

Atlas of

American Orthodox Christian Churches

Edited by

Alexei Krindatch



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Preface: Goal and Scope of this Atlas

In 1794, the foundation of a mission on Kodiak Island in Alaska by eight Orthodox monks from Russia marked the beginnings of organized Orthodox Church life in America. Today, the presence of over one million faithful gathered in some 2,400 local parishes that belong to more than twenty various national Orthodox Church bodies testifies to the firm establishment of Eastern Christianity in the United States. Various Eastern Orthodox Churches, their culturally and ethnically diverse parishes and monastic communities, have become an important part of the American religious landscape. Nevertheless, the Orthodox Christian Churches have been to a significant degree overlooked in academic studies and ignored by the “mainstream” American religious culture. At a popular level, “average” Americans are typically baffled by the complexity of Eastern Christianity, by the variety of the Orthodox Church bodies, and by the bewildering array of different ethnic traditions associated with the life of a local Orthodox parish.

The purpose of this work is to provide a clear overview of the various Orthodox Christian Churches in the United States for the wide—Orthodox and non-Orthodox, academic and non-academic—audience of readers. Simultaneously, this book is intended to be an atlas, a reference book and, to some extent, a thematic monograph. It is an atlas because it uses the language of cartography and contains numerous maps to show the historical development and present territorial patterns of Orthodox Church life in America. It is a reference book because it provides information on the American Orthodox Churches as well as up-to-date statistical data on their membership and geographic distribution. It is a thematic monograph because the articles in this book tell the story of the Orthodox Christian past and present in the United States.

Thematically, this book unfolds in four parts. Chapter one looks at a timeline of Orthodox Christianity in America. It provides a general overview of the historical development of the American Orthodox Churches and presents many interesting facts about particular churches, local communities, and personalities associated with Orthodoxy in America. Chapter two is an overview of twenty-one national Orthodox Church bodies. There are short articles with basic historic and other information

about each Church. The authors were asked to emphasize the most interesting and distinct features of each Orthodox Church. For each Church, we also provide two maps: a state-by-state map of parishes and a county-by-county map of membership. The third chapter is devoted to Orthodox monasteries in the United States. Today, there are more than eighty Orthodox monastic communities in America that are very different in terms of their size, geographic settings, patterns of everyday life, openness for outside visitors, etc. The chapter gives a general introduction into Orthodox monasticism in America and offers a systematic database for the eighty-one Orthodox monasteries in this country. The accompanying map shows their distribution across the country. Chapter four furnishes data from the 2010 US National Orthodox Census (we will talk more about this Census in “Data Presentation” section). Tables and maps in this chapter contain statistics of parishes, membership, and church attendance for twenty-one different national Orthodox Church bodies. This information is available state-by-state and county-by-county.

An internally diverse and complex family of Churches is covered in this work. Their individual histories on American soil, their current “niche” in the context of the wider American society and their mutual relations are subjects which are at times very sensitive. Further, due to various reasons, data collection within the American Orthodox community remains a difficult process. Compiling this Atlas, I have done my best to be objective and accurate in presenting data and information about each Church. Any constructive comments that readers may wish to make, as well as updates, on any subject included in this book are welcomed. Correspondence can be addressed to the principal researcher and editor of the Atlas at akrindatch@aol.com.

Organized religion has flourished in America from its very onset as a country. Very different religious communities have found it possible not simply to exist here but to express themselves freely in a wide variety of forms. We hope that this work will help readers to better recognize the distinct Orthodox “colors” and “flavors” within the bright and colorful American religious landscape.

Alexei D. Krindatch
Principal Researcher, Data Compiler, and Editor

Acknowledgements and Contributing Authors

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Both skill and dedication characterized the manner in which Dale Jones accomplished the data management task. Richard Houseal developed the layout of the Atlas, and Michael Thomason produced all cartographic supplements. Anton C. Vrame and the entire staff at the Holy Cross Orthodox Press have been very supportive in accommodating particular needs associated with this publication and helpful in giving the book its final shape and form.

