

THE LIFE OF THE HOLY HIERARCH
AND CONFESSOR GLICHERIE
OF ROMANIA



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by

Metropolitan Vlasie

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(Old Calendar) Orthodox Church of Romania

translated by

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His Eminence received his theological education and monastic training at the Monastery of the Holy Transfiguration in Slătioara, Romania. In 1992, he was awarded the Licentiate in Orthodox Theological Studies *honoris causa*, in recognition of his theological acumen and ecclesiastical accomplishments, by the Directors and Examiners of the Center for Traditionalist Orthodox Studies.

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Sorin Comanescu, Romanian by birth, is an architect in Northern California, where he and his family live. He is a member of the Saint Herman of Alaska Church in Sunnyvale, California, a parish of the Russian Orthodox Church Abroad.

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The Holy Hierarch and Confessor Glicherie (1891–1985), Metropolitan of the True (Old Calendar) Orthodox Church of Romania, blessing Bishop Auxentios of Photiki (then a Hieromonk), Slătioara, 1981.

FOREWORD

“Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow,” says Saint Paul the Apostle in his Epistle to the Hebrews (13:7).

Countless were the many trials to which the True Faith was subjected, following the introduction of the Gregorian Calendar into the Orthodox Church of Romania.

Led by Hieromonk Glicherie (Tănase), the Hieromonks of Neamț Monastery opposed this Papal-minded innovation in the Church, choosing instead the way of exile. Pursued by the enemy, they found moments of respite in teaching the people to persevere in piety by maintaining the teachings of the Holy Fathers.

The words and deeds of Metropolitan Glicherie in defending the True Faith continually reveal to us his vigorous religious conscience and the martyric strength of his beliefs.

In his fight to defend True Orthodoxy, he arouses in us an awareness that he fought for the integrity of Orthodoxy in general, and not just for Romanian Orthodoxy. He traveled to the Holy Mountain of Athos and to Jerusalem to be strengthened and blessed, so as to continue his fight to the end for this holy cause.

His courageous deeds and his arduous struggles against the Papists to preserve the holiness of the teachings of the Holy Fathers and the decisions of the Seven Œcumenical Synods vividly imprinted themselves in the conscience of the Faithful.

His holiness was thus obvious even during his lifetime. After his repose, he appeared to several people, fittingly asking to be Glorified in the ranks of the Saints. The Holy Synod has carefully investigated all of the circumstances of his life and has compiled all of the necessary documentation, in order to place the Blessed Metropolitan Glicherie (Tănase) among the ranks of the Holy Confessors of the True Faith.

And as this chosen one of the Lord fought to defend the integrity of Orthodoxy in general, so God ordained that the *Tomusul*

(*Tomos*), or Act of Glorification, should be ratified at a solemn session of the Holy Synod on June 10, 1997 (Old Style), with representatives of our Sister Churches also in attendance.

After everything had been prepared for this holy deed, the announcement of the Glorification of this great Confessor of Romanian Orthodoxy took place in the Church of the Slătioara Monastery on June 15, 1997 (Old Style). It was decided that the date of June 15 (Old Style) would be set as the Feast Day of the Holy Hierarchy Glicherie, who is to be listed in the *Synaxarion* and the Church Calendar for veneration by our entire Church.

So that these holy proceedings may be made known, and so that the example of this Holy Confessor of True Orthodoxy may continue to shine like an unwaning torch, spreading the boundless light of holiness among believers, we have gathered these documents together for publication, to the glory of God and for the strengthening of our True Faith.

Your well-wisher and intercessor before the Lord,

*† Vlasie, Archbishop and Metropolitan of the True
(Old Calendar) Orthodox Church of Romania*

† Vlasie,
through the mercy of God, Archbishop and
Metropolitan of the True (Old Calendar)
Orthodox Church of Romania

*To the reverend clergy and right-believing faithful
flock of our Church, grace and mercy from God,
our Father in the heavens, and from us,
Hierarchical Blessings:*

“Faithful is the Lord in all His words, and holy in all His works,” says the Psalmist (Psalm 144:14, *Septuaginta*).

“The beginning of Thy words is truth, and all the judgments of Thy righteousness endure for ever” (Psalm 118:160).

All those who have been persecuted for righteousness have hoped in the righteousness of God; and all those who have loved the truth have hoped in His holy deliverance.

“The Lord lifteth up the meek, but humbleth sinners to the earth” (Psalm 146:6; *cf.* St. Matthew 23:12; St. Luke 18:14). And again, with the invincible power of His holy righteousness, the Lord has raised up for His people witnesses to the truth of His words and of His love, which never fails.

Like pillars of fire on the darkened ways of desert wanderings, these witnesses have always been sources of light and healing for the human race. From one end of the earth to the other, the Word of God has been revealed by His chosen ones—and not only in times past. This revelation has been repeatedly sealed by the martyrdom of those whom even death could not separate from God.

“A multitude of Martyrs and Confessors has sanctified our land,” says Saint Basil the Great; “their hearts were altars of oblation, well received before the throne of God,” adds Saint Gregory the Theologian. “They crucified the worldly cares of their hearts and were themselves crucified for mankind, drinking from

the Cup of Christ,” says Saint John Damascene, “for Him and for us all.”

For the strength with which they confessed Christ and for their thunderous passing from this life, Altars were everywhere erected to them—eternal proofs of piety in the hearts of all believers. Even when their Holy Relics could not be found, the Lord sent His Word, opening their graves, bringing them forth and setting them in the midst of the Church, as though more alive than before; for through their deaths, they have been born into the life without death.

Since they are witnesses to the truth of the Faith and guardians of our souls, full of zeal for our salvation, the commemoration of Confessors and Martyrs as Saints has always been observed, their glorification abounding as ever.

To the choir of the early Martyrs, new ones have continuously been added; the Orthodox Church has undergone tribulations at the hands of pagans, ancient heresiarchs, medieval heretics, and, in our own times, Communists and their collaborators—all of whom have tried to destroy the Church of Christ.

The passage of time has not preserved the Church from undergoing tribulations. After the West split from the East, the True Faith of the East was tried by all means.

In modern times, pressure was placed on the Orthodox Church by the imposition of the Gregorian Calendar; where extortion and money were ineffective, force was employed and innocent blood was shed. For those people and clergy who dared to oppose the bloody calendar, this was a great trial, bringing many martyr deaths, even at the hands of men boldly proclaiming themselves to be Orthodox.

But those who understood that the Lord called not His Holy Disciples and Apostles *alone* to be witnesses to the ends of the earth, but *all* of the servants and Faithful of the Church at *any* time (St. Matthew 10:32), have never doubted that they should follow the holy call of the Savior.

With the peace and power given by the True Faith, and at the cost of their lives, they held against all who were bent on destroying the True Faith and remained unwavering to death in their witness.

The strength of their beliefs, and that of the Shepherds of the True Orthodox Church, draw invaluable support from the conviction that the Church belongs solely to the Lord and the people; that in Her bosom, the clergy and the Faithful constitute an indivisible unity. Our Church has also enjoyed the support of those Orthodox Patriarchates which had rejected the calendar innovation of the Papists. Other Churches—in Greece and Bulgaria, for example—fought from within, in the same manner as the Old Calendar Orthodox Church of Romania.

Let us here designate those Churches which maintained the Church Calendar: the Patriarchate of Russia, the Patriarchate of Serbia, the Patriarchate of Jerusalem, the Holy Mountain of Athos, and the Church of Mount Sinai.

With Christ in their hearts and with the love of those of like belief, the Faithful and Shepherds of that part of the Orthodox Church which maintained the Church Calendar unchanged had to brave the blizzards of temptations and persecution, sealing, with the sufferings of Confessors and with the blood of Martyrs, the truth of that Faith which, as lived by the Fathers and our ancestors, brought them salvation.

From among these Confessors and Martyrs, the piety of the Faithful and the Hand of God raised up in this time, and with honor equal to his deeds, the Blessed Metropolitan Glicherie (Tănase), who shepherded the True Orthodox Church of Romania from 1924 until his death on June 15, 1985 (Old Style) and who suffered both at the hands of the Communist atheists and the followers of the New Calendar.

The Holy Synod of our Church, meeting on June 15/28, 1997, and examining his life and trials, decreed it meet to Glorify him as a Confessor and Martyr.

Therefore, according to the tradition applicable in this instance, a well-documented examination of his life and sufferings was undertaken. It was proved beyond doubt that he shone forth in his spotless and unceasing confession of the Orthodox Faith and his fearless defense thereof, to the point of sacrificing his life. Acknowledging that steadfastness which is the making of the Martyrs; that reverence with which the right-believing Orthodox of Moldavia and our whole country have surrounded him; knowing him as a true Confessor and Martyr, his body bearing, until his death, one of the many wounds inflicted upon him; and calling on the power of the Most High to help us: it seems pleasing to the Holy Spirit and to us to decree that, henceforth, our Father and Hierarch Glicherie, who endured the trials of the Martyrs and who was condemned to die for his witness to the True Faith, who overcame with his virtues and sufferings the enemies of True Orthodoxy, be counted among the Saints and honored along with the Holy Confessors by our Church in Her entirety.

As the day of commemoration of the Holy Hierarch and Confessor of the Orthodoxy of the Fathers, Glicherie, the Synod designates the date of June 15 (Old Style) and decrees that his name be entered into the *Synaxarion* and the Church Calendar.

Also, we decree that the Life, Service, and Icons of the Saint prepared and approved by our Holy Synod be printed and received with all piety by all right-believing Orthodox.

It is further decreed that from now on Icons of the Saint be placed in appropriate places, together with those of other Saints, in all of the parishes of our Church which have yet to be painted.

Moreover, to the end of increasing the sanctity of our holy places of worship by calling on the intercessions of this new Saint, we decree that, henceforth, Churches which so desire may take the Holy Hierarch Glicherie as their Patron Saint; meanwhile, to the primary Feast Day of the Slătioara Monastery—the Transfiguration of our Lord—there is to be added, as a second Feast Day,

that of the Holy Confessor Glicherie, to be celebrated on June 15 (Old Style).

In recognition of what has been decreed, canonically and synodically, we have devised, and sealed with our signatures, this present Act of Glorification, placing the aforementioned in the ranks of the Saints; and for the glory of God, we also bring this proclamation to the knowledge of all right-believing Orthodox and to those Pastors of the Romanian Orthodox Church who have maintained the Church Calendar.

† Vlasiu, Archbishop and Metropolitan
*President of the Holy Synod of the True (Old
Calendar) Orthodox Church of Romania*

Members of the Holy Synod:

- † Bishop Demosten of Neamț
- † Bishop Ghenadie of Bacău
- † Bishop Pahomie of Vrancea
- † Bishop Sofronie of Suceava
- † Bishop Teodosie of Brașove

GLORIFICATION ICON OF THE BLESSED
GLICHERIE OF ROMANIA

*The Work the Holy Monastery of
Saints Cyprian and Justina
(Fili, Greece)*



Apolytikion, Tone 8

Confessor of the True Faith, Good Shepherd of the Church of Christ, Enlightener of the People of God, Blessed Hierarch Glicherie, thou who hast worthily received the crown of Everlasting Life, pray to Christ our God, that He might save our souls.

THE LIFE OF THE HOLY HIERARCH AND CONFESSOR GLICHERIE

In the beautiful land of Bucovina, near the Voievod fortress of Suceava, and in the village of Mihoveni, there lived, towards the end of the nineteenth century, the Tănase family: Nicolae and Rahel, husband and wife. They were poor, without much land, and their household suffered under much hardship.

