

THE PATRIARCH NICODEMUS MUNTEANU , WORTHY AND RESPONSIBLE REPRESENTATIVE OF THE ROMANIAN ORTHODOX CHURCH IN RELATION TO THE ROMANIAN STATE

Ionel Chira

**Lecturer, PhD., Faculty Orthodox Theology „Episcop Dr. Vasile Coman”
University of Oradea**

*Abstract:*After the period of time when the Romanian Orthodox Church was ministered by the Patriarch Miron Cristea (1925-1938), in Romania followed a turbulent period, marked by political changes, major losses of human lives and material damage caused by the Second World War, but also by the beginning of an oppressive regime, the communist regime. Together with the entire Romanian people, the Orthodox Church faced the same challenges and difficulties, seeking to remain with the people ministered by it, despite the restrictions and difficulties of all kinds. These major changes faced by the country between 1939-1948, marked the lives of the people and institutions of the Romanian state. At that time, our Church was run by a special personality of the Romanian Orthodoxy: Patriarch Nicodemus Munteanu.

Keywords: monastery, translator, bishop, metropolitan, patriarch the Romanian Orthodox Church.

History of the place and his family

The Patriarch Nicodemus Munteanu, commemorated this year in the entire Romanian Patriarchate at the 80th anniversary of his enthronement, was born on December 6, 1864, in the Pipirig village, in the valley of Ozana, Neamț county, and when he was baptized, he received the name *Nicolae*.

Pipirig locality is located in the depression of Neamt. From Pipirig to Piatra Neamț, the Stanisoara Mountains have always been rich in centuries-old forests, meadows and sheepfolds, from which they took their name. But above all they were blessed by God with secluded places and very favorable to the reclusory and the monastery type of life. For this reason, in the Carpathian chain of the Stanișoara Mountains, the most numerous hermits from Moldova have lived a life of renunciation and were built many monasteries such as Slatina, Râșca, Neamț, Secu, Sihăstria, Agapia, Văratec, Bistrița, Bisericiani and others.

Explaining the toponym *Neamt*, area in which the place of birth of the patriarch Nicodemus is located, we notice two hypotheses. The first one supported by Bogdan Petriceicu Hașdeu and A.D. Xenopol, who consider that the name *Neamt* refers to *the Germans, the Teutonic knights*, who built the Citadel of Neamt, and the other one, put before the people of the time by Ilie Minea, Nicolae Iorga, R. Rosetti and others, indicates the Slavic origin coming from the term *nemeti*, which means *quiet, silent*, thus defining the environmental specificity of the area.

The Pipirig village derives its name from a plant called *pipirig*, which in the past had a large area of spread on the terraces and marshy slopes of the river Ozana. The first mention of the name is from a shrine dated on March 12, 1437, which is a royal act of gift (*danie*) to the Neamt Monastery. Here, in the hearth of the Pipirig village, the monks from the Neamt Monastery built a chapel around the year 1680, necessary to worship, for the shepherds who went to the pasture with the animals from the monastery. Later, around 1700, due to the persecutions of the Habsburgs, the Romanians from Transylvania, more precisely from the

Bârgău Valley, left their old homes and, together with their families and their flocks, took the mountain path. Arrived in the new places, they settled in this beautiful depression of Pipirig, a suitable place and full of hospitality. The people who lived around the monastery chapel received them with love and allowed them to spend the winter here with their flocks. Finally, receiving the permission of the leadership of the Neamt Monastery, the Transylvanian shepherds settled permanently in the hearth of Pipirig. As a proof, many inhabitants of Pipirig today carry names of Transylvanians, such as: Gabor, Bistriceanu, Ionita, Băboi, Coman, Creangă, Munteanu, etc.

Over the time, as was natural, the chapel of the newly formed village became crowded. There was now a need for a church in all the power of the word. The villagers opted for a cross-shaped construction with three towers, made of wooden beams, covered with shingles. It is known that the construction of the new place of prayer took many years and that it was rebuilt and renovated many times until it reached the final form in 1807, when the dedication (*hramul*) of "Saint Hierarch Nicolae" was established. During the 19th century, the church also underwent repair work in the years 1842 and 1877.