Of course, this first Atlas of American Orthodox Christian Churches would never have been published without diligent work and invaluable contributions from more than twenty authors who wrote articles included in the Atlas. Listed in order of appearance of their contributions:

Matthew Namee (articles on “Historical Timeline,” “Ten Interesting Facts about the History of Orthodox Christianity in the USA,” “Antiochian Orthodox Christian Archdiocese”);

Fr. John H. Erickson, Department of History and Archives, Orthodox Church in America (articles on “Orthodox Christianity in America: One Faith but Many Stories” and “Orthodox Church in America”);

Bishop Ilia (Katre) of Philomelion, Ecumenical Patriarchate of Constantinople (article on “Albanian Orthodox Diocese of America”);

Herman (Mark) Blaydoe, St. Thomas the Apostle Carpatho-Russian Orthodox Church, Waldorf, MD

(article on “American Carpatho-Russian Orthodox Archdiocese” and “Orthodox Monastic Communities in the United States”);

Metropolitan Joseph (Blagoev) and Fr. Michael Oyer, Bulgarian Eastern Orthodox Diocese of the USA, Canada, and Australia (article on “Bulgarian Eastern Orthodox Diocese of the USA, Canada, and Australia”);

Anton C. Vrame, Ph.D., Department of Religious Education, Greek Orthodox Archdiocese of America (article on “Greek Orthodox Archdiocese of America”);

Fr. Tome Stamatov and Nick Nochevich, Sts. Peter and Paul Macedonian Orthodox Cathedral, Crown Point, IN (article on “Macedonian Orthodox Church: American-Canadian Diocese”);

Fr. Joseph Kryukov, Russian Orthodox Church (Patriarchate Moscow) and Mr. Alexis Liberovsky, Department of History and Archives, Orthodox Church in America (article on “Patriarchal Parishes of the Russian Orthodox Church”);

Fr. Nicholas Apostola, St. Nicholas Romanian Orthodox Church, Shrewsbury, MA (article on “Romanian Orthodox Archdiocese in the Americas”);

Bishop Jerome (Shaw), Russian Orthodox Church Outside of Russia (article on “Russian Orthodox Church Outside of Russia”);

Bishop Maxim (Vasiljevic) and Fr. Nikola Ceko, Western American Diocese of the Serbian Orthodox Church (article on “Serbian Orthodox Church in North America”);

Archbishop Antony (Sherba), Ukrainian Orthodox Church of the USA (article on “Ukrainian Orthodox Church of the USA”);

Fr. Thaddaeus Hardenbrook, St. Lawrence Orthodox Church, Felton, CA (article on “Vicariate for the Palestinian/Jordanian Orthodox Christian Communities”);

Iris Papazian, Department of Communications and Publications, Eastern Prelacy of the Armenian Apostolic Church of America (article on “Armenian Apostolic Church of America: Catholicosate of Cilicia”);

Christopher H. Zakian, Department of Communications, Eastern Diocese of the Armenian

Church of America (article on “Armenian Church of America: Catholicosate of Etchmiadzin”);

Fr. James Guirguis, St. George Antiochian Orthodox Church, New Hartford, NY (article on “Coptic Orthodox Church in the United States”);

Tenny Thomas, Ph.D. Candidate in Theology, Columbia University / Union Theological Seminary (articles on “Malankara Indian Orthodox Syrian Church” and “Malankara Archdiocese of the Syrian Orthodox Church in North America”);

Fr. John Peter Meno, ecumenical officer for the Archdiocese of the Eastern United States of the Syrian Orthodox Church of Antioch (article on “Syrian Orthodox Church of Antioch”).

To all of them we say: Thank You!

Alexei D. Krindatch
Principal Researcher, Data Compiler, and Editor

Data Presentation: Inclusiveness of the Atlas, Methodology, Terminology, and Problems

Inclusiveness of the Atlas

The Atlas of American Orthodox Christian Churches provides a historical overview, current (2010) data on membership, church attendance, and geographic distributions, and other information for the twenty-one Orthodox Christian Church bodies in the United States. A separate chapter contains detailed information on all monastic communities that are affiliated with these Churches. The table below lists the Orthodox Christian Churches that are included in this Atlas. The number of counties in which these Churches have their parishes (their local congregations) gives a general idea of their geographic extension.