On February 9, 1891, this family was blessed by God with a firstborn son, Baptized in Christ with the name Gheorghe, the Patron Saint of those who plow and work the land.

This son did not have an opportunity to know his father, since he reposed shortly after the boy's birth; and he barely remembered his mother, since she too left him when he was only seven. So, Gheorghe was orphaned by the loss of both parents at an early age. His only protector was his grandfather, Hilarion Tănase, who had worked for the railroads and was now caring for a boyar's vineyard outside Iași. His grandfather took the boy to his home in the village of Miroslava; however, Gheorghe did not find the maternal succor that he needed, since his grandmother, Anna, had long since died. Nonetheless, his grandfather, Hilarion, being a pious Christian, nurtured in him faith in God, which would be his greatest and a holy comfort in his future life. Every Sunday and on Feast Days, his grandfather took him to pray in the Lord's House, the Church of the neighboring village of Comești, about seven miles distant from their home.

His grandfather also took him and other children of the village to observe the age-old traditions surrounding annual ecclesiastical Feasts. Since Gheorghe was of a quiet disposition and pious, he was given the rôle of a Priest in one of the traditional Nativity plays, "The Little Plow," a harbinger of his destiny. Once, when the children were staging a village wedding, he was chosen to be the bride. On yet another year, he played the King. Reflecting on this succession of events, it is not hard to see that they were a portrayal of

future events, since, indeed, the young Gheorghe later became a Priest, blessed with God's Grace and serving in the Holy Altar for the glory of our Savior Jesus Christ. He spent his pre-monastic life in total purity of body and spirit, like a virgin bride, bringing to fruition his spiritual desires upon entering the monastic estate. As for the fact that he played the rôle of King in these childhood plays, through the Grace of God and by His great mercy, Gheorghe became a member of the lofty ranks of Hierarchs; and the Faithful had him, and have him still, as a great and chosen spiritual leader, as an Orthodox Metropolitan in his homeland.

At the age of nineteen, he was left to make his own way; so, he took employment at the greenhouse attached to the railroad station in Ciurea, where he cared for the shrubbery and planted fruit trees. From there, he went to work for the Nicolina meat-processing plant in a suburb of Iași.

Six years later, he happened to go to Cetățuia, in the hills around Iași, to worship at the monastery Church that was there. From the top of the hills, there was a beautiful panorama of the city, from the River Bahlui to the Prut. At the monastery, there were gathered thirty brothers, having as their *Stareț* (Abbot) Hieromonk Teofil, a spiritual man and one kind to strangers. He understood that the young Gheorghe was pious and had zeal for monastic life. He thus received him in the monastery as a novice, providing him with a cell and appropriate clothing. The new initiate fulfilled all of his duties with such diligence—being meek, pious, obedient to the Abbot and the other Fathers, and respectful—that all considered him worthy to remain with them. After eight months of obedience, on December 24, 1916 (Old Style), the Eve of the Nativity of our Lord, Brother Gheorghe was Tonsured a monk and received the name *Glicherie*, which in Greek means “one who is sweet” or “a man of sweetness.” In monastic tradition, at the time of his Tonsure, a monk receives a new name, as though this were a spiritual Baptism into a new life; and his new name usually starts with the first letter of the name that he received at

birth. His new name, “Glicherie,” was a wonderful choice, reminiscent of this man of such beautiful spiritual qualities; for, his word was sweet and his behavior meek, and all who met him felt this sweetness of character. Brother Gheorghe entered the Cetățuia Monastery during World War I, which Austria first waged against Serbia, as a result of the attack in Sarajevo in 1914, when the heir to the throne and his wife were assassinated.

After two years of fighting, Romania entered the war as well (on August 15, 1916), in order to liberate Transylvania from the Austro-Hungarian yoke and to unite it once more with the mother country. At the very time that Brother Gheorghe was tonsured, Romania was fighting, and the enemy troops had occupied the South and Bucharest, its inhabitants having been forced to withdraw from Wallachia and Dobrogea to Moldavia. It was a difficult situation, for the population had to endure many deprivations, owing to a lack of food and clothing. The monasteries suffered as well. The new Monk Glicherie was industrious in everything that he did and fulfilled all of his obediences without complaints of any kind. He was assigned to the monastery kitchen to help prepare food for the entire monastic community, which was cenobitic. Father Glicherie got up early in the morning and prepared vegetables, started the fire, or went into the city to buy necessary supplies. At the same time, he was diligent not to miss the morning *Akathistos* and all of the other Services during the day.

In 1917, the war moved into Moldavia, bringing with it numerous contagious diseases (*e.g.*, typhus and typhoid fever) which killed many people. Almost all of the Brothers went through this ordeal, but Father Glicherie was left unscathed, fulfilling all of his obediences. A temporary hospital was set up at the monastery for the sick and wounded soldiers.

One day, Father Glicherie saw a soldier in the garden who was stealing vegetables. In a soft voice, he told the soldier that if he needed food or anything else, to ask and he would be given it. But the defiant soldier said that he did not need anyone’s appro-

val. The next day, pious Glicherie found the soldier dead under a fence, his hand clutched around a green pepper. Another soldier stole cucumbers; he died in the sick ward, with his booty next to him, untouched. In the course of these days, the monastery was visited by the Metropolitan of Moldavia himself, Pimen, who, walking among the soldiers in the hospital, told them not to steal anymore from the little that the monastery had, but to ask if they were in need; otherwise punishment would befall them, as it already had.

Protosinghelul (*Protosyngkelos*) Daniil (Ciubotariu), a pious monk, now became Abbot; later on, he would become Abbot of the Great Lavra of the Neamț Monastery. This *Stareț* saw the zeal of Father Glicherie, and his pious life, and proposed to the Metropolitan that he be elevated in rank. Thus, on January 11, 1918 (Old Style), he was Ordained Hierodeacon in the Metropolitan Church by Vicar Bishop Antim (Petrescu), who gave him two books, *Patericul* and *The Hermit of Carmel*, together with his spiritual counsel for maintaining a pious life.

As a Hierodeacon, Father Glicherie had an obedience in the kitchen, aside from serving in the Church, owing to the fact that he was accustomed to preparing communal meals and the Fathers and Brothers were pleased with his skill. That same year, on the Feast Day of the Cetățuia Monastery, that of the Holy Apostles, he set out to prepare the usual monastic borscht. But he found out that the storeroom lacked the condiments that he needed. He became very upset, since this meant going into the city, which would have delayed the communal meal. As he was struggling with himself, the monastery Ecclesiarch entered the kitchen and brought him a little package containing lemon salt, which had been offered by a believer, thinking that it was incense. Thus, the Hierodeacon-cook overcame this unexpected difficulty.

Father Glicherie had a great devotion to the Mother of God, and many times he prayed on his knees in front of her Icon in Church, as he did all of his life. So, he decided to paint an Icon of

her to put in the Church. But when counting his money, he realized that he did not have enough for supplies. He set out to ask the Priest who was in charge of the Metropolitan's residence. Making a prostration when the Priest came to the monastery on his way to the Metropolia, Father Glicherie asked him to help with the needed money, to which this Father answered that he did not have it. After he had left, Father Glicherie went into his garden to pick legumes. There he found a wallet with five hundred *lei*. It was the wallet of the Priest who had just left and who, when he realized that his wallet was missing, returned and rewarded Father Glicherie with fifty *lei*, which was enough for him to acquire necessary supplies for painting the Icon.

Father Glicherie served as a Hierodeacon not only at Cetățuia, but also in the Churches of the Frumoasa Monastery, the Monastery of Saint Basil, and that of Saint Nicholas. He liked to listen to Father Constantinescu from the Monastery of Saint Nicholas, for he was an inveterate servant of God, with a deep spirituality and a love for monastics.

In 1920, after World War I, Father Trifon (Sturza) became the *Stareț* of Cetățuia. He gave Father Glicherie the obedience of Ecclesiarch, that is, of caring for the Church, looking after the Services, cleaning, and attending to administration. Father Glicherie showed great understanding and fulfilled well all of his obediences; so, the Father *Stareț* proposed that he be Ordained a Hieromonk. This was done on January 29, 1920 (Old Style), on the Feast of the Holy Apostles, by Metropolitan Pimen (Gheorghescu) of Moldavia.

With the appropriate blessing, Hieromonk Glicherie went to the Great Lavra of the Neamț Monastery, where *Protosinghelul* Daniil (Ciubotariu) (formerly of Cetățuia) was. The Abbot rejoiced in seeing Father Glicherie, keeping him for one year and asking him to serve in the monastery Church, which was erected by Ștefan the Great, as well as at other Chapels on various Feasts.

With the replacement of the Abbot at the latter monastery, Hieromonk Ghelesie (Stamati) was sent from Neamț to Cetățuia. Knowing Father Glicherie and wanting to serve with him, he insisted on taking him back with him to Cetățuia. This was in June. After only four months, in October of 1922, Father Glicherie was transferred for one year to the Metropolitan Church in Iași. Then, at the instigation of Abbot Daniil (Ciubotariu), he was named Abbot of the Procov Skete, which belonged to the Great Lavra at Neamț. This Skete was founded by one of the Bishops of Roman, atop a chain of mountains that surround the Neamț Monastery, in a pleasant setting. The climb from the monastery to the Procov Skete was a difficult one, as was the descent from the other side, by way of Pipirig, to the great Secu Monastery.

In taking charge of the Skete, Father Glicherie was given a helper, Hierodeacon David (Bidașcu) from the Neamț Monastery. He was a noble soul: zealous, sincere, and a devoted monk. The two bonded spiritually like two brothers, praying and working together, rejoicing and suffering together, and never parting from one another during this earthly sojourn. Blessed was their fraternal bond, for they went through temptations and great storms together; with courage and manhood, they labored in continuous prayer, long and hard fasts, believing with common strength in God's Providence.

When they reached Procov, they found there three old monks and a Novice. Everything was in ruins and monastic order was virtually non-existent. They began repairing the cells, rebuilding the walls, and restoring the ecclesiastical life of the Skete with holy and proper prayers, everyone taking meals together in the *Trapeza* (Refectory). The bells began tolling again, the *Typikon* of Saint Savvas was restored, and the monastic life was reinvigorated.

Pilgrims coming from around Procov multiplied. Any traveler or Christian who came to the Skete found, aside from the beautiful natural setting, food and shelter; the holy prayers raised them up spiritually, preparing them to undertake the pure and Christian

works of our people. It behooves us to note here that, during World War I, Father Glicherie had several visions about the future and what the end—result of the war would be—things that he did not particularly understand at the time. At the end of the war, realizing the similarity between his visions and the events that took place, he related them to Father David and those close to him. In January of 1916, a few months before entering the Cetățuia Monastery, he had a vision. It was on a Wednesday, the Eve of Theophany. A large map with the countries of Central Europe appeared to him. Each country had a representative population. Some were kneeling and some (as in Russia), unlike the others, were in rags. The representatives of Romania and Serbia were within their respective boundaries, dressed in beautiful new clothes, and were exceedingly happy. Two days later, on Friday, he had the another vision, in which he saw a soldier in a Romanian uniform marching courageously ahead and carrying the Romanian flag towards Bessarabia. When he reached the River Prut, which formed the border between Romania and Russia, a Russian soldier carrying the Russian flag appeared to him and, bowing, surrendered his flag to the Romanian soldier.