In this church, which is dedicated to the "Saint Hierarch Nicolae", was also baptized the baby Nicolae Munteanu, who was to be "*the son of Pipirig from the land of Neamt*", providentially born on holiday day (December 6, 1864) from parents who had a great respect for God, a Transylvanian father and a Wallachian mother, from the area of Buzau.

His parents, the Transylvanian father and the Wallachian mother from the area of Buzau, were very faithful peasants, wealthy people, who owned a mountain at the foot of Ceahlau, where they had settled their sheepfolds and raised their flocks of sheep.

The scent of the trend which came from Paisie that was whiffing around the Neamt Monastery and the atmosphere of soul purity that ruled at the parental home, determined the young Nicolae to start on the bright path of the book study with great confidence.¹

"From his first babyhood, he was prepared by God for the second babyhood of the angelic face. His footsteps beat the slippery paths of the rock and the pathway through the meadow of Ozana and Nemțișor to the earthly paradise of the holy shrines and monasteries in which for centuries the monks prayed with the voivodes and together with them, the angels of God. All the roads of his life were roads of humble worship and pure ministry. Rising from the merciful furrow of the ancestral land, teaching his soul with all the living and building powers of his nation of peasants who had fear of God and shyness of sin, his own fleshly parents changed the tradition of their life lived as lay, by willingly choosing the life of praise alike angels to the end of their blessed life, his father wearing in the monastic order (cin) the name of the devout (Cuvios) Varnava, and his good mother the name of Veniamina (Mitrofană) and whose remembrance in the two synods of the improved, Neamțu and Agapia, it is done year by year, with a great honor".²

School itinerary

He attended the primary school in his native village and also in Târgu Neamt, and at the age of 14 he entered as a monastery brother at the Pocrov (Neamt Monastery) hermitage, where his uncle Vasian was abbot, after that, he moved to the Neamt monastery.

Urged and supported by his uncle, but also by Timothy, the abbot of the Neamt monastery,³ the young brother Nicolae enrolled in 1882 (at the age of 17) at the courses of the Theological Seminary "Veniamin Costachi" from Socola.

¹ Pr. Mihai BISERICEANU, *Viața și activitatea Patriarhului Nicodim Munteanu*, (Iași: Trinitas, 2007), 17.

² BISERICEANU, *Viața și activitatea Patriarhului Nicodim...*, 18

³ Pr. Prof. PhD Bogdan RACU, *Sfântul Ierarh Iosif cel Milostiv, Mitropolitul Moldovei. Din file de istorie și pagini de sinaxar*, (Iași: Doxologia, 2018), 70.

We also mention here that during the entire period he studied at the Theological Seminary, Nicolae Munteanu witnessed the completion of the Metropolitan Cathedral in Iasi (1881-1887) made by the Metropolitan Iosif Naniescu, a construction that had been initiated in 1833 by his predecessor in chair, Veniamin Costachi.⁴

The appreciation that came from the teachers, his intellectual and spiritual qualities, his dedication to teaching crowned with the title of the head of promotion, conquered the heart and soul of the Metropolitan Joseph Naniescu who took him as his apprentice, sending him to Kiev in 1890 with a scholarship, to attend the courses of the Theological Academy.⁵

Embracing the monastic life

One year before the completion of the theological studies in Kiev, on the summer vacation of 1894, on August 2, he was *ordained as a monk* at the Neamt Monastery by its abbot, the Archimandrite Theodorit, receiving the name *Nicodemus*. Four days later, at the feast of the Transfiguration of the Lord on August 6, 1894, he received the Mystery of the Hirotony as *hierodeacon* (*ierodiacon*) through the prayers and laying the hands of the Metropolitan Iosif Naniescu, in the Metropolitan Cathedral of Iasi.⁶

In Kiev he fully showed the abilities of a man of prayer and study, with a particular passion for the classical languages, but also for the literature of the Holy Fathers. After taking the *bachelor's degree examination in theology*, where he presented the thesis called "The Papist propaganda to Romanians", he was invited by the leadership of the Kiev Theological Academy at that time, to remain a teacher at this prestigious school (he has mastered the Russian language perfectly). In 1895, the hierodeacon Nicodemus leaves Kiev and returns to Iași with the fruit of his university work, respectively, with the two translations that revealed his concerns: *The Apologetic speeches*, and with the work of a great social resonance of the priest Grigorie Petrov, entitled "A model shepherd".