Orthodox Christian Churches in the United States	US Counties with a Presence of the Parishes (2010)
1. Greek Orthodox Archdiocese of America	361
2. Orthodox Church in America	308
3. Antiochian Orthodox Christian Archdiocese	199
4. Serbian Orthodox Church in North America	95
5. Russian Orthodox Church Outside of Russia	118
6. Ukrainian Orthodox Church of the USA	76
7. Patriarchal Parishes of the Russian Orthodox Church	26
8. Romanian Orthodox Archdiocese in the Americas	27
9. American Carpatho-Russian Orthodox Diocese	57
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11. Bulgarian Eastern Orthodox Diocese of the USA, Canada, and Australia	19
12. Albanian Orthodox Diocese of America	2
13. Georgian Orthodox Parishes in the United States	7
14. Macedonian Orthodox Church: American Diocese	20
15. Holy Orthodox Church in North America	30
16. Coptic Orthodox Church in the United States	130
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19. Malankara (Indian) Orthodox Syrian Church	55
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While all Churches included in this Atlas can be defined generally as “Orthodox Christian Churches,” they can also be divided into subcategories. The most basic principle that can be offered for classification is mutual communion within the category. That is, this principle describes families of Churches that are in full communion with one another. Following this principle, three groups emerge from the list of the Churches in the above table.

1. The Orthodox Churches #1-13 are also called “Eastern” or (“Byzantine”) Orthodox Churches. They share the same doctrine and sacraments, and they all have their roots in the Byzantine liturgical, canonical, and spiritual traditions. The Byzantine Orthodox Churches recognize the first seven ecumenical councils as normative for doctrine and church life.
2. The Churches #16-21 are known as “Oriental” Orthodox Churches (also as “Non-Chalcedonian” or “Pre-Chalcedonian” or “Ancient Oriental” Churches). The Oriental Orthodox Churches have many distinctive traditions, but the core element uniting them is their rejection of the Christological definition of the Council of Chalcedon (451 AD), which asserted that Christ is one person in two natures, undivided and unconfused. Instead, the Oriental Orthodox adhere to an early Christian understanding of the nature of Christ formulated by St. Cyril of Alexandria in Egypt who emphasized the unity of the divine and the human in Christ. The Oriental Orthodox Churches are in full mutual communion with one another but not with the Byzantine Orthodox Churches.

3. The Churches #14-15 represent a special case and can be defined as the Orthodox Churches of irregular status. In terms of their doctrine and liturgical traditions they are Eastern (Byzantine) Orthodox Churches. Yet, for various reasons the other Eastern Orthodox Churches (#1-13) view them as “uncanonical” (“unlawful”) or even schismatic and, therefore, are not in communion with them.

Administratively, most of the Orthodox Churches included in this Atlas remain linked and are — at least formally — subordinated to the “Mother” Churches overseas with headquarters in Eastern Europe, the Middle East, North Africa, and India. At the same time, most of them also enjoy a high degree of autonomy in their internal affairs and decision-making. Two Churches in the above table can be seen as US-based with their headquarters within the United States: “Orthodox Church in America” and “Russian Orthodox Church Outside of Russia.”

In chapter 3, along with statistics, contact information, and geographic maps, a short article is also included about each Church. These articles were written by members of the respective Orthodox Churches and they provide basic facts on their origins, history, and current situation in America.

Data and information in this Atlas cover virtually all sizeable Orthodox Christian Church bodies in the United States with one exception: the Ethiopian Orthodox Church is not included in this publication. Unfortunately, at the time of publication we were unable to obtain reliable data on parishes and membership in the Ethiopian Orthodox Church in the United States.

Methodology

The actual data collection on membership and church attendance in the parishes (congregations) of the Orthodox Christian Churches included in this Atlas was carried out by Alexei Krindatch from January to August of 2010. This work was conducted as a part of the national “2010 Religious Congregations Membership Study” (RCMS 2010). RCMS 2010 gathered information on congregations of various Christian denominations and other faith communities in the United States. For more on RCMS 2010 see www.rcms2010.org.

The data on membership and church attendance was obtained directly from the local Orthodox parishes (congregations) - not from the national headquarters of each Orthodox Church or their regional judicatories (dioceses). Therefore this Atlas provides first-hand, reliable,

and up-to-date information on the Orthodox Christian Churches in the United States.

