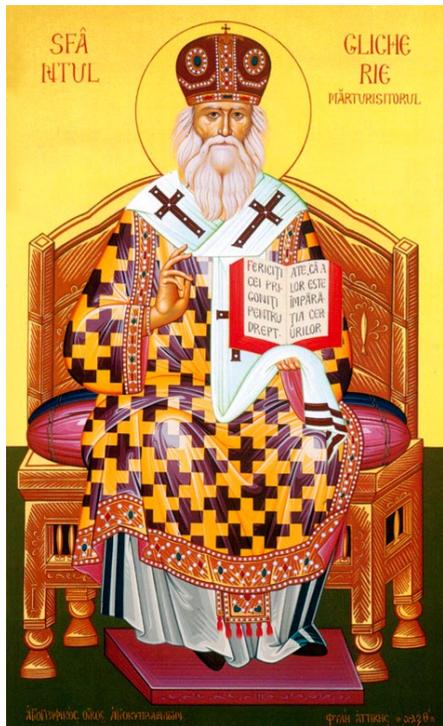


An Excerpt from the Life
of the Holy Hierarch Glicherie, the Confessor of Romania,
on the Occasion of His Holy Commemoration (June 15/28, 1985)

A New Phase in His Martyric Struggles*

On the Feast of the Holy Trinity in the year 1935, St. Glicherie, then still a Hieromonk, was celebrating this great day in Drăceni, where



he received a telegram from the Holy Mountain concerning the situation of the Old Calendarist strugglers in Greece, following the accession of three Hierarchs—Germanos of Demetrias, Chrysostomos of Zakynthos, and Chrysostomos of Phlorina—to True Orthodoxy, which had just then taken place. Hopes that this historic step might have positive repercussions also for the True Orthodox in Romania assuredly took wing in the soul of the Hieromonk and Confessor, who began to give serious consideration to the possibility of a new trip to Greece, in order to familiarize himself with the situation from close at hand.

In the course of that year, the struggle continued with undiminished intensity. It is altogether typical of Father Glicherie that he was not animated by “zeal not according to knowledge” and that he was not over-

* A pre-publication extract from a work in press by Bishop Klemes of Gardikion, *Oi κατά Θεόν Αγώνες και τὰ Θαυμαστά Παλαισµατα του Όµολογητού Ιεράρχου Αγίου Γλυκερίου εν Ρουμανία (1891-1985)* (The Godly contests and wondrous struggles of the Confessor-Hierarch, St. Glicherie of Romania [1891-1985]).

come by bitter zeal, but, in spite of the persecutions that he endured from the New Calendarist innovators, in his soul there blossomed a love for God and for his neighbor, and even for the very enemies and persecutors of the True Faith. The incident cited in what follows shows the forbearance of the Saint and his wise evangelical pastoral approach:

On one occasion, he journeyed to Moişa in order to bless a Chapel. That night, the New Calendar Priest from an adjacent village assembled a group of his own people, and they rushed to “punish” the newly arrived “Old Calendarist troublemakers” who had appeared in their locality in order to “disturb” their peace and quiet. The Saint, facing the risk of provoking bloodshed, ordered all those were with him to hasten to depart from the area, thereby giving “place to wrath” [i.e., restraining anger]. However, one of the Old Calendarist faithful was arrested by the New Calendarists and suffered brutal maltreatment at the hands of the innovators.

The following day, a hot-headed Old Calendarist believer gathered others from the vicinity in order to go and administer suitable “punishment” to the New Calendar Priest who had instigated the persecution. He succeeded, in fact, in assembling several men, who resolutely went forth to carry out the deed.

However, no sooner was the Saint informed of this than he rushed to overtake them and stop them, in the name of the peace of Christ. When he met up with them, he adjured them not to venture upon an act of vengeance, emphasizing to them that evil is not overcome by evil and that they ought to provide everyone with a genuine Christian example of being peaceful and God-fearing folk. The sweet words of the meek and humble struggler, Father Glicherie, had a profound impact on the souls of those immature faithful, who returned, sought forgiveness, and called off their un-Christian purpose.