The ordination to the rank of *archdeacon* was given to him at the end of 1895. On January 1, 1896, he was ordained *ieromonah* (*hieromonk*) also by his spiritual father, in the Cathedral of Iasi, receiving also the obedience of a great *ecclesiarch*.

In 1898 he was advanced to the rank of *archimandrite* and appointed *vicar of the Metropolitan Church of Moldova*. In recognition of his merits and of the fruits of his service as (administrative) Metropolitan vicar, in 1900, by laying hands of Saint Joseph the Merciful, he was ordained *mitrofor archimandrite*, thus having the right to wear a Mithra at the religious ceremonies and services performed by him.⁷

A wise shepherd and defender of the church during a troubled period in the history of the country

Living in a society crushed by ambitions and rivalries, at the death of the Metropolitan Iosif Naniescu, in 1902, the successor at the metropolitan chair, Partenie Clinceni, no longer offers a perspective to the young mitrofor archimandrite Nicodemus.

Under these conditions, he leaves behind the "venerable and old Metropolitan of Moldova and Suceava" and leaves in the winter of 1902 to Galați, accepting the request of the young and ambitious bishop Pimen Georgescu of the Lower Danube. He ordains Nicodemus in the dignity of "chair archimandrite," a kind of vicar at the time, and entrusts him with the leadership of the Theological Seminary.

⁴ Ghe. UNGUREANU, *Mitropolitul Veniamin Costachi, ctitorul bisericii catedrale a mitropoliei Moldovei*, MMS, 10-12, (1946): 25-27.

⁵ Pr. Iustin GAȘPAR, *Bibliografie a mitropolitului Iosif Naniescu*, MMS, 3-4, (1982): 357.

⁶ PhD Antonie PLĂMĂDEALĂ, *Patru trepte în cei 60 de ani de patriarhat ortodox român*, in the work *Alte file de calendar de inimă românească*, (Sibiu: 1988), 51.

⁷ PLĂMĂDEALĂ, *Patru trepte în cei 60 de ani de patriarhat ortodox român*, ... 52.

In 1909, the Metropolitan of Partenie passes to the eternal, and the bishop of the Lower Danube, Pimen Georgescu, is elected Metropolitan of Moldova. He also takes Archimandrite Nicodemus with himself, who is very eager to prove to his former collaborators that they "hated him unfairly".

The Metropolitan Pimen Georgescu raises him to the rank of archbishop-vicar of the Metropolitan Church of Moldova in Iași, with the title of "Băcăuanul". After three years, in 1912, the bishop of Huși Conon Arănescu-Donici passes on the chair of Primate Metropolitan in Bucharest, and the Metropolitan Pimen proposes Nicodemus Munteanu in the Episcopal chair.

As bishop of Huși, on the day of August 27, 1917, accompanied by the priest Ion Tincoca from Iasi, who also studied in Kiev, following the decision of the Holy Synod, he went to Moscow with the task of representing the Romanian Orthodox Church in the works of the Great Synod of the Russian Orthodox Church, which, among other things, re-established the Russian Patriarchate founded in 1590 and abolished by the Tsar Peter the Great in 1721. There, the "Great Revolution of October 1917" was just getting ready, the works were suspended and he returned at home on September 26, 1917.⁸ Later, the bishop Nicodemus, according to his confessions, also reproduced by the Metropolitan of Transylvania, Antonie Plămădeală, returned to Moscow for the final part of the Synod's works.⁹