Each Orthodox parish was approached (via mail survey, by phone, or via e-mail) with a request to answer two questions:

- “Approximately how many individual persons in total are associated in any way with the life of your parish: counting adults and children, regular and occasional attendees, paid stewards, and persons who do not contribute financially?”
- “Approximately, how many persons - including adults and children - attend Liturgy in your parish on a typical Sunday?”

The response rate for each Orthodox Church, the proportion of their parishes that provided requested information, varied, but in all cases it was at least 80 percent. Additional statistical procedures were developed and applied, helping to obtain membership and church attendance estimates for the parishes that did not respond.

As a result, data on membership and church attendance are available in this Atlas for each Orthodox Christian Church in the United States, each of their local parishes (congregations), each geographic area, and each county of the United States.

Terminology

Two terms are frequently used in statistical tables and geographic maps in this Atlas: “**adherents**” and “**regular church attendees**.”

“**Adherents**” are defined as the most inclusive category of membership. “Adherents” include all individual full members (whatever definition of “full members” each Orthodox Church included in the Atlas utilizes), their children and the estimated number of persons who are not considered members but participate — at least occasionally — in the life of the local Orthodox parish (congregation). Data on adherents were obtained from the responses of the local parishes to the question: “Approximately how many individual persons in total are associated in any way with the life of your parish: counting adults and children, regular and occasional attendees, paid stewards and persons who do not contribute financially?”

“**Regular church attendees**” are defined as all individual persons (including children) who attend worship services on a regular basis. Data on regular church attendees were obtained from the responses of the local

Orthodox parishes to the question: “Approximately, how many persons — including adults and children — attend Liturgy in your parish on a typical Sunday?”

The word “**parish**” as used in this Atlas means a local Orthodox congregation, usually possessing its own facilities: church building, hall, offices, etc. Parish boundaries are not geographically determined in the Orthodox Church, as would be found in the Roman Catholic Church.

The word “**Church**” is used in this Atlas in two different ways. In most cases, it refers to a national Orthodox Church body (i.e., denomination): for instance, “Orthodox Church in America” or “Holy Orthodox Church in North America.” In other cases, however, it indicates the particular local Orthodox parish: for instance, “St. Lawrence Orthodox Church in Felton, CA”; “first Bulgarian Orthodox Church built in North America.”

Many articles and essays included in this Atlas also use the word “**jurisdiction**” and it can have two different meanings. First, the word “jurisdiction” is commonly used within the American Orthodox community instead of the Protestant term “denomination:” that is, to describe a national Orthodox Church body. While there are many Orthodox Church bodies in the United States, theologically, these Orthodox Church bodies see themselves as belonging to the one Orthodox Church. Accordingly, the term “jurisdiction” reflects only legal or organizational distinctions and not theological disagreement as the term “denomination” can often reflect.

Second, the expression “under jurisdiction of” should be understood as “under supervision,” “being administratively subordinated to,” “being part of.” Usually, it refers to the Mother Church overseas.

Problems

Two critical methodological problems presented the most challenges in gathering and interpreting the data from the local Orthodox parishes.

The first was defining membership. In short, the various Orthodox Churches in the United States have various criteria for being a “full member.” Further, different American Orthodox Churches also count their “members” in varying manners: some of them count individuals, while some count households (families); some of them reflect only adults in their statistics, while some include children as well. Finally, some of the national Orthodox Church bodies do not maintain regular membership statistics at all.

As described previously, in order to achieve

comparability and consistency of data, two categories of membership were established — “adherents” and “regular church attendees” (see section on “Terminology”) — and a uniform procedure was developed to obtain data on both categories (see section on “Methodology”).

The second problem was that of locating Orthodox Church members (“adherents” and “regular church attendees”) by counties. As noted, membership information for this Atlas was obtained from the local Orthodox parishes (congregations). Accordingly, membership statistics are reported for the county in which the Orthodox parish (congregation) is located, rather than for the county in which the members reside. In other words, it was assumed that the county of residence corresponds with the county where church is situated and where the parish gathers for worship. Modern mobility patterns suggest caution in accepting this assumption in every case. Therefore, especially in the case of large urban areas, combining counties into standard metropolitan areas might be wiser when citing and calculating membership data.