The year 1924 marked the beginning of a life of hardship, full of trials and temptations for Father Glicherie and Hierodeacon David. This was the year that the Romanian Church reformed the Church Calendar and introduced the Gregorian Calendar, already in use by the secular government; it did not, however, alter the celebration of the Feast of Pascha, which was still calculated according to the Julian (Old) Calendar. The difference between the two calendars in question was thirteen days, the Julian lagging behind the Gregorian. The Church, when dealing with officials and state authorities, had previously used two dates, such as 1/14, 15/28, *etc.* The day on which the Holy Synod decided to adopt the New Calendar was October 1, which became October 14, the Feast Day of Saint Paraskeve, one celebrated with great piety, especially in Moldavia.

An order to change the Church Calendar was sent to Procrov, as well, with instructions to celebrate the memory of those Saints whose Feast Days fell between the first and the fourteenth of October, and thus were eliminated, during the following thirteen days, together with the Feast Days of the Saints normally celebrated on these days. It was an order, like any other order, administrative or economic. Procrov, where Father Glicherie had begun in 1922 with only three monks, now had twelve, owing to the spiritual progress of its coenobitic life. When the order came, all with one voice declared that the reform, while fine for astronomy, was not good for the Orthodox Church. The question arose: Why had not the other Orthodox Churches embraced this calendar reform? The change was reckoned a deviation from the Church proper and the Skete continued to serve on the Julian (Church) Calendar dates. It was decided that one of the Fathers should search Church books for clarification on the matter and consult with ecclesiastical figures conversant in Canon law and Church regulations. Monastic life continued in this way at Procrov from October 1924 through 1925; then, in 1926, a new order, mandating the celebration of Pascha according to the Roman Catholic calculation, was issued.

Meanwhile, the Fathers at Procrov had read the epistle of Hieromonk Arsenie (Cotea) of the Holy Mountain of Athos, in which the right-believing Faithful of Romania were advised to follow the Church of the East and to flee—to distance themselves—from the New Calendar reform, which he called uncanonical and a capitulation to Roman Catholicism. Soon, Father Arsenie went to Romania and visited Procrov, together with Bishop Visarion (Puiu). He subsequently published a book in Romania, *Boldivurile*, in which he condemned the calendar change. After his return to the Holy Mountain, he published other books, *The Trumpet of the Hermits* and *The Interwoven Whip*, both dealing with the calendar change.

But the greatest turmoil in the Church occurred when the Holy Synod decided to change the *Paschalion*, in 1926, and to celebrate the Holy Pascha according to the New Style. Determining that this act was uncanonical, since the Canons determine precisely how to calculate the date for the celebration of Pascha each year, in conjunction with the Jewish Passover, Hieromonk Glicherie and Hierodeacon David decided to leave Procrov and to distance themselves from any other Church that agreed to celebrate the Holy Pascha according to the Gregorian Calendar. The pious Glicherie was summoned to the Neamț Monastery, to which the Procrov Skete belonged, and spoke with *Vlădica* Nicodim (Munteanu), former Archbishop of Chișinău, then Abbot at the Lavra. He advised Father Glicherie to adopt the New Calendar, and in exchange he would be made Abbot of yet another nearby Skete, that of Vovidenia. After discussing this with each other, Father Glicherie and Father David rejected the offer—earthly glory and ranks are fleeting. Many others, however, fell to this temptation and departed from the Divine teaching of the Lord. The two monks decided that they would not be a stumbling-block on the path of those who decided to celebrate Pascha on the New Calendar. Thus, they left Procrov and went into the mountains, following uncharted trails, until they reached the Coroi Ravine, close to the Sihla Skete, on November 18, 1925 (Old Style). Here, they were far away from the authorities; with great effort, they built a hut, well camouflaged, where they spent the entire winter. In the spring of 1926, they built another hut, bigger and with three rooms—one for a Chapel, wherein they could celebrate the Church Services and recite their prayers.

After some time, three more monks joined them from the Sihăstria Skete, also in resistance to the calendar reform: Hieromonk Pamvu and two of his brothers, Veniamin and Galaction. They established their huts nearby, and thus a new cœnobitic monastic community developed.

It is known that almost sixty monks from the Neamț Monastery refused to adopt the New Calendar and, in particular, the alteration of the *Paschalion*. There was great turmoil in the Lavra. Life in their hut was very difficult for the two Fathers, Glicherie and David, like that of the hermits of old who withdrew from a world full of conniving, confusion, and mishaps. These Romanians, like the ancient hermits, had no desire to harm anyone, but to leave others in peace, according to their convictions, and especially with regard to the celebration of Pascha. In their loneliness, they found solace in work which was undertaken as a monastic obedience. Hieromonk Glicherie would wander through the forests searching for mushrooms, going down to the Neamț Monastery, from time to time, secretly to barter mushrooms for bread, which he would dry. The monks found brooks with clear water, and Father David would chisel beautifully ornate spoons. They always prayed, no matter how tired they were, and they fulfilled their rule, sometimes at night by candlelight or oil lamps. They very much enjoyed the chirping of the birds and, though they were often visited by various wild beasts, nothing happened to them, as we also read in the lives of the hermits.

It seems appropriate, here, to mention the following incident. Two months before the calendar change, something very momentous happened in the great Church of the Neamț Monastery. It was on the Eve of the Dormition of the Mother of God. The Ecclesiarch went to the Church to prepare all that was needed and to light the candles and *kandelia* for the Midnight Service. The weather was calm, with clear skies and numerous stars; no cloud was in sight. Suddenly, a great bolt of lightning came down from the heavens and, passing through a window in the dome of the Church, struck in front of the Miracle-working Icon of the Mother of God. It hit the stone floor, and a section of stone collapsed; from the impact, the candlestand that was affixed to this slab in front of the Icon was knocked over. When the Fathers and Brothers came to Church, the Priest who was serving told them what had

happened; seeing the damage done by the lightning strike, they all concluded that it was a Divine sign.

Here is another incident. When Father Glicherie reached the Coroi Ravine, a spiritual uneasiness overcame him. One night, after lengthy prayer, he was beset by heavy thoughts. "How is it possible," he said, "that in our country many Priests with advanced theological training, together with a large number of intellectuals, are leaving the Old Calendar, as it was bequeathed to the people by the Holy Fathers of the Orthodox Church, who have honored it from times of old? Should I not abandon the Old Calendar and be one of these? Am I making a mistake before God by not changing?" Late in the night, he had a beautiful vision: from the West, a dark cloud appeared; it tried to cover the whole world and was moving furiously towards the East, howling like a monster. In front of the cloud, a powerful storm formed, adorned with a chain as black as tar, on which black Crosses appeared. Everyone was frightened. But looking towards the East, he saw a snow-white cloud, glittering like gold; before it was a chain of gold, from which there were hanging Crosses of gold.

A choir of Hierarchs also appeared—all with golden vestments—, walking towards the black cloud. In a designated place, the two clouds collided and the dark cloud fell; and in its place, a sea of water appeared, engulfing the earth. On the waves of the sea, Glicherie was floating alone, swimming and fighting the immense waves. Despair overtook him, and he began to weep bitterly. Then what appeared to be a monk manifested before him. He was walking on the waves of the sea and looked like our Lord Jesus Christ. And His face was shining like the sun. When He drew near, Father Glicherie, who was immersed in the water up to his armpits, kissed His feet. The "Monk" bent down and, taking Father Glicherie by the hand, said, "When you see all of these things, go and tell the world that the end is near," and He immediately vanished, together with the sea. Father David heard Father Glicherie sobbing and shook him vigorously, waking him up. The latter was astonished

by this vision and was so shaken by it and by his sobbing, that he could not tell his spiritual Brother what had happened. This night-time apparition, replete with such travail and sobbing, after such lengthy prayers, was also a Divine sign.

Fathers Glicherie and David lived in the hut at Coroi Ravine for almost two years, from November 15, 1925, to November 14, 1927. They talked with each other and decided that it would be beneficial for them to go to the Holy Mountain of Athos to worship there. They did not have enough money for the trip, so they sold some of their clothing and worked the fields during the summer at the Sihla Skete. After they had gotten their passports, they embarked on a ship in Constanța and sailed to Thessaloniki, Greece, where they took another ship to Daphne, the port of entry for the Holy Mountain. They started their pilgrimage by worshipping at all of the Greek, Russian, Serbian, Bulgarian, and Romanian monasteries, as well as all of the Sketes and smaller *kellia*, entering into the caves of the great Athonite hermits, too. An immense joy filled their souls, seeing the great piety of the Fathers, with prayers and unceasing Services, day and night. In the end, they settled at the Annunciation Skete, which belongs to the great Greek monastery of the Pantokrator, because there was a need there for help in their labors. In this way, Father David, together with other monks from the Neamț Monastery and from throughout Moldavia, worked the lands of the Pantokrator Monastery, while Father Glicherie served the Divine Liturgy at the Romanian Skete of the Prodomul, alternating with the *Stareț* of the Skete, Archimandrite Ioasaf. At Prodomul, the *Stareț* Ioasaf, a very pious old man, was pleased with the ways of the Fathers and Tonsured them to the Great *Schema*.

They experienced great spiritual joys, such as taking part in the celebration of the Divine Liturgy on June 24, the Nativity of Saint John the Baptist, at the Church of the Skete of the Veil of the Mother of God, which is situated on the tallest peak of Athos. Other Fathers from Prodomul were present. On the Holy Moun-

tain, the two Fathers spent a year in deep silence, praying unceasingly for the forgiveness of sins and the salvation of their souls. Nobody bothered them and, moreover, all considered them—and embraced them as—brothers in Christ. Even the foreign monks, the Greeks, Bulgarians, and Serbians, surrounded them with Christian love and helped them. In this blessed Garden of the Mother of God, they rejoiced spiritually. The monks felt protected, there, against the many temptations of life, as though they were submitting only to God. So blessed they were! The two Fathers had found a beautiful and blessed life among the Romanian monks of the Holy Mountain of Athos.

A good example for them was the Abbot Ioasaf of Prodromul and two Hieromonks, named Ignatie, one from the Romanian Skete of Lacu and the other a former Abbot at the Greek monastery of Xeropotamou but later a dweller in one of the Romanian *kellia*. There, for almost one thousand years, there had dwelt great personalities of the monastic life, monks with great theological preparation. It was also on the Holy Mountain of Athos that the first Theological Academy was established, where Saint Athanasios and other learned Fathers lived, leaving a legacy of innumerable theological and philosophical writings in manuscript form—a great treasure. From the Holy Mountain of Athos came great Patriarchs and Metropolitans who defended Orthodoxy and the chaste Christian life. Their lives were dominated by the Spirit of faith, hope, and unfeigned love in Christ. Whoever goes to the twenty great Athonite monasteries has an opportunity to listen to long and moving Holy Services and to bow, kneel, and kiss numerous Holy Relics, placed in splendid reliquaries of expensive materials and decorated with great art. For a year, the two Fathers, Glicherie and David, availed themselves of the wonderful Athonite lifestyle; they treasured it, together with the sacrifices of the monks there, as well as their toil and mental prayer in unceasing service to God. The example of the Athonite monks was of great

benefit, and the two Fathers tried to emulate them for the rest of their earthly sojourn.

On September 14, 1928 (Old Style), the Fathers, after receiving a blessing from the Abbot and having greeted all of the Fathers and Brothers, regretfully left the Holy Mountain of Athos and returned to their homeland, Romania. Their ship left Thessaloniki, went by way of Constantinople, and entered the Black Sea, where a great storm hit the ship, with huge waves that washed against the masts all night long. Only towards morning did the storm somehow cease; and in spite of the fact that they did not think they would survive, the ship anchored in the Constanța harbor, where everyone marvelled that they had arrived alive. The custom officials did not even bother to check their belongings. Thanking God that He had shown mercy on them and had delivered them from death, the two Fathers set out towards the Neamț Monastery, to the same hut at Coroi Ravine that they had occupied the previous year. There, they were once more united with Hieromonk Pamvu and the other brothers, who rejoiced at the sight of them. Somewhat later, in the autumn, two shepherds who had taken their herds to pasture happened to discover the huts. They were from Vânători–Neamț and were named Ioan and Mihail Urzică. After they introduced themselves, the shepherds and monks befriended each other. The two shepherds asked Father Glicherie to go down to their village.