Returning to the country, he continued his pastoral mission in Huși, carrying out a much appreciated household, liturgical and cultural activity. Between June 14, 1918 and December 31, 1919 and then between November 1936 and June 1937, bishop Nicodemus was elected to take care also of the Church of Bessarabia, which was based in Chisinau.¹⁰ In 1920 he receives the title of "Doctor Honoris Causa" of the Faculty of Theology in Cernăuți.¹¹

He carries out his pastoral activity in Huși until 1923, when, relying on health reasons, he makes the decision to return to Neamt Monastery, where, as an abbot, he will give a new glow to the monastery.¹²

After 11 years he spent in Neamt, in 1935, on January 23, he was elected Metropolitan of Moldova.¹³

From this high dignity of bishop, following the transition to the eternal ones of the Patriarch Miron Cristea, the Metropolitan of Moldova Nicodemus Munteanu is elected on June 30, 1939 by the Great Church Electoral College, Patriarch of the Romanian Orthodox Church.¹⁴

He sat on the patriarchal chair for nine years, in a turbulent period for the country, crushed by internal and external conflicts. Only two months after the enthronement, the Second World War began. After the end of the monarchic authority regime of Carol II and

⁸ Archimandrite I. SCRIBAN, *Biserica Românească la marele sobor al Bisericii Rusești în Moscova, in the Archive of the Holy Synod*, File no. 11, 5, ff. 34-35, BOR, (1921-1922): 689-692.

⁹ Antonie PLĂMĂDEALĂ, *Alte file de calendar de inimă românească*, (Sibiu: Tipografia Eparhială, 1988), 50-56.

¹⁰ Pr. prof. PhD Nicolae ȘERBĂNESCU, *Patriarhia Română la 70 de ani (1925-1995), în Autocefalie, patriarhie, slujire sfântă*, (Bucharest: IBMO, 1995), 273-276.

¹¹ Priest prof. Univ. dr. Mircea PĂCURARIU, *Dicționarul Teologilor Români*, (Bucharest: Encyclopedic Universe, 1996), 295.

¹² DANIEL, the Metropolitan of Moldova and Bukovina, *Dăruire și Dăinuire. Raze și chipuri de lumină din istoria și spiritualitatea românilor*, (Iași: Trinitas, 2005), 158-160.

¹³ Pr. PhD Nicolae ȘERBĂNESCU, *Mitropoliti Ungrovlahiei, in the Archive of the Holy Synod*, File no. 170, ff. 175-176; File no. 176, i. 260, BOR, 7-10, (1959): 824.

¹⁴ Pr. Victor N. POPESCU, *Nicodim Munteanu, al doilea Patriarh al Bisericii Ortodoxe Române*, BOR, 7-8, (1939): 467-468.

the instauration of the national-legionary state, and then of the dictatorship of Marshal Ion Antonescu, the hierarch was put in very delicate situations at the dawn of the communist totalitarianism, which he approached with the utmost caution, but he did not hesitate to make his point worthwhile and to defend the Church and the Christian teaching.

Translator of biblical, patristic and liturgical texts in Romanian

The Patriarch Nicodemus tried to carry out a balanced policy whereby, on the one hand, he tried to avoid a conflict of the Church with the State, and on the other, he tried to maintain the Church as a separate entity, without becoming an annex to another institution. This prudent policy of the patriarch was not to the liking of many, and for this reason Nicodemus was too little sympathetic to the contemporaries.¹⁵

During his pastoral activity, the Patriarch Nicodemus Munteanu was particularly concerned about the status of the clergy of myrrh, the monastery life, theological education, the activity of the Biblical and Mission Institute and last but not least, of the links with the sister Orthodox Churches. The short time did not allow him to make marvelous achievements, but he made up a remarkable cultural work. Making numerous original works, making numerous translations from the Russian theological literature, the Patriarch Nicodemus became the most important personality of his time.