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As we have previously mentioned [elsewhere in the work from which this excerpt is taken], following an episode in June of 1932 in Rădăşeni, Father Glicherie suffered a permanent wound to the leg, which at times

caused him unbearable pains. However, the Grace of God miraculously strengthened and consoled him, so that he was able to perform his extremely vital duties. Sometimes he experienced relief from the pain in his leg while celebrating the Divine Mysteries.

On the Feast of St. Paraskeve the New of Epivat (October 14), the minor Feast of the Church in Rădășeni, the Saint was serving Great Vespers on the eve of the Feast, when he felt severe pain from his wound, so much so that he could not go out with the Icon of the Saint during the *Lite*. So, he fell down with tears and fervently besought the Saint to allow him to do what he had to do, and at once the pain miraculously ceased! Thus, he was also able to celebrate the Divine Liturgy the next day in festive style, in honor of the great wonder-working Saint and patroness of Moldavia.

On another occasion, he was bedridden, completely incapable of standing on his wounded leg. While he was in this condition, a man came to him and informed him that he should hasten urgently to commune a woman of advanced years, who was dying. The Saint endeavored to get up, but it was obvious that he could not stand on the leg that was giving him problems. Thus, the man who had been sent to him departed. However, he returned before long and announced that the woman's condition had worsened and that she was going to die shortly. Nevertheless, once again the Saint, despite his efforts, was unable to stand on his sore leg.

When he was again alone, he was tormented by the dilemma of what he ought to do in order that the woman should not die without Divine Communion. So, he attempted to get up again, and—Oh, Thy wonders, O Christ our King!—the pain ceased! He went swiftly to the Church, prepared what was necessary, and walked the two kilometers or more to the house of the dying woman without any difficulty, arriving in time reverently to commune her. As soon as he returned to his lodgings, the pain in his leg overwhelmed him and forced him back into bed! After scarcely a quarter of an hour had passed, he heard the tolling of the Church bell announcing the repose of the woman whom he had gone in a miraculous way to commune!

Truly, the judgments of God are a “great abyss” [i.e., unfathomable]!



St. Glicherie as a Hieromonk, seated in the center, with a prayer rope on his *Epitrachelion*, in the midst of other clergy and laity, in a photograph from around the mid-1930s, in Romania.

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And yet, the struggle continued, and the “protagonist,” the chosen servant of God, Father Glicherie—he who was as one dying, and yet living and struggling—had to take matters in hand and hurry to wherever the need summoned him.

During this period, the Saint, while celebrating the Feast of the Holy Apostles in Rădășeni, learned about certain tragic events in the village of Toporăști, in the region of Vaslui.

There, the villagers were laboring to rebuild an Old Calendar Church, but the police hastened to thwart them. The faithful resisted, and the police initially withdrew. However, after a short time they returned and opened fire (!!) on these civilians, with the result that three innocent men and one woman were killed on the spot!

As soon as the Divine Liturgy finished in Rădășeni, the Saint, as he was, clad in his vestments, went in procession with other clergy and a throng of people to the city of Fălticeni, in order to protest to the authorities about the dreadful events in Toporăști. The local New Calendar Pro-

topresbyter, in the face of that impressive spectacle, rushed in alarm to the police and requested that the army (!!) intervene to disband the dangerous demonstrators! However, behaving wisely in this instance, the police did not harass the faithful with Father Glicherie, but listened to their protest; and thus the faithful returned to Rădășeni for the Feast Day meal!

Also worthy of mention is the terrible incident of April 23/May 6, 1935, when the persecutors descended on the then newly established Monastery of the Holy Trinity in Cucova. There, in the mêlée that took place, five Old Calendarist faithful were killed and thrown into a well, and twenty-eight others were wounded. Thus were the pages of the new Martyrology of the twentieth century enriched!