On January 6, 1929 (Old Style), on the Feast of Theophany, the two Fathers, Glicherie and Daniel, went down to the village and celebrated the Blessing of the Water for some Faithful there. The local Priest from Vânători, by the name of Bârliba, found out about this and called the local police, who ransacked the huts at the Coroi Ravine and arrested the Fathers. After taking them to police headquarters in the village and mocking them fiercely, the police forced the Fathers to go by foot to Tîgru Neamț and, afterwards, to the outpost at Piatra Neamț, where papers were filled out. They were then sent to the city court, which marked the beginning of their troubles.

At the tribunal, the Fathers were interrogated regarding their reasons for “hiding” in the forest, and they were asked for the name and whereabouts of the place. They answered rightly, courageously stating that they had done all of this because of the calendar change and, in particular, the change in date of the Holy Pascha, which innovations they considered unlawful. They also said that their place of hermitage was the Coroi Ravine. The judge recognized that the name *Coroi* was an historical one, and in fact this was his family name as well. He did not reckon their withdrawal to that place an infraction of the law and thus set them free. The two Fathers returned to their hut.

During the Great Fast that year, some of the inhabitants of Vânători–Neamț climbed to the Coroi Ravine and took Father Glicherie with them to their homes in the village, to serve diverse *Molebens* (Services of Supplication) and to confess them. Many of the villagers knew Father Glicherie from the Neamț Monastery or the Procov Skete. The Father selected a house, that of of Ioan Urzică, and blessed a room therein to be used as a Chapel and a place of worship. Many Faithful from the village, and even some monks, would go there to worship.

Father Bârliba, the village Priest, when he heard about this, became angry, seeing that part of his flock was avoiding him, that they were not attending the village Church, and that they were going to Services celebrated on the Old Calendar—as a result of which, his income was declining. He went to the village police and convinced them that the two Fathers were enemies of the state; thinking that they were defending “national interests,” the police went up into the mountains and arrested Father Glicherie. After they returned, they also arrested the Urzică brothers. The police put all of those arrested in a carriage, along with various liturgical items and books which had been taken from the Chapel. Mocking them continuously and blaspheming these holy things, the police took them to Piatra Neamț.

Father David had miraculously escaped being caught, since at the time that the arrests were made, he was not in the hut, but had gone into the forest to get wood and to collect mushrooms for food. Incidentally, when the policemen were looting the Chapel in the Urzică home, the Protopresbyter of the village Church, the aforementioned Father Bârliba, jumped up on the Holy Table and consumed the *Antidoron*, all the while smoking cigarettes and forgetting that everything which he was ridiculing was blessed by servants of God who still had Grace.

Father Glicherie was incarcerated for three months at Piatra Neamț, until the time of his trial, since the Priests from Vânători falsely persuaded the judge that he was dealing with a bogus Priest who had not been canonically Ordained. At the trial, several of the monks of the Monastery of Neamț appeared and testified that Father Glicherie had been canonically Ordained and had the Grace of the Priesthood—that he was not a fake. The judge absolved him of any wrongdoing and, in freeing him, returned all of the books and the liturgical items that the police had confiscated in such an abusive manner.

During the three months of detention at the police station in Piatra Neamț, before the trial took place, Father Glicherie suffered much, having been persecuted and mocked by police in many ways. They took him to the basement, where drunken policemen would come at night and beat him, until they would become exhausted. During the day, Father was forced to wash the floors, while the policemen would climb on his back or beat him so savagely that the walls were covered with his blood.

In accordance with the decision of the tribunal at Piatra Neamț, after he was freed, Father Glicherie was not to return to his hut. Therefore, he remained at Tîgru Neamț, in the house of a forest ranger, V. Gârleanu; meanwhile, Father David was still living in the hut at the Coroi Ravine. While in Tîgru Neamț, Father Glicherie received two books, of which we made mention earlier, written by the Athonite Father Arsenie (Cotea) and entitled *The*

Trumpet of the Hermits and *The Interwoven Whip*. Someone reported this to the authorities, who searched his quarters and found the books, accusing Father Glicherie of hostile propaganda and of stirring up the local population against the calendar change. Furthermore, it was alleged that Father Glicherie had published the books himself in Romania. By the time the police arrived, Father Glicherie had escaped through the snow to another house, by way of a back door, though barefoot and inadequately dressed for the weather. The policemen arrested the ranger and his wife in his stead. The second night, on a tip from a certain monk, the police returned to the ranger's house. This time a Vigil was being held; but Father Glicherie escaped yet again. These kind of "raids" were carried out not only in Tîgru Neamţ, but at Piatra Neamţ, Iaşi, and Bacău as well—wherever it was supposed that Father Glicherie was active.

On the Feast of Theophany, Father Pamvu and Father David descended from the mountain into the village of Vânători. Father Pamvu celebrated the Great Blessing of the Waters in the Urzică home, while Father Glicherie and Father David celebrated at the ranger's house. As soon as the Holy Service was finished, the police came. But Father Glicherie had been warned by the tolling of a bell (a pre-arranged signal); he thus ran into the attic, while the host took the Holy Water into an adjacent room. When the policemen could not find the person they were looking for, but saw the Holy Water, they asked: "What is this? Where is the Priest?" The host answered very wisely: "He has not arrived yet. We prepared everything and are still waiting for him!" Such being the case, the policemen left.

In 1929, the celebration of the Paschal Feast according to the New Style was to fall on the Second Sunday of Great Lent. Because of this, great spiritual turmoil overtook the Romanian Orthodox Christians. Great writers and theologians, such as Nae Ionescu, Nichifor Crainic, Grigore Racoveanu, Nicolae Lupu, and others, declared publicly that the "Holy Synod is schismatic."

Therefore, it was decided that the celebration of the Feast of Pascha would be observed according to the old *Paschalion* and the Julian Calendar. However, there was a counter-reaction to this among those in Romania who wanted to celebrate the Feast according to the New Style. Therefore, the Prime Minister, head of the National Peasant Party and a Uniate (a Greek Catholic, united with the Pope), announced that those Priests and Bishops who did not celebrate the Holy Pascha according to the New Style were free to celebrate it on the Old Style, and the schools, army, and state employees were given a day off. So it was that in many places, the Holy Feast of Pascha was celebrated twice, an error committed even by the clergy.

In the winter of 1930, just before Nativity, the police, being influenced by Priests adhering to the New Calendar, arrested Father Glicherie and Father David at Tîgru Neamț. They took them to Piatra Neamț, where they kept them for ten days. They escaped on the Eve of Theophany and fled back to Tîgru Neamț; Father Pamvu hid them at Humulești, in a haystack, until the storm passed. They served the Feast of Theophany in the house of Gârleanu, the forest ranger. Father Pamvu blessed water in a fountain next to a brook, while only three men and a few policemen attended services at the village Church. Near the fountain where the water was blessed, three shots were fired into the air—a local custom—, after which the Faithful dispersed and went to their homes. When the policemen heard these shots, they went to the fountain; but they found nothing, save fresh footprints in the snow. In that same year, 1930, the Fathers celebrated the Resurrection Service according to the traditional date in a meadow, together with a great multitude of the Faithful. Afterwards they returned to the village to celebrate the Divine Liturgy.

In the fall of 1930, Father Glicherie went to Jerusalem with a few Faithful, while Father David stayed at Vânători, in order to follow events surrounding the calendar change. They arrived in Jerusalem in October, staying for six months, until after Pascha. They

visited all of the Holy Places and served the Feast of the Nativity of our Lord in Bethlehem, according to the Old Style, since there, as well as in Russia and on the Holy Mountain, all the Services were celebrated according to the Julian (Church) Calendar. At Jerusalem, Father Glicherie served every Saturday night, atop the Anointing Stone in the Holy Sepulchre, together with a Russian Priest, a Greek Priest, and a Bishop from the Patriarchate. The other days of the week, he served at various Churches and monasteries. The second day of Holy Pascha, Father Glicherie went to Patriarch Damianos for a blessing, following a standing local custom, by which all of the clergy and a multitude of pilgrims would go to greet the Patriarch and to receive his blessing on the occasion of this great and glorious Feast. There, he met a Priest from the Romanian Patriarchate and other Priests, who invited him to serve with them; but Father Glicherie refused to serve with anyone who followed the Gregorian Calendar.

Once, a Church employee asked to see the papers that entitled Father to serve in the Holy Places. He replied that he did not have such papers, but that he was a faithful follower of the Old Calendar. He thus received permission to serve in this way: Monday at the Church of the Holy Archangels, Tuesday at the Church of Saint John the Baptist, Wednesday at the Church of Saint Nicholas, Thursday at the Church of the Holy Apostles, and Friday at the Church of Saint Charalambos. At the end of the week, Saturday night, Father would celebrate or attend the Divine Liturgy in the Holy Sepulchre. On Sunday mornings, he would go to the Church of the Patriarchate and then, later on, to another Church.

While in Jerusalem, he also visited the Monastery of Saint Savvas, where he remained for a week. The climate and landscape were arid, and foxes would come down from the valley that surrounded the monastery to get bread crusts from the monks.

On the Holy Pascha, Father Glicherie served at the Russian monastery, along with the Russian Bishop, Anastassy, the last Russian Hierarchy of the Archdiocese of Bessarabia, located at Chi-

șinău. After this, he left Jerusalem, intending to return home; however, he did not have enough money for the trip. He asked a female pilgrim who had come from Buchareșt to lend him the necessary money, which he said he would return to her in Romania. The woman told him that she did not have enough money to lend him any. The Bishop who served as his Confessor during Great Lent then offered him aid, giving him food and money and accompanying him on the boat to Jaffa. An interesting incident occurred on the ship. The woman from Buchareșt announced that a large sum of money had been stolen from her. Father Glicherie observed that the woman had purported, in Jerusalem, to have no money. Soon after, the money was found, and great was the embarrassment of the woman, when she had to admit to having money and not wanting to help Father Glicherie when he was in need.

In Constantinople, he confronted other problems, but he was delivered from them all with the help of God and the local authorities—facts that strengthened Father Glicherie's conviction that, many times, unbelievers are more faithful to the law and are kinder than believers (or at least those who *pretend* to be good Christians). Because of transit rules, all passengers who had a ticket for Constanța (the Romanian port on the Black Sea) had to transfer to a Romanian ship, without entering Turkish territory. The boatman who was hired to arrange the transfer was a Greek; he wanted to charge Father double and to take him through Turkish customs, where he would have to pay unnecessarily high taxes. The incident was solved by a Turkish policeman, who punished the Greek and returned the excess charges to the Romanians, issuing them transit visas that allowed them to visit the city while waiting for the ship to leave. In the city, with the help of a Bulgarian Archimandrite, they visited the Great Church of Saint Sophia and other Churches. An old Turk led them to the Church of the Holy Apostles, for which he did not want to take any money, saying that a true Christian desires only heavenly and not earthly payment.

Father Glicherie finally arrived in Constanța. He then went to Țîgru Neamț, where he lived for awhile—at Rădășeni in the Suceava District. The Faithful there wanted to build a Church following the Old Calendar. This was in 1931. The Church was finished and blessed on May 8, 1932 (Old Style). In the same year—1931—, other new Churches were built at Brusturi (in the Neamț District), Urecheni–Neamț, Râsca, Bogdănești, Drăgușeni (in the Suceava District), and Balș (in the Iași District).