Among them, of course, the leading place is occupied by the Romanian translation of *the Holy Scriptures* made together with the priests from Chisinau who were also teachers of theology, Grigore Pișculescu (Gala Galaction) and Vasile Radu, in 1936. As Patriarch, in 1944, the hierarch Nicodemus also brought into the light *the second edition of the Romanian Bible*, - "*The 1944 Bible*" – in which, 51 of its books are translated by him and 28 books are translated by the priests Gala Galaction and Vasile Radu.¹⁶

At the same time, he translated and processed from the Russian language over a hundred of theological works, sermon books or religious brochures. Most of these translations appeared in the "Lord's Field" Collection, which through its 35 volumes, it represents a true theological encyclopedia.¹⁷

He translated *the New Testament* which he published in five editions and *the Psalter* which he also published in three editions. In 1913 he published *the Little Bible* (398 p.) in collaboration with the Archimandrite Iuliu Scriban and the priest Pavel Savin, and together with Prof. I. D. Ștefănescu, he published *the illustrated Bible*. This work, the first of its kind in our country, has 181 pages and 96 sheets.¹⁸

In 1940 he founded *the Upper School of Church Painting* in the Archdiocese of Bucharest and sets up the Biblical and Mission Institute of the Romanian Orthodox Church.

In December 1944, the second Patriarch of the Romanian Orthodox Church reached 80 years old, but in a Romania under the occupation of Soviet troops and with our army engaged in the war, it cannot be spoken of anniversaries. For these reasons, the event was limited only to a gesture of soul, namely, the editing of a reverential volume to mark a triple celebration: the celebration of eight decades of life, 50 years of priesthood and seven years of pastorate of the Church.¹⁹

¹⁵George ENACHE, *Patriarhul Nicodim în anii instalării "democrației populare"*, *Lumina*, Feb. 20 (2019): 4.

¹⁶PĂCURARIU, *Dicționarul Teologilor Români*, ... 296.

¹⁷PĂCURARIU, *Dicționarul Teologilor Români*, ... 295.

¹⁸Pr. Ilie GHEORGHIȚĂ, *Opera culturală a Mitropolitului Nicodim*, *MMS*, 7-8, (1939): 307-310.

¹⁹Prof. PhD Dorin ȘTĂNESCU, *Patriarhul Nicodim Munteanu, văzut de contemporanii săi*, *Lumina*, 03 Aug, (2019): 5-6.

Worthy representative of the Romanian Orthodox Church in relation to the Romanian State

Shortly after the Soviets succeed in imposing the first pro-communist government, with Petru Groza as Prime Minister, measures of expurgate are being taken for the people who, in one way or another, supported the Antonescu regime. Among them were also many priests. Within the new government the Ministry of Cults was created, headed by the collaborator priest Constantin Burducea. He had a clear mission: to do everything possible to attract the clergy to the regime, using both threats and promises.

In the so-called "royal strike" of August 1945, the patriarch was with King Mihai, as the only legitimate source of power at that time. The king knew this very well and, not by chance, he decorated the patriarch, on July 8, 1945, with the Great Cross and "The Faithful Service" Order. It was a sign of recognition, but also of encouragement, to continue the fight. Old and ill, he was forced to spend more and more rest periods of time at the Neamt Monastery. Personally, he wanted to give up the burden of being hierarch, but neither the pro-communist forces which had no people in the Church yet, nor their opponents who feared of the government's interference in the election, did not think it was the right time for the patriarch elections. For this reason, Patriarch Nicodemus made superhuman efforts to continue to represent the Church and to defend it from intrusions.

The patriarch's "improper" attitude towards the pro-communist forces had the effect of a broad campaign of denigration in which the old hierarch was accused of immoral conduct. The main stake was that Patriarch Nicodemus must attend a congress of priests, designed by the government to counteract the effects of the royal strike.

At the same time, the communist leaders insisted that Patriarch Nicodemus must pay a visit to Moscow, to use this movement as an instrument in the electoral struggle. Knowing their intent, Patriarch Nicodemus delayed the visit as much as he could. To convince him, the government put pressure by initiating a 70-year-old clergy retirement project. By this law, the Synod of the Orthodox Church was practically beheaded. This was a difficult time for the church and under these conditions it was considered better for the patriarch to make the movement, although his health was poor. Around this visit, which took place in October 1946, there was a great agitation on the part of the politicians, but also of those in the Church interested in the patriarchal succession. It was a real struggle for the composition of the delegation, because it was mistakenly believed that the patriarch of Moscow would have a say in the elections in Romania. In other words, given the illness and the old age, Nicodemus will not resist to face the long way to go, being possible that someone from Moscow will return to the position of patriarch.