One more important remark should be made about statistical data presented in this volume. This Atlas *does not* contain information on all Orthodox Christians living in the United States. Rather, it provides information only on persons who are — at least marginally — involved in organized Church life and participate in the local Orthodox parishes. As it is true with respect to other Christian denominations in America, there can be a significant number of persons who were once baptized in the Orthodox Church and who still consider themselves to be Orthodox Christians, but who do not participate and attend at all. These persons lie outside of the scope of this volume.

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Chapter 1

Orthodox Christianity in the United States: Past and Present

Timeline of Orthodox Christianity in America

Abbreviations:

OCA – Orthodox Church in America

ROCOR – Russian Orthodox Church Outside of Russia

AOCC – American Catholic Orthodox Church

1618-19 According to the records of the Virginia Company, “Martin the Armenian” came to the new colony.

1738 Colonel Philip Ludwell III of Virginia converted to Orthodoxy at the Russian Orthodox parish in London. Born of an impressive political heritage in Virginia, Ludwell was involved in the government of the colony. He was an associate of several Founding Fathers, including George Washington and Thomas Jefferson. The Russian Holy Synod authorized Ludwell’s reception into the Orthodox Church and approved his translation into English of the “Orthodox Confession,” written by Metropolitan Peter Mogila of Kiev one hundred years earlier. The Synod granted Ludwell permission to continue attending the Anglican Church in Virginia. Later, Ludwell’s daughters also converted to Orthodoxy.

1741 Danish explorer Vitus Bering discovered Alaska for the Russian Empire.

1768 A short-lived colony, which included several hundred Greeks, was founded at New Smyrna, Florida (then British territory). However, no Orthodox parish was established and no church was built.

1794 Eight Russian Orthodox monks, including future St. Herman of Alaska, arrived at Kodiak Island, initiating the spread of Orthodox Christianity in Russian-controlled Alaska.

1796 Hieromonk Juvenaly of Alaska was martyred. One of the original eight Russian monks on Kodiak Island, Fr. Juvenaly was the first to begin missionary work on the mainland of Alaska in 1796. He baptized hundreds of Chugach, Sugpiag, and Athabaskan natives. As his mission continued northwest toward the Bering Sea, he disappeared. No material evidence of his

disappearance has been found, but oral tradition of his martyrdom survives among native Alaskan peoples. According to this tradition, as Fr. Juvenaly moved into territory inhabited by Eskimos, they did not understand some of his gesturing while making the sign of the cross. Disturbed, a Yupiat shaman ordered an attack upon the hieromonk, and he was killed by spears and arrows. Thus, Fr. Juvenaly became the first Orthodox martyr in the Americas.

1799 Archimandrite Joasaph Bolotov, head of the Kodiak Mission, was consecrated in Irkutsk (Russia) as first bishop for Alaska. However, he died in a shipwreck during his return.

1817 The Russian colony of Fort Ross was established in Northern California, 60 miles north of San Francisco.

1825 Fr. Jacob Netsvetov, the first native Alaskan Orthodox priest, was ordained. Fr. Jacob was born in 1802 on Atka Island (part of the Aleutian Island chain in Alaska). His father was Russian from the city of Tobolsk (Russia), while his mother was an Aleut from Atka Island.

1834 The missionary priest Fr. John Veniaminov moved to Sitka, Alaska. He developed an Aleut alphabet and translated the Orthodox liturgy and catechism into the Aleut language.

1840 Fr. John Veniaminov was consecrated as Bishop of Alaska. He was given the name “Innocent” and established his diocesan see at Sitka.

1844 The first Orthodox seminary in the Americas was founded in Sitka, Alaska.

1864 In New Orleans, the first Orthodox parish in the contiguous United States was established by local Greeks, with participation from Orthodox of other ethnicities.

1865 The first Orthodox Divine Liturgy in New York City was celebrated by a runaway Ukrainian monk who claimed to be an Orthodox priest, and used the assumed name “Agapius Honcharenko.”