On the Feast of the Holy Apostles, Father Glicherie served at the Church in Rădășeni. After the Feast, all of the believers who had participated in the Service were taken to the police station. Meanwhile, the village Priest called the police to have Father Glicherie arrested. First, they sent the mayor ahead, to determine who was still left at the house of Vasile Onofrei, where Father Glicherie was residing. The police surrounded the house, and as Father Glicherie was running from the rear, they caught up with him, just as he was jumping the fence. The fence being old and rotten, it fell under the weight of his pursuers, which incited the policemen to fury. They viciously kicked Father Glicherie with their feet and beat him with their rifles. When they lifted him up to drag him under the fence and away, the owner of the house, Vasile Onofrei, came home. He tried to free Father, but was threatened by a policeman with a rifle. The other policemen fired warning shots in the air, since several women were also approaching the scene. Vasile Onofrei snatched the weapon out of the policeman's hands, who could not defend himself, since a woman, Ana Grecu, had set upon him with a pitchfork. The rifle shots attracted other villagers, and the policeman who had been attacked grabbed the pitchfork and ran towards the others, arresting a monk and an old man in the process. They beat these men up, thinking that one of them was Father Glicherie.

When they saw that they had made a mistake, the police returned to the house, where the Faithful were hiding Father Glicherie and tending to his numerous wounds. A number of policemen

tried to force their way into the courtyard, but the gate was locked by a woman who simply clobbered them with a heavy wooden club when they tried to jump the fence. Their Captain was also struck, which somewhat tempered their enthusiasm. After the police withdrew, a contingent of peasants marched to the City Hall, in order to protest the abuses committed by the law enforcement officers. The police Captain went to the City Hall personally and asked the peasants to give up the rifle that was taken by Vasile Onofrei, in exchange for the freedom of the monk and the old man who were arrested by mistake. The rifle remained in the hands of Vasile Onofrei another week.

In the winter of 1933, Father Glicherie printed the Psalter and other booklets in Suceava. Various memoranda were also sent to the Ministry of the Interior, as well as other central authorities, about the persecution suffered at the hands of the local police, protesting that there was no legal basis for it and that it therefore had to subside. Father printed Church Calendars and built a parish house. Together with Father David, two Hieromonks from the Holy Mountain, Zosima and Varuh, came to Neamț, and they began serving daily with Father Glicherie. One of Father Varuh's brothers, a monk himself, would take Father Glicherie to other parishes by carriage, so that he could supervise the building of new Churches. With the help of God, all of the Churches which they began were finished by 1933, through the labors of the Faithful, who followed the example of their spiritual Father. In the same year, construction of the Church in Drănceni (modern-day Slatina) began.

In 1934, after the winter holidays, a rumor circulated to the effect that the police were coming again to arrest Father Glicherie and the other Priests. The people began to organize themselves; some guarded the Church day and night, while others read the Psalter continuously. Everyone had food to eat, if only one meal a day on fast days.

In the first week of Great Lent, the police from Rădășeni came, insisting on going into the Church. The people tried to stop them, but the policemen jumped the fence and entered the courtyard.

Meanwhile, the regional judge also appeared, as a representative of the Ministry of the Interior, together with other persons who wished to see the Church. They had been informed that Services were being held in a “meadow” or inside barns. They carefully surveyed the interior of the Church and were surprised to see its beauty. When they left, they talked among themselves and realized that they had been misinformed; nothing that they had been told proved to be correct. They inspected the parish house, but did not enter the Priests’ quarters. The delegation went on to Fălticeni, where they were expected by the local New Calendarist Priests, who wanted to see Father Glicherie and the other Priests arrested. To their disappointment, they did not have a chance to rejoice and to jeer at these servants of truth, but rather at two other Priests serving on the New Calendar, who had been arrested for rape and another criminal charge. On the same night, at Vânători, the police went looking for Father Pamvu, in order to arrest him, but could not find him. They decided, therefore, to steal the Church bells; however, in the process, one of the bells fell, killing a policeman. Thoroughly frightened, they took their dead companion and fled.

The Church of Rădășeni was in need of bells. Father Glicherie advised them to collect money and, if it was not enough, to take out a loan in Bucharest. But all of the necessary money was collected that Sunday, between morning and evening, and given to the Priest. The next day, Father went to Cernăuți and bought four bells. The bells tolling gave much joy to the Faithful; however, this unnerved the New Calendarist village Priest, who had not expected such a thing to happen.

In 1935, Father Ghimnazie from Mount Athos went to Romania. That same year, as Father Glicherie was on his way to celebrate

the Feast of the Holy Trinity at the Church in Drăceni, he received a telegram from Mount Athos, informing him that an Old Calendar Church was being organized in Greece, with three Bishops and their flock returning to the Julian Calendar. The Priests surrounding Father Glicherie were assigned as follows: Father Zosima to the Church in Rădășeni, Father Varuh and his brother to the Church in Râsca, and Father Trifon to the Church in Slătioara. Father Glicherie, himself, and Father David went to Brusturi. Here, a parish house was built for them, along with a small print shop, where they published Church Calendars and brochures, among these, *The Lies of Maglavit*.

Once, Father went with six men to Moisa to bless a Chapel. Hearing about this, the Priest in the village of Săcuța gathered several peasants who adhered to the New Calendarist Church and went in the middle of the night to punish those who “dared to trouble their parish.” They rushed at Father Glicherie and his company with pitchforks, axes, shovels, and bats. Seeing this imminent danger, and wanting to avoid bloodshed and infractions that would have inevitably been imputed to them, they withdrew; but the attackers managed to catch one of them, whom they savagely beat, breaking one of his hands. The rest fled towards the village of Nemțeni (Boroaia), and the attackers lost their trail. Gheorghe Creangă, a faithful spiritual son of Father Glicherie, went through the neighboring villages, proclaiming to the Faithful what had happened. The next morning, a great multitude of the Faithful went to Nemțeni by carriage or on horse, and especially from Drăgușeni and from across the waters of the Moldova, to punish the village Priest. Father Glicherie stopped them and pacified them, telling them not to counter bad deeds with un-Christian ones, but to give evidence to everyone that they were a peaceful people, with the fear of God in them.

About this same time, the citizens of the village of Balș, having been stirred up by the local Priest, ambushed those who held the key to the local Old Calendar Church and took it away from

them. Father Glicherie was preparing to celebrate the Patronal Feast of the Church and was unaware of what had happened with the key. A great multitude of the Faithful gathered, coming from Rădășeni, Drăgușeni, and Brusturi. When they arrived in the village, they found the police there and the Church closed. Father Glicherie addressed the peasants; he also sent a delegation to Iași, to ask for the intervention of the authorities, in order to open the Church. At Tîgru Frumos, the delegation met the police comandos, who were on their way to Balș, having been wrongly informed by the village Priest that the Old Calendarists were about to revolt. When they learned that there was no such danger and that everything had begun when the key to the Church was taken, they took the delegation back to Balș by car and gave them the key; hence, the Church was re-opened. With great joy, Father Glicherie and the Faithful started the Service, to the glory of God and His Saints.

The wound that Father Glicherie received when he was beaten and dragged under the fence by the police at Rădășeni began to worsen, causing him great pain in the affected leg. This wound never healed and bothered him all of his life. Sometimes, Father was miraculously spared from pain during the Holy Mysteries, as was the case one year at the Feast of Saint Paraskeve, the minor Patronal Feast of the Church in Rădășeni. Being barely able to carry the Icon during the Vigil, he prayed with tears to the Saint, and the pains ceased; this made it possible for him to serve the Holy Liturgy the next day. Another time, he was confined to his bed in Brusturi, and his leg was hurting him badly. He was lying in bed, since he could not touch his foot to the ground. A man came to him and asked him to Commune an old woman who was dying. He tried to get out of bed, but fell right back, so great was his pain. The man understood and left, but came right back, since the woman's condition had taken a turn for the worse. Again, Father could not go. Alone, he began thinking about how to resolve his dilemma, as he did not want the woman to die without taking Holy Com-

munion—the Christian way. He tried to walk again and, wondrously, the pain ceased. He then went to the Church, gathered the Holy Mysteries, and walked like a healthy man for one and a half miles to the old woman's home. He Communed her and returned home; as he stepped across the threshold, the pain started again and he had to lie down on the bed. After a quarter of an hour, the Church bells tolled, announcing the death of the old woman.

On yet on another day, Father Glicherie was going by carriage from Rădășeni to Tîgru Neamț, where he had to serve. It was night and walking with him were a monk and a certain believer. At Brusturi, the police stopped them and asked them where they were from. They said that they were from Rădășeni and on their way to Vânători. They were asked to show their local passports; but when it came to Father Glicherie's, they changed their minds and wished them all a good trip.

Another time, Father travelled to Bessarabia to visit a Priest, Father Nicolae Climovici, a great defender of the Julian Calendar. There, the people wanted to build a new Church. They felt a need for the presence of Faithful from Moldavia, since several weeks before a tremendous upheaval had taken place which had impeded their efforts. One night, while the Priest was hearing confessions at home, the police came and shot at his house. His *Preoteasa* (the title for a Priest's wife) and children were in another room; they hid under the bed, while the Priest and the Faithful ran behind the house. Alarmed by the rifle shots, the villagers ran to the house to see what had happened. Four people had been shot, which stirred up the peasants, who jumped the policemen. One officer was badly wounded with a pitchfork, and the fear of reprisal prompted the Priest, with his family and the others involved, to flee over the River Prut into Moldavia, to Drăgușeni. After a time, things settled down and, being encouraged by Father Glicherie and Father Zosi-
ma, they returned and built their Church, which was accomplished with the help of the Fathers. After the Church was blessed, in peace

and quiet and in the presence of a great multitude of the Faithful, the Fathers and Brothers from Moldavia returned home.

The populace of the Vaslui District invited Father Glicherie to go there for the blessing of a Church in the village of Toporăști. Father departed, but was spotted by the local policemen, while being driven through the village. His car reached the river, but the bridge was damaged and under repair. The passengers got out and started to walk when the policemen caught up with them. They were told to stop, just as they were climbing a steep hill. They did not stop, but continued to climb, in spite of the fact that his leg wound so greatly bothered Father Glicherie that he had to be carried by the others. They reached the village and went to a house. The policemen approached the house from the other side; however, the locals realized their intentions and gathered around the house, thus preventing the police from entering. The policemen telephoned their headquarters in Vaslui, but were told to withdraw and leave the people alone. A week later, Father Mihail and *Cântăreț* (Chanter) Alexandru Antoniu came to the Toporăști village from Bessarabia, and together they all blessed the site of the new Church. There being a drought, the Faithful also asked for the Service of Holy Unction and for intercessions for rain, which services were followed by a procession of Holy Icons around the village. God was merciful and a rich rain fell on these places the very next day.

Father Glicherie, leaving behind the visiting Priest and Chanter, went by carriage to Balș. When he passed through Tîgru Frumos, the police followed the carriage, but were unable to keep up with it. At Balș, the Service of Holy Unction was celebrated, along with prayers for rain. Departing, they left behind Father Arsenie and another monk from the Holy Mountain. These two, afterwards, went to see their relatives, because they were born in these environs; but the policemen caught them and beat them—an event which shortly after led to their deaths.