However, Nicodemus successfully resisted to all efforts, behaving with dignity in his visit to Moscow, arousing dissatisfaction among the communist agents in the delegation. If the visit itself did not have any concrete effects, in the country, the Groza government did everything possible to exploit it from an electoral point of view.

Although fraudulent, the elections were recognized by the international community, and the communists, once formally legitimized in power, proceed without any caution to the full communization of Romania.

Although getting old, he tried hard to withstand the State's attempts to subdue the Church, attempts that the new power consistently carried out.

Thus, he opposed the decision of the State from 1941 to prohibit the baptism of the Jews, to force them to wear the yellow star, and did not obey the requests of the Moscow Patriarchate of 1945 to return to the old-style officiated services.

On September 24, 1946, he wrote to King Mihai, from the Neamt Monastery: *"I read the draft law for the retirement of the clergy of all the cults in Romania. In full knowledge and with full conviction, I testify to Your Majesty that this project is inadmissible. This*

*initiative is something that no one in the world has ever thought about. I cannot in any way consent to this. The retirement of the hierarchs is canonically inadmissible and over canons, which are the constitution of the Church, cannot be passed. (...)*²⁰ Patriarch Nicodemus saw in King Mihai a support for the defense of the Church and that is why he addressed him in this so delicate problem.

In the case of the Orthodox Church, the political interference in the church bodies was also made by two new laws, 166 and 167 of May 1947. These amended the law from 1925 and stipulate for changes regarding the establishment of the church assemblies and the election of the hierarchs by validating the newly elected by the newly installed regime.

The huge pressures undergone by the patriarch aggravated his illness, in June being close to death. Exhausted, he submits his resignation to the king, on October 3, 1947, which this one rejects, writing to him: "*The very presence of Your Holiness at the leadership of the Church is of the greatest use, so I think that it is good to remain the Patriarch of Romania for the good and joy of all*".²¹

The Old Patriarch Nicodemus accepts to carry his cross to the end and to remain in the leadership of the Church as a symbol. The later history would be ruthless with the two, the sovereign was forced to abdicate at the end of December 1947, and the patriarch, increasingly powerless, was hardly facing the demands of the time.

It is not long before the sad event of the patriarch's death takes place on Friday, February 27, 1948, at 5:45 pm. The funeral of the Patriarch Nicodemus took place on March 4, 1948. The event was attended by an imposing delegation of politicians. Even though the dignitaries were hypocrites, the funeral speeches contained appreciations that Patriarch Nicodemus fully deserved.²²

Here is how the Romanian historian and Byzantinologist I.D. Ștefănescu, defined the activity of Patriarch Nicodim: "*... it is recognized the determined line from which he did not depart ... The church has a duty not to take its eyes from the Gospel and the Savior's commandment. For the Gospel and for Romania, no sacrifice should be spared. ... The Patriarch Nicodemus suffered and fought for all those who suffered ... He succeeded in cases of exceptional importance.*"²³

We can say about the worthy of remembrance patriarch Nicodemus Munteanu, that he was a missionary and realistic theologian, a worthy householder, a shepherd who brought the word of life to today, a diligent organizer, a patriotic confessor, a well-trained hierarch from the perspective of the theological formation and particularly firm in the defense of the interests and dignity of the Church.

BIBLIOGRAPHY

BISERICEANU, Pr. Mihai, *Viața și activitatea Patriarhului Nicodim Munteanu*, Iași: Trinitas, 2007.

DANIEL, the Metropolitan of Moldova and Bukovina, *Dăruire și Dăinuire. Raze și chipuri de lumină din istoria și spiritualitatea românilor*, Iași: Trinitas, 2005.

²⁰ Pr. Dorin-Demostene IANCU, *Patriarhul Nicodim Munteanu, un model de fermitate pentru cler*, Lumina, 03 Febr. (2019): 3.