1867 The United States purchased the territory of Alaska from Russia.

- 1868** 1. The first Russian Orthodox parish was established on U.S. territory in San Francisco, California.
2. Innocent, former Bishop of Alaska, became Metropolitan of Moscow, the highest-ranking bishop in the Russian Orthodox Church.
- 1870** Nicholas Bjerring, a Roman Catholic layman, converted to Orthodoxy. He served as a priest of a Russian chapel in New York City, but later left the Orthodox Church to become a Presbyterian. He returned to the Roman Catholic Church shortly before his death.
- 1872** The Russian Orthodox Church formally moved the see of the Diocese of the Aleutian Islands and Alaska to San Francisco, California.
- 1878** Archpriest Paul Kedrolivansky of San Francisco, the highest-ranking Russian Orthodox clergyman in America at the time (as this was a transitional period in between bishops), was found dead under mysterious circumstances, and his assistant priest was considered a prime suspect for murder. The case was never solved.
- 1882** Russian Bishop Nestor Zakkis (or Zass) died at sea in an apparent suicide as a result of neuralgia.
- 1884** Archimandrite Stephen Hatherly, a convert to Orthodoxy in England and a priest of the Patriarchate of Constantinople, traveled to America and briefly attempted to establish a parish in New York.
- 1889** Rev. Hovsep Sarajian arrived in Massachusetts, becoming the first Armenian Orthodox priest in America.
- 1891** 1. The Greek Catholic priest Fr. Alexis Toth and his parish of Carpatho-Rusyn immigrants in Minneapolis left the Roman Catholic Church and were received into the Russian Orthodox Church. Other Greek Catholic parishes in Connecticut, Illinois, and Pennsylvania followed suit, beginning a wave of conversions which continued into the 20th century.
2. The Immigration Act of 1891 established federal control over immigration into the U.S. This was followed by the mass emigration of Orthodox people from Greece, Eastern Europe, and the Ottoman Empire.
- 1892** 1. Greek Orthodox parishes were founded in New York City and Chicago. A Russian parish was also established in Chicago, marking the first instance in which two Orthodox parishes under different ecclesiastical authorities coexisted in the same American city.
2. The first U.S.-born person, Fr. Sebastian Dabovich, was ordained to the Orthodox priesthood by Bishop Nicholas Ziorov, the head of the Russian Diocese of the Aleutian Islands and Alaska. The son of Serbian immigrants, Dabovich was born in San Francisco and educated at the theological academies of Kiev and St. Petersburg. He went on to establish numerous Orthodox parishes and minister to Orthodox people of all ethnic groups.
- 1893** Archbishop Dionysius Latas of Zante (Zakynthos) traveled to the U.S. to attend the Parliament of Religions at the World's Fair in Chicago. He was the first Greek Orthodox bishop to visit America.
- 1894** Fr. Sebastian Dabovich established the first Serbian Orthodox parish in America, in the gold-mining town of Jackson, California.
- 1895** 1. Syrian Archimandrite Raphael Hawaweeny arrived in New York and began ministry among the Arab Orthodox Christians in America. His Syrian mission was affiliated with the Russian Orthodox Church. He founded the first Antiochian Orthodox parish in Brooklyn, New York.
2. The first Orthodox clergy conference in the United States was held in Wilkes-Barre, Pennsylvania.
- 1896** Russian Orthodox Bishop Nicholas Ziorov reported to the Russian Holy Synod that "the commemoration of the Emperor and the Reigning House during the divine services brings forth dismay and apprehension among Orthodox in America of non-Russian background."
- 1898** An Armenian Orthodox Diocese was established in Worcester, Massachusetts, and Rev. Hovsep Sarajian was made the first bishop.
- 1899** Outgoing Russian Bishop Nicholas wrote to President William McKinley, protesting the poor treatment of the Orthodox in Alaska by the U.S. government and American Protestant missionaries.