A week later, while Father Glicherie was in Rădășeni, Priest Mihail and Chanter Alexandru Antoniu, whom he had left in To-

porăști to continue serving after the rain stopped, went to see him. They informed Father Glicherie of the following: After the blessing of the site for the future Church, several New Calendarist Priests went to the police headquarters in Vaslui and asked the police to go to Toporăști, with the aim of stopping the construction of the new Church and having the Priest arrested. A Captain and several policemen accompanied them to the neighboring village, where the Captain consulted with other Priests about how to orchestrate their attack. When the policemen realized what the purpose was, they refused to go, returning to Vaslui. But the Captain himself phoned several police Chiefs from the neighboring villages, asking them to come to see him. After he had given them something to drink, they went with him to Toporăști. At the site blessed for the future Church, several masons were working in the compound, and they would not let the policemen in. The police tried to break down the gates. The villagers learned what was happening and began to converge on the place where the action was taking place. This prompted the police to withdraw. However, in so doing they fired from a distance into the crowd, killing three men and a woman.

While in Rădășeni, the Priest and a Chanter from the Vaslui District took part in the celebration of the Patronal Feast of the local Church, that of the Holy Apostles. After the Service, Father Glicherie and all of the gathered Priests, in full vestments and followed by a great throng of people bearing Crosses and banners, went to Fălticeni, not far away, to protest against the crimes that had taken place in Toporăști. They stopped in front of the police station, so that they could tell the authorities what had happened. The local New Calendarist Protopresbyter rushed to the police station—not in a peaceful spirit, but to demand that the army intervene against the demonstrators. The Chief of police, however, was ordered to touch no one and to let the demonstration take its course. The Protopresbyter returned in shame to his home and the throngs of demonstrators returned at 3:00 *p.m.* to Rădășeni, where

everyone partook of the *Agape* meal, served in honor of the Holy Apostles. It should be noted that in front of the police headquarters, the clergy prayed for the health of all and for peace. After the feast, Father Glicherie left for Brusturi. This was in the year 1935.

In the fall of the same year, after the Feast of the *Synaxis* of the Holy Archangels, Father Glicherie, together with Father Ghimnazie, decided to visit the Holy Mountain of Athos once again, this time by way of Serbia. They could not travel through Constanța as before, since the border guards were instructed to detain everyone going East. Father Glicherie, in view of prevailing conditions, borrowed the passport of a local peasant from Brusturi, whose passport photograph he resembled. The Fathers did not set off right away, but remained in hiding in Bucharest until February of 1936. They reached the Holy Mountain of Athos through Serbia. There, they learned that the authorities had ordered that Old Calendarist monks coming from Romania were to be closely followed, through the agency of the Vatopedi Monastery, the only Athonite institution to have accepted the calendar innovation. The purpose of this trip was to persuade an Old Calendarist Hierarch to accompany the Fathers to Romania. They did not succeed in this. While on the Holy Mountain of Athos, Father Glicherie reckoned that it would be better to remain in hiding during Great Lent. After the Holy Pascha, he went to Athens, where a Synod of Old Calendarist Bishops was soon to be convened. He was accompanied by Father Ghimnazie, who spoke Greek, and another monk from the Holy Mountain. They had hoped that the Hierarchs would Consecrate one of the Fathers from the Holy Mountain to the Episcopacy. The Hierarchs, however, could do nothing without the approval of Metropolitan Chrysostomos of Florina, who had gone to Jerusalem to meet with the Patriarch and to discuss certain ecclesiastical problems. Father Glicherie and his entourage waited for two months in Athens for a decision. Meanwhile, the Archbishop of Athens, who had adopted the New Calendar, petitioned the British authorities to detain the President of the Old Calendarist

Synod of Bishops in Palestine (which was a British Protectorate) and thus prevent him from returning to Athens.

Therefore, Father Glicherie and Father Ghimnazie decided to return to Romania, once more through Serbia. They were forced to wait at the border for several days, because there was an error in Father Ghimnazie's passport. He returned to Athens, while Father Glicherie went to Belgrade, where he waited for him. Father Glicherie's personal finances were desperate, since he had depleted his money. One day, he went to the Church of the Holy Apostles, which belonged to the Russian exile community in Belgrade. The former Archbishop of Chişinău, Anastassy, whom he had met in Jerusalem, happened to be there. Father Glicherie had not eaten for two days, and he felt weak after so much turmoil and from the lack of food. As he was listening to the Service from the *kliros*, a woman noticed what condition he was in and asked what was wrong. She then took him home to care for him. She would go daily to the train station with her husband, looking for Father Ghimnazie to come. When he did return, Archbishop Anastassy advised the Fathers to go to Budapest, where the Russian Bishop Serafim, who had Ordained Priests in Chişinău, was staying. According to the Archbishop, Bishop Serafim could go to Romania and Ordain Old Calendarist Priests there, if need be. Reaching Budapest, the Fathers found the Russian Church closed and learned that Bishop Serafim had gone to Vienna. What was to be done? Vienna was reasonably near, so they went there. There they met the Bishop, who was without a Church and who was fearful of going to Romania. He finally refused to go, so Father Glicherie and Father Ghimnazie, after much travel, exhaustion, and expense, went back to Buchareş, by way of Serbia, stopping at Brusturi.

Great was the joy of the Romanian Faithful when they learned that their Father Confessor was once more in their midst. He was immediately asked to bless the site for a new Church in Brăeşti, then in Moţca, near Paşcani, in Ţibucani, in Rădeni, and

in Răucești. When he left Răucești, he encountered a bus in the village; the windows had been obscured by paper. It was filled with policemen, who tried to detain him, but they could not do so, since more than a thousand people gathered and surrounded him. Father reached Brusturi and went to his own house. The police found this out and, after midnight, went to apprehend him. They left their bus at the outskirts of the village and went to the Church on foot. Jumping the fence, they found three men in the courtyard who, while guarding the place, had fallen asleep. The policemen kicked them with their boots, beat them with their rifles, and tried to enter the Church. Father Glicherie had been walking towards the belfry together with his brother Antonie. They quickly started to toll the bells. The village was awakened and, finding the bus, the villagers smashed the windows. There was a tremendous uproar, with shouts and cries everywhere. Shots were fired. Seeing that the entire village was up in arms, the policemen, sensing danger, withdrew.

On September 1, 1936 (Old Style), the pious Father Glicherie, along with his followers, took part in the Consecration of the Church in Buhalnița (in the Neamț District); they left for the service in five hundred wagons, with almost four thousand of their countrymen. Having passed through Tîgru Neamț, darkness caught them on the mountaintop, near the village of Petru Vodă, where they spent the night. During this trip, Father Glicherie met a monk from the Monastery of Secu, which had adopted the New Calendar; this monk told him that there had been a great uproar in the Romanian Church at the news that the Pope had provided two million *lei* to facilitate a change in the Church Calendar. The travellers went through Poiana Teiului, arriving, with all of the believers and their wagons, in Buhalnița. Father Glicherie was received with great joy and with flowers by the villagers. They celebrated the blessing of the Church with beautiful Services that lasted many hours. After the celebration, the pious Father Glicherie remained there.

The next day, a delegation of Faithful from Bodești came to invite the pious Father to bless their Church, too. He went with them. As they were approaching Piatra Neamț, a truck full of policemen came their way, intending to stop them or, perhaps, even arrest them. When the policemen saw so many people and carriages (those who had come with him to Buhalnița continued to follow), they turned their truck around and left in fear. At the entrance to Piatra Neamț, on a bridge, the procession was stopped by the police, who asked them where they were going and what their purpose was. A Christian man from Boroaia, attempting to pass this barrier on bicycle, was shot in the arm. The people, infuriated, pushed the police aside and forced their way into the city. The police fired more shots; and they used tear gas as well. The people huddled in their wagons and went their way. Exiting the city, they were met by firemen, who began spraying them with their pressure hoses. The situation became desperate when the army appeared and began firing their machine guns.

People were running in every direction. Pious Father Glicherie and Father David ran into an orchard; the former had to hide under a bush, on account of the wound on his leg. Finally, other people came to help, and they ended up in the backyard of a Jew, who hid them in his shed. The police came and found only Father David. They beat him so badly, that he suffered his entire life from these wounds. The Jew who had sheltered Father Glicherie eventually turned him in; the police came, dragged him out of the shed, and began hitting him on the head with their rubber clubs. The pious Priest tried to protect his head with his hands, but he was thrown to the ground. The police then kicked him with their boots. Finally, they pulled him up and hauled him off to the jail, which was full, throwing him to the floor, indifferent to the fact that he was wearing a cassock. Other policemen came, recognized him, and dragged him into a room in which the floor and walls were covered with blood stains from those previously interrogated there.

He spent the whole night there, after which, in the morning, they took him to the police station. There, they dressed the wounds that literally covered his body and took photographs of him. They then clothed him in a military uniform, with a coat and cap. His face was completely bandaged, except for his eyes, so that he would not be recognized. That night, they put him in a car and, escorted by the Chief of police from Piatra Neamț, left for an unknown destination. They stopped in a forest. The pious Father was expecting to be shot right there. But the journey continued. On the way, he heard the major ask: "When does the train get to Rome?" In fact, they put him on a train, which arrived the next morning in Buchareșt. Descending from the train, Father Glicherie heard a woman ask: "Is he one of these from Piatra Neamț?" He was then transported by car to the Ministry of the Interior. In the courtyard, there were many reporters and photographers, who took pictures of him; but they avoided photographing his hands, which were swollen and bloody.

Other policemen came and took him to a cell. After a few hours, the wife of General Pârâianu, the police Commander, went to see him. She asked him what had he done, and the pious Father described to her the horrible things that happened in Piatra Neamț. She was very moved by what she heard and began to weep. She told him that while these events in Piatra Neamț were taking place, she was with her husband in Constanța and that, afterwards, the General had left for Piatra Neamț, whereas she had returned to Buchareșt. Several hours later, the General's wife sent him food, grapes, and a quart of wine, by way of her servant.

That night, Father Glicherie was taken to Râmnicu Vâlcea, to police headquarters. A Sergeant from there bought him some food with his own money, since the pious Father had been deprived of all sustenance. Patriarch Miron (Cristea) was then Prime Minister. He ordered a Colonel to go to Piatra Neamț to monitor the situation and to make arrests from among the Old Calendarists at the Iezeru Skete. The next day, Father Glicherie was taken by car to

Cheia, where his guard found some horses, and it was thus that they reached the Iezeru Skete. There, the pious Fathers Pamvu and Eustațiu had already been arrested. Father Glicherie was locked in a dark room. After a week, Father David and many other jailed people joined him. The pious Father Glicherie remained there for six months. After that, he was moved to Râmnicu Vâlcea for a month, and then transferred back to Iezeru. At this point, he was informed that he had been sentenced to prison for one year. He was taken again to Râmnicu Vâlcea for three months and, after that, to Craiova for three days. By police van he went to Văcărești prison in Bucharest for another three days, and from there to the jail in Iași, where he remained for eight months. Finally, he was taken to Iezeru, and then to Piatra Neamț, where he served out a sentence of two more years.

We might mention that, after this, the Blessed Glicherie was accused not only of being an “Old Calendarist,” but also of being a “Communist” or a “Legionary” (a member of the fascist Iron Guard). The reason for this is that the New Calendarist Priest in Răucești, trying to convince the authorities to arrest the pious Glicherie—who was enlightening the minds and hearts of the villagers and thus making it very uncomfortable for those who were preaching falsehood—, denounced him for spreading “Old Calendarist propaganda” and inciting the village to embrace Communism and the Legionary movement. His goal was to charge him with a crime subject to capital punishment and thus to be rid of him once and for all—to see the truth wholly disappear. One day, while Father Glicherie was alone in Răucești, a car drove up. It was the police Major from Piatra Neamț, along with four policemen, and the Chief of police from Țîrgu Neamț, also accompanied by four policemen. Father was arrested on the charges which we have enumerated, which were, of course, false and only pretexts. He was first transported to Piatra Neamț and then to Miercurea Ciuc, a detention camp for Legionaries. This took place in 1939, when he had already been detained for two months.

