on page 91, the monk second from left is Fr. Panteleimon.

5) Holy Transfiguration Monastery in Boston has in its possession: the Elder Joseph’s jaw bone, his cowl, the carved Cross mentioned above, the triptych icon which he always wore on his bosom (mentioned in his *Life*), and other relics.

May the prayers of the Elders Joseph and Arsenius be with us all. Amen.

Holy Transfiguration Monastery