- 1900** The name of the Russian Orthodox mission diocese was officially changed from “the Aleutian Islands and Alaska” to “the Aleutian Islands and North America,” reflecting its growing presence in the contiguous United States and Canada.
- 1902** St. Nicholas Russian Orthodox Cathedral was dedicated in New York City.
- 1904** 1. Archimandrite Raphael Hawaweeny was consecrated, becoming the first Orthodox bishop to be consecrated in America. He remained in charge of the Syrian mission, which operated under the auspices of the Russian Diocese.
2. The first Romanian Orthodox parish was founded in Cleveland, Ohio.
- 1905** 1. St. Tikhon of Zadonsk Orthodox Monastery was founded in South Canaan, Pennsylvania and consecrated by Bishop Raphael Hawaweeny.
2. The North American Ecclesiastical Seminary of the Russian Orthodox Church was established in Minneapolis, Minnesota.
3. The see of the Russian Diocese of the Aleutian Islands and North America was transferred to New York.
4. Rev. Ingram Nathaniel Irvine, an Episcopal priest of nearly 30 years, converted to Orthodoxy in the Russian Church and was assigned to “English work.”
- 1906** 1. The Holy Synod of Russian Orthodox Church confirmed the practice of commemorating the American president and not the Russian Emperor during worship services in America.
2. The *Service Book* was published in English, translated by the Episcopalian Isabel Hapgood.
- 1907** 1. The first All-American Sobor (Council) of the Russian North American Orthodox Archdiocese was held in Mayfield, Pennsylvania.
2. The first Bulgarian Orthodox parish was established in Madison, Illinois.
3. Fr. Raphael Morgan of Jamaica, a former Episcopal deacon, was ordained in Constantinople (Istanbul), becoming the first black Orthodox priest in America.
4. Ordination of Fr. Hanna Koorie, the first Syriac Orthodox priest in America.
- 1908** 1. The Patriarchate of Constantinople officially transferred its Greek Orthodox parishes in America to the jurisdiction of the Church of Greece.
2. Fr. Theophan Noli, an Albanian Orthodox student at Harvard University, celebrated the first Divine Liturgy in the Albanian language. The first Albanian Orthodox parish was founded in Boston.
- 1912** The North American Ecclesiastical Seminary was transferred from Minneapolis to Tenafly, New Jersey.
- 1915** The first Orthodox monastery for women was founded in Springfield, Vermont.
- 1916** The visiting Metropolitan Germanos Shehadi established an independent Syrian Orthodox jurisdiction as an alternative to the Syrian jurisdiction affiliated with the Russian Church. This marked the beginning of a schism among the Arab Orthodox in America. Metropolitan Germanos’ jurisdiction had no direct connection to the Patriarchate of Antioch.
- 1917** 1. Tikhon Bellavin, former Archbishop of the Russian North American Archdiocese, was elected Patriarch of Moscow.
2. The Bolshevik Revolution threw the Russian Orthodox Church into chaos, effectively stranding the fledgling Russian Archdiocese in America.
- 1918** Archbishop Meletios Metaxakis of Athens and All Greece arrived in America to organize Greek parishes.
- 1919** Russian bishops met in Stavropol (Russia) and formed the predecessor to the Russian Orthodox Church Outside of Russia (ROCOR).
- 1920** The Church of the Transfiguration, the first all-convert Orthodox parish in America, was established in New York under the Russian North American Archdiocese.
- 1921** 1. The first Greek Orthodox Clergy-Laity Congress in America incorporated the Greek Archdiocese of America.
2. Meletios Metaxakis, who had been deposed as Archbishop of Athens and returned to America the previous year, was elected Patriarch of Constantinople.
3. The Serbian Orthodox Church established a diocese in America.

4. Thirty-four bishops of ROCOR, including Metropolitan Platon Rozhdestvensky (former head of the Russian Archdiocese in America, and soon to be chosen as its new leader) met in Synod in Karlovtsy (Serbia).

5. The first Greek Orthodox seminary in America was established, but closed soon thereafter.

6. In New York City, George Alexander McGuire (a former associate of Fr. Raphael Morgan) founded the non-canonical “African Orthodox Church” for black Americans.

1922 The Greek Orthodox Archdiocese of America was formally established under the jurisdiction of the Patriarchate of Constantinople. It was composed of dioceses and had a great degree of independence.

1923 The North American Ecclesiastical Seminary founded by Greeks two years earlier was closed due to lack of funds.

1924 1. An All-American Sobor of the Russian Metropolia (successor to the Russian North American Archdiocese) voted to establish “temporary self-government” and break administrative ties with Moscow.

2. With the approval of the Holy Synod of Antioch, Archimandrite Victor Abo-Assaley was consecrated as the first bishop of the modern Antiochian Archdiocese of North America.

3. The first Ukrainian Orthodox diocese was established in America.

4. The United States government imposed immigration quotas which effectively cut off the immigration of Orthodox people from Eastern Europe and the Mediterranean.

1925 John Kedrovsky, a former priest of the Russian North American Orthodox Archdiocese who joined the Soviet-backed “Living Church” in Russia and became a bishop, took possession of St. Nicholas Cathedral in New York through civil action in an American court.

1926 Metropolitan Platon Rozhdestvensky of the Russian Metropolia broke ties with the Synod of ROCOR.

1927 1. ROCOR’s Synod suspended Metropolitan Platon Rozhdestvensky and his clergy.

2. The Russian Orthodox Metropolia founded

the American Orthodox Catholic Church (AOCC), an attempt to create an autocephalous American Orthodox Church. During its short existence (1927–1934) the AOCC was led by Archbishop Aftimios Ofiesh of Brooklyn, who also served in the Russian Metropolia as its bishop for the Syrians.

1929 1. The Romanian Orthodox Episcopate in America was established.

2. In the wake of a papal decree that further limited the freedom and independence of the Eastern Rite Catholics, about 25,000 of Eastern Catholics in America converted to Orthodoxy.

1930 1. Metropolitan Damaskinos of Corinth was sent to America by the Patriarchate of Constantinople to unite the divided Greek Orthodox of America.

2. Holy Trinity Monastery (ROCOR) was established in Jordanville, New York.

1931 1. Archbishop Athenagoras Spyrou became primate of Greek Orthodox Archdiocese of America.

2. The Patriarchate of Constantinople rescinded the relative independence of the Greek Archdiocese, eliminated its component dioceses, and abolished the Archdiocesan Holy Synod.

1932 1. Metropolitan Theophan Noli, former head of the Albanian Orthodox Church and prime minister of Albania, established the first Albanian diocese in America.

2. AOCC Bishop Ignatius Nichols was consecrated, becoming the first American Protestant convert to Orthodoxy to be elevated to the hierarchy. Bishop Ignatius left the Orthodox Church the following year.

1933 1. Metropolitan Platon Rozhdestvensky refused to pledge loyalty to Moscow. In response, the Russian Orthodox Church declared the Metropolia to be in schism and established an Exarchate in America.

2. Metropolitan Platon granted canonical release to Syrian parishes under Russian Metropolia to join the Antiochian Archdiocese.

1935 The Romanian Orthodox Episcopate of America received its first bishop, Polycarp Morusca.

1936 Archimandrite Antony Bashir was consecrated to the episcopacy for the Antiochian Archdiocese of

New York. On the same day Archimandrite Samuel David was consecrated in Toledo, Ohio. This renewed the schism among the Arab Orthodox in America, which lasted until 1975.

- 1937** 1. Holy Cross Greek Orthodox Theological School was founded in Pomfret, Connecticut (but currently located in Brookline, Massachusetts).
2. The Ukrainian Orthodox Church in America joined the Patriarchate of Constantinople.
- 1938** 1. St. Vladimir's Orthodox Theological Seminary and St. Tikhon's Orthodox Theological Seminary were founded by the Russian Metropolia.
2. A Bulgarian Orthodox diocese was established.
3. The Carpatho-Russian Orthodox Diocese was established under the Patriarchate of Constantinople.
- 1943** The first attempt at formal cooperation between the different American Orthodox jurisdictions was begun. Known as the Federated Orthodox Greek Catholic Primary Jurisdictions in America, this short-lived body succeeded in having Orthodoxy recognized by the Selective Service, exempting Orthodox priests from military service and allowing Orthodox Christians in the military to put "Eastern Orthodox" on their dog tags.
- 1949** 1. Greek Archbishop Athenagoras, newly elected as Patriarch of Constantinople, left the U.S. for Constantinople aboard President Harry Truman's airplane (which today would be known as Air Force One).
2. ROCOR Archbishop John Maximovitch spoke before Congress to request that Russian refugees be allowed to enter the United States.
3. The exiled Bishop John Garklavs brought the historic Tikhvin