There were eighty Legionaries in this camp. One night, in November, an order was issued that all of the detainees were to be executed in two groups of forty each, the first group at 4:00 *a.m.* and the other at 6:00 *a.m.* The Blessed Glicherie was not assigned to the first group, but was scheduled to be shot in the second. Around four o'clock, he heard some machine gun rounds, followed by the cries of dying people; he was already preparing for the bullets. All of the forty remaining were taken to a room, there to pray. It was exactly six o'clock. Two other Priests were with them in the room, each with a cigarette in his mouth and both members of the Iron Guard; they, too, were going to pray as their lives came to an end. As the pious Father Glicherie was on his knees, praying to the Mother of God for the forgiveness of his sins and in gratitude for being able to end his earthly life in the Orthodox Faith of Almighty God, he looked up with tears in his eyes; he heard in his ears a beautiful voice, saying that his life and the lives of all of the others who were praying with him would be spared, and that they would be set free. And, indeed, a miracle occurred; just before dawn, the government had decided that all of the Legionaries would be spared. The camp was contacted by telephone, and thus all of his group escaped death and were set free. Thereupon, after nearly nine months in the detention camp, the Blessed Glicherie left for Tîrgu Neamţ. Another two months passed and a Legionary government came to power, under General Antonescu, and many New Calendarist Priests became members of the Legionary Party.

The pious Father Glicherie therefore anticipated harsh measures; on that account, he left with Father David for the Neamţ District, settling near the Procov Skete of the Great Lavra of Neamţ. There they built a hut, in which they lived from May until the next February. Learning that the police were still looking for them, they abandoned the hut for higher ground, staying for a few days among the rocks, where nobody could come.

The police discovered their hut and destroyed it. So, in the midst of winter weather, unable to go back to their old hut, they had to build a new one—in another place—, where they stayed until February of 1941, when some forest rangers found them. The behavior of the rangers was crude. Fearing, therefore, that they might turn them in, the two Fathers left, carrying with them as much as they could; the rest they hid in a large container, which they buried. Fortunately, they were discovered by a man from the village of Slătioara, in the Suceava District, where the Monastery of the Transfiguration is today located. The man's name was Toader Florea, and he helped them to carry their baggage. In Slătioara, the Blessed Glicherie asked that Nicolae Ciocan and another good friend of his, another Nicolae, but younger, be brought to him. Toader Florea brought them both.

Now, it behooves us, again, to mention a vision that the Blessed Glicherie had while he was in the forest and being pursued. It was night. Before him, he saw a beautiful Church. Metropolitan Galaction (Cordun), who was to become the first Hierarch of the Old Calendar Orthodox Church of Romania and who is buried at the Slătioara Monastery, appeared. *Vlădica* was holding Icons and a Cross in his hands, and he was giving each believer in the Church an Icon. When he reached the pious Father Glicherie, he gave him the Cross. Next to them was another beautiful Church, and on its steeple was inscribed the year "1982." Father, looking at the steeple, asked himself what meaning that year had. After a time, he heard a voice from on high: "This is the year of the approaching arrival of Antichrist."

After he met with Toader Florea and got to know the people in Slătioara, he and Father David went to a neighboring village, Buda, where they stayed for six months in the home of Moroșanu Nicolae. In the meantime, some of the Faithful in Slătioara—Ioan Ciocan, Moroșanu Nicolae, Nicolae Ciocan, Petru Melinte, and others—built them a hut in the Râșca forest, next to a spring, at a place known as Ghizinoia. There, they stayed until the end of

World War II, having all of their necessities provided by the aforementioned believers.

Among those who cared for the two Fathers while they were living in the wilderness, we should mention also the Monk Chesarie, who later became, for a short time, *Iconom* (*Oikonomos*) of the Slătioara Monastery, and his brother Nicolae Văcăreanu (the future Archimandrite Neofit). Aside from the Christians in Slătioara who knew where the two monks were hiding, there were also Ioan Manolache of Rădășeni (who later became a monk, with the name "Ioasaf," as well as the second *Iconom* of the Slătioara Monastery) and Costică Țtirbu from Brădățel. Each of these employed various methods to elude anyone who might be in pursuit of the Fathers. Archimandrite Neofit would tell of wearing his boots backwards, when going to the hut, thereby leaving tracks in the snow that seemed to lead away from, rather than into, the forest where the hut was located. The long trip (the hut was approximately twenty kilometers from the village) was arduous, and it had to be undertaken at night, so as to avoid easy notice.

After the end of the war, which was foretold to him in a dream in which he saw the fall of Germany, the Blessed Glicherie returned among his people and began anew the building of Churches, or the rebuilding of those destroyed between 1935 and 1936. At the same time, he started organizing the building of the Slătioara Monastery, which was to be a refuge for all of those monks and Priests who had survived the harsh persecutions. This task was facilitated by the fact that the new authorities made the Church a "legal entity," and in this way it was possible to obtain the necessary papers to begin construction. A council to oversee parishes was also elected, and the meetings were held in the home of Petru Melinte, where the elderly Costică Flămându now lives. Moroșanu Nicolae, Toader Florea, Petru Melinte, Nicolae Ciocan, Ioan Nistor (who donated land for the monastery), Gheorghe Maftei, Gheorghe Cojocaru, Dumitru Dochița, Gheorghe Ciocan,

Costică Flămânda, and Nicolae Dumbrăveanu were the first members of this council.

The year 1947 marked the beginning of the construction of the Slătioara Monastery and the first contacts with Bishop Galaction (Cordun), through a delegation which went to Bucharest. They requested that he become the spiritual leader of the "Traditional Orthodox Church of the East" (the official name, in those times, of the Old Calendar Orthodox Church of Romania). By mutual agreement, they decided to postpone his arrival until 1955, by which time the monastery was to be completed and they could offer him adequate accommodations and facilities for his work. In the beginning, just a small Chapel for prayer and morning and evening services was built. The Church and the cells were modeled after those on the Holy Mountain of Athos: a long structure with a hall in the middle and, on both wings, cells, with the Church at one end. It remained thus until 1978, when, in order to enlarge the Church, the old cells were demolished and new ones built. The Church also took its present form.

In 1950, as the Communist Party became stronger, the persecution of the Old Calendarists was revived. These new efforts were principally directed against the Slătioara Monastery, which was considered to be the bastion and the center of resistance for the "Old Calendarists," whom their enemies had wished to see destroyed from the outset.

In Buda, near Slătioara, at a distance of about three kilometers, there was a lumberyard. The foreman was Jewish, Holingher by name. He informed the Party that the monastery bell, tolling in the middle of the night for Vespers, was disturbing his workers' sleep, and he asked for monastery to be closed. The Blessed Glicherie, seeing the danger and knowing that the Faithful could not help, appealed to the only weapons that a Christian has always with him, fasting and prayer. He decided that the whole community would observe three days of total fasting, chanting services to the *Theotokos*. Three days later, the steam boiler at the lumberyard

exploded. The director tried for two weeks to repair it, but could not; so, he decided to move the yard to another location, to the village of Râșca—where it is to this day. The Blessed Glicherie, smiling, would often tell this story, wondering if the bell was still disturbing the workers.

The fight with his intrepid enemies was far from over. On the night of February 1–2, a number of trucks with militia came to the monastery, surrounded it, and arrested everyone; at that time, the monastery had initiated preparatory courses in chanting, under the direction of Professor Alexandru Antoniu, who was also arrested. The Blessed Glicherie, Father David, Father Meftodie (the future Bishop), Nifon Marinache, and all of those arrested with them were imprisoned at the Danube–Black Sea Channel; Father Teofan died there, while others died in yet other locations.

The stamps and official seals of the Church were confiscated from the headquarters in Tîgru Neamț, where the corporation President, Mr. Nichifor, and his secretary, Silvestru Onofrei (the future Metropolitan Silvestru) were arrested. They received a prison sentence of two years at hard labor. After the completion of their punishment, all of the clergy were freed and returned to the monastery. When they returned, the Blessed Glicherie initiated the necessary steps to have Bishop Galaction (Cordun) brought to Slătioara, where he had promised to come when the monastery and cells were built. To this end, he sent a delegation to Bucharest, comprised of Father Dionisie (Hugeanu), Evloghie Oța, and Silvestru Onofrei. Bishop Galaction received them very cordially and preparations were made for his arrival. On May 21, 1955 (Old Style), in the morning hours, at the tolling of Church bells, the one who would become the First Metropolitan of the Old Calendar Orthodox Church of Romania, Bishop Galaction (Cordun), arrived at the Slătioara Monastery. He was received with the Holy Gospel by Hieroschemamonk Glicherie, Hierodeacon David, the Abbot of the monastery, and a crowd of worshippers and believers. At the end of the Holy Liturgy, the Blessed Hieroschemamonk

Glicherie was made an Archimandrite, amidst praise from his Eminence, Metropolitan Galaction, for his struggle to defend what was right, as well as the True Faith. It should be noted that His Eminence's decision to return to the Old Calendar of his own volition, at the request of the Faithful, was made public by an act notarized in Bucharest, on April 5, 1955 (Old Style), by the State Notary. He assumed the title of Archbishop and Metropolitan of the "Traditional Orthodox Church of the East." This document was sent to the Romanian Patriarchate, to Patriarch Alexei of Moscow, and to Patriarch Kyrill of Bulgaria, who had been colleagues of his at the Theological Academy in Saint Petersburg. Following this announcement, persecution from the "official" Orthodox Church of Romania began anew.

Within a few days of Metropolitan Galaction's transfer to the Slătioara Monastery, an Archpriest from the Patriarchate, representing the Minister of Cults, appeared in a black car with a chauffeur. He was purportedly sent by Father Dionisie to accompany Metropolitan Galaction and Archimandrite Glicherie to Bucharest, where they were supposedly to receive notification of the legalization of their Church body. Seeing that no one believed him, he fell down on his knees, crying and kissing the Bishop's hand, imploring him and assuring him that he was telling the truth. All of these theatrical stunts, which remind one of Judas, convinced no one. Nonetheless, the Metropolitan decided to go to Bucharest. Upon leaving, the entire monastery compound was filled with people—men, women, and children—who implored the Metropolitan not be deceived by the Communist Priest. Behind his nice robes and red sash, he had no other goal than that of delivering them up to the authorities. Despite all of this opposition from the Faithful, Metropolitan Galaction, Archimandrite Glicherie, Archpriest Țiu, and Hierodeacon Agatanghel (Butnaru) left for Bucharest. It was around four o'clock in the afternoon when they left and, after a few stops in various places, the travellers approached their destination at about nine in the morning of the next day.

It was a long, tiring trip for the two older clergymen, who were not used to arduous travel—much less a journey of fifteen hours by automobile. Just outside Ploiești, they were stopped at an intersection by a militia Lieutenant. Archpriest Țiu got out of the car and began talking to the militia officer; then both returned and got into the car. The Metropolitan, being very tired, asked where they were being taken. They were told that, because the chauffeur did not have his driver's license, they would have to go to the police station and make a call to Bucharest, to confirm his identity. Instead, they went directly to the Security Bureau in Ploiești; they drove through the rear entrance with no difficulty, both gates being open, as though they were expected. They were allowed to leave the car only when they were finally summoned. An escort took them to separate rooms.

The security police started their interrogation. When it concluded, Metropolitan Galaction was sent to Cernica, under house arrest, until the end of the spring of 1956; after this, he was again arrested and sentenced to six months. In the autumn, he was sent to the Căldărușani Monastery under house arrest. The Blessed Glicherie was sent to Bărăgan, in the village of Răchitoasa, with other detainees. There he spent his time in an earthen hut with a thatched roof and a small window. The hut had a small stove, and his drinking water came from the Danube. He even planted a small vegetable garden.

Contacts with Metropolitan Galaction at Cernica were not impossible, and numerous times, on the pretext of going to the doctor, he would go to Bucharest to Ordain Priests at the Copăceni Monastery or at the Church in the village of Moara Domnească, both in the vicinity of Bucharest. In this way, in the fall of 1956, he Consecrated Bishops Evloghie (Oța) and Mefodie (Marinache). It was also decided at this time that, at a date and time to be fixed in the future, Archimandrite Glicherie would be brought from the Danube meadows, subsequently to be Consecrated a Bishop. By God's Grace, this joyous day was set for November 16/29,

1956, and on the night of November 17/30, on the Feast of the Holy Hierarch Gregory of Neocæsarea, the Blessed Glicherie was Consecrated to the Episcopacy by Metropolitan Galaction and the other Bishops. The next day, a car was prepared to take the new Bishop to Slătioara Monastery, where he was never again arrested, despite repeated threats. The Most Reverend Glicherie never left the monastery; enduring many harsh times, he spent his life there, until, on June 15/28, 1985, he was called to the Lord.

Vlădica Glicherie had a very organized and vigorous schedule, which was followed assiduously. In the evening, he was always at Matins; in the morning, he was the first at the *Akathistos* to the *Theotokos*, the Hours, and the Divine Liturgy. Often he was present at the daily Memorial Service. Because he was the first in the Church, it was he who many times lighted the candles and *lampadas*. In the summer, after Liturgy, he would work in the vegetable garden, this being a passion since his youth—beginning when he had this obedience at the Cetățuia Monastery. At two in the afternoon, he would put aside his hoe and go to his cell, where he observed his personal rules, in keeping with monastic custom, until the ninth hour. Afterward, he would go to the Church for Vespers...and, then, to the *Trapeza*, something which he never missed. After the meal, he would rest a little. Later, if he still had something to do in the garden, he would finish it, after which he would attend Compline. When this ended he would go to his cell for private time, until the appointed hour for Matins.

In 1960, a representative of the Ministry of Cults, accompanied by three officers of the *Securitate* (the Secret Police), appeared at the Slătioara Monastery. They commanded *Vlădica* Glicherie to send away all of the monks from the monastery. He refused to do so, saying that, since he had not brought them to the monastery, he had neither the right nor the desire to drive them away. These Communist Party thugs gathered all of the monks into one room of the monastery and ordered them to leave as soon as possible. They all refused. Seeing their resolve, the authorities left. However,

every time they encountered one of the monks outside the monastery—if he was in his monastic habit—the security officers would arrest him and accuse him of “impersonating a monk.”

After Metropolitan Galaction’s death, *Vlădica* Glicherie became the Chief Hierarchy of the Old Calendar Church; on September 18 (October 1), 1968, in honor of the Ordination of Archimandrite Silvestru (Onofrei) (the future Metropolitan Silvestru, who reposed in 1992), the Blessed Glicherie was raised to the rank of Archbishop and Metropolitan of the Old Calendar Orthodox Church of Romania.

During this entire period, Metropolitan Glicherie ably watched over the administration of the Church. But he could not avoid the problems and tribulations that arose from the arrest of Priests and monastics. This led to an acute lack of clergy, which obliged the Metropolitan to send Priests from the monastery to substitute in various parishes. This period ended between 1963 and 1964, when all of the arrested Priests were set free. Bishop Evloghie (Oța), whose residence was in Buchareșt, was also liberated at this time. In 1968, Metropolitan Glicherie Consecrated Archimandrite Silvestru (Onofrei) to serve as his Vicar Bishop. In 1977, in July, Bishop Meftodie (Marinache) departed into Eternity; and so, the Church was left once again with only three Hierarchs: Metropolitan Glicherie, Bishop Evloghie (Oța) and Vicar Bishop Silvestru (Onofrei). A year later, on November 1/14, 1978, Metropolitan Glicherie and Vicar Bishop Silvestru, on the recommendation of an individual outside the Old Calendar Church, Ordained Archimandrite Cozma (Lostun) a Bishop. In less than three months, Bishop Evloghie (Oța) reposed in Buchareșt, leaving the Church yet again with only three Hierarchs. After deep thought and under Divine inspiration, Metropolitan Glicherie decided to Ordain Archimandrite Demosten (Ioniță) to the Episcopacy. The Ordination was performed on November 13/26, 1981, by the Church’s three Hierarchs. Metropolitan Gli-

cherie took satisfaction in seeing his efforts bear fruit, and the Church became stronger and more stable.

In the course of three years, following various questionable actions, largely unethical and contrary to the interests of the Church—and especially with regard to matters of Faith and ecclesiastical polity—, Bishop Cozma came into conflict with his flock. They, furious, drove him off to his family home, near Vatra Dornei, where he lives in isolation to this day. These events, unwanted and unpleasant, culminated in a fire, in March of 1984, at the Slătioara Monastery, in which several buildings and other material goods and food were lost. All of this affected not only Metropolitan Glicherie's general health, but especially his spiritual health, and he began to deteriorate significantly. The wound on his leg, which had been crushed by the police, became deeper, creating unbearable pain. Still, in spite of the diminution of his physical strength, he put forth enormous effort, in 1984, to take part in the Patronal Feast of the Slătioara Monastery (the Feast of the Transfiguration), participating in the celebrations and anointing and blessing all of the people.

During Great Lent, before the Holy Pascha of 1985, because he had lost his appetite, Metropolitan Glicherie lost a great deal of weight, forcing him to spend more and more time in his cell, immobilized in bed. During this time, since he loved the Church Services so much, he was made worthy to see Angels serving at the Holy Liturgy and to see Saint George—for whom he had such devotion, having borne his name since Baptism and having read his *Akathistos* every day—as a soldier. All of this was observed and recorded by his disciple, Father Maxim. Only three days before his death, he called together the community, as well as various believers from the village, and blessed them, forgiving them all, like a true Father.

It was at this point that Bishop Demosten asked Metropolitan Glicherie to give a blessing that, after his death, candidates for the Priesthood and Diaconate—and for the Episcopacy, in particular

—be chosen only from individuals whom the Blessed Hierarch considered worthy; that is, from among those having love for the Church and from persons sedulous not to create schisms. To this proposal the Bishop obtained His Eminence's agreement. In fact, all of his recommendations had been recorded and listed in a final will and testament that Metropolitan Glicherie had written ten years before and which had been entrusted to the custody of Bishop Demosten. Today, this testament may be found in the monastery's archives.

On Friday, June 15/28, 1985, shortly before the noonday meal, the then monastery administrator, Father Vlasie (today, Archbishop and Metropolitan), seeing that Metropolitan Glicherie was very weak, asked him if he desired Holy Communion; His Eminence answered positively. After he had partaken of the Holy Mysteries, he began to breathe heavily. Immediately, the other two Bishops, Silvestru and Demosten, were summoned. They remained at his bedside until 5:40 in the afternoon, when the Blessed Metropolitan Glicherie gave up his soul into the hands of God.

Such was the end of the life of this great Confessor and Martyr, who suffered not at the hands of pagans, but at the hands of those who called themselves Orthodox Christians—even clergymen. Like Saint John Chrysostomos, he was persecuted by lawless people and the lovers of modernism and the life of ease, of the broad way that leads to destruction. We have recounted here only a small number of the trials and tribulations that the Blessed Glicherie endured, together with his fellow struggler, during the forty years that they were together.

Now Metropolitan Glicherie, departing to that place where the righteous repose, would once more see Hieroschemonk David (Bidaşcu), who had long since reposed. Their separation in this world had created a great sorrow in the Metropolitan's heart, and every time that he recalled his good friend, tears would come to his eyes. He had been with him in the wilderness, in jail, and

in the monastery. He was remembered as one of the finest monks in the Neamț Monastery, where he served as Deacon and as a Chanter on the *kliros*. He had also served in obedience as the *cămăraș* (cellarer), being an apt overseer of the food supply of the monks in the monastery, as well as that of all the other monks and nuns from neighboring monastic institutions and sketes. It was not an easy task. However, as a result of his success and good results, all acknowledged his great administrative skills and recognized that he toiled with the fear of God, having an upright and honest moral foundation. His friendship with Metropolitan Glicherie was first formed when His Eminence came from Iași to the Neamț Monastery; and it was a true friendship, worthy of holy people, not unlike the friendship between Saint Basil and Saint Gregory the Theologian.

Nothing could separate these spiritual friends: neither jail nor the hardship that they experienced when God ordained that they be separated in body, since in soul they were forever inseparable. After they established and built the monastery in Slătioara, Metropolitan Glicherie had Father David appointed the Abbot. He was revered by everyone for his good heart and for his ability to combine prayer and work with the administration of the monastery. In the summer, he would work in the garden, and in the winter he made wooden spoons, which he sold for the various needs of the community. As he approached old age, he fell ill with prostate disease. On the evening after the end of the Fast of the Holy Apostles—which in 1961 fell on May 21 (Old Style)—, at the *Agape* (to everyone's surprise), he asked that a second glass of wine be served. This was interpreted as a sign of his impending death. Two days later, on May 23, 1961 (Old Style), he passed into the Eternal Kingdom, at the age of seventy-six. He left behind tears of sorrow and inconsolable pain for all who survived him in the monastery, but especially for Metropolitan Glicherie, with whom he had lived together in harmony for forty years.

After the death of Father David, as a sign of respect, Metropolitan Glicherie never appointed another Abbot for the monastery, filling the position himself and choosing only an administrator to help him with the good management of the Brotherhood.

Metropolitan Glicherie left behind him a blessing: he left the Church united; and from there above, he is watching its good progress. We are cognizant of the fact that it is by his holy prayers that the Church is now in full blossom. His martyrdom was not in vain. God rewarded him graciously and blessed his hard work with sixty new Churches and monasteries; and from what were previously only forty-five Priests, there are now one hundred fifty. And all of this within a mere thirteen years of his repose. The total number of parishes has grown from forty to one hundred ten. During these years His Eminence has appeared to various people, asking them to tell the Church Hierarchy to exhume his remains (he was entombed in the Slătioara Monastery).

After a thorough investigation of all of the reports received, and after consultations by the Holy Synod with Bishops from other countries—and especially with Metropolitan Cyprian of Oropos and Fili (Greece), who knew Metropolitan Glicherie during his life—, we acknowledged Metropolitan Glicherie to be a Saint and thus, following all of this, preparations for his exhumation began. First, with prayer, love, and care, a reliquary was carved by the monks at Slătioara, under the direction of Monk Ghelasie. When all was ready, three days before the memorial of his repose, the tomb was opened. His fragrant bones were exhumed, washed in wine, according to tradition, dried, and anointed with Holy Myrrh, in preparation for the great day of his Glorification, which will be June 15/28, 1999.

Here our presentation of a long list of the sufferings endured by this zealous fighter for True Orthodoxy ends; may his life serve as an example of self-denial and sacrifice for the Orthodox Church of our Forefathers.

May God also grant, by his prayers, to all of his followers the same love and fervor that the Blessed Glicherie showed for the Orthodox Church, that together we might inherit heavenly things, in the everlasting Kingdom of God, to Whom is due all prayer, love and glory. Amen.