²¹ IANCU, *Patriarhul Nicodim Munteanu, un model de fermitate penru cler*, ... 3.

²² Gheorghe VASILESCU, *Nicodim, al doilea Patriarh al României*, MI, 5 (374), (1998): 42-45.

²³ I. D. ȘTEFĂNESCU, *Nicodim, Arhiepiscopul Bucureștilor, Mitropolitul Ungro-Vlahiei, Locțiitor al Cezareei Capadociei, Patriarhul României, în Prinos închinat Înalt prea sfințitului NICODIM. Patriarhul României, cu prilejul împlinirii a optzeci de ani de vârstă, cincizeci de ani de preoție și șapte ani de patriarhat* (Bucharest: Typography of the Church Books, 1946), XXVII.

- ENACHE, George, *Patriarhul Nicodim în anii instalării “democrației populare”*, în *Lumina*, Feb. 20 2019.
- GAȘPAR, Pr. Iustin, *Bibliografie a mitropolitului Iosif Naniescu*, în *MMS*, 3-4, 1982.
- GHEORGHITĂ, Pr. Ilie, *Opera culturală a Mitropolitului Nicodim*, în *MMS*, 7-8, 1939.
- IANCU, Pr. Dorin-Demostene, *Patriarhul Nicodim Munteanu, un model de fermitate pentru cler*, în *Lumina*, 03 Febr. 2019.
- PĂCURARIU, Priest prof. Univ. dr. Mircea, *Dicționarul Teologilor Români*, Bucharest: Encyclopedic Universe, 1996.
- PLĂMĂDEALĂ, PhD Antonie, *Patru trepte în cei 60 de ani de patriarhat ortodox român*, în the work *Alte file de calendar de inimă românească*, Sibiu: 1988.
- PLĂMĂDEALĂ Antonie, *Alte file de calendar de inimă românească*, Sibiu: Eparchiale Typography, 1988.
- POPESCU, Pr. Victor N., *Nicodim Munteanu, al doilea Patriarh al Bisericii Ortodoxe Române*, în *BOR*, 7-8, 1939.
- RACU, Pr. Prof. PhD Bogdan, *Sfântul Ierarh Iosif cel Milostiv, Mitropolitul Moldovei. Din file de istorie și pagini de sinaxar*, Iași: Doxologia, 2018.
- SCRIBAN, Archimandrite I., *Biserica Românească la marele sobor al Bisericii Rusești în Moscova*, in the *Archive of the Holy Synod*, File no. 11, 5, ff. 34-35, *BOR*, 1921-1922.
- STĂNESCU, Prof. PhD Dorin, *Patriarhul Nicodim Munteanu, văzut de contemporanii săi*, în *Lumina*, 03 Aug, 2019.
- ȘTEFĂNESCU, I. D., *Nicodim, Arhiepiscopul Bucureștilor, Mitropolitul Ungro-Vlahiei, Locțiitor al Cezareei Capadociei, Patriarhul României, în Prinose închinat Înalt prea sfințitului NICODIM. Patriarhul României, cu prilejul împlinirii a optzeci de ani de vârstă, cincizeci de ani de preoție și șapte ani de patriarhat*, Bucharest: Typography of the Church Books, 1946.
- ȘERBĂNESCU, Pr. prof. PhD Nicolae, *Patriarhia Română la 70 de ani (1925-1995)*, în *Autocefalie, patriarhie, slujire sfântă*, Bucharest: IBMO, 1995.
- ȘERBĂNESCU, Pr. PhD Nicolae, *Mitropolitii Ungrovlahiei, in the Archive of the Holy Synod*, File no. 170, ff. 175-176; File no. 176, i. 260, în *BOR*, 7-10, 1959.
- UNGUREANU, Ghe., *Mitropolitul Veniamin Costachi, ctitorul bisericii catedrale a mitropoliei Moldovei*, in *MMS*, 10-12, 1946.
- VASILESCU, Gheorghe, *Nicodim, al doilea Patriarh al României*, in *MI*, 5 (374), 1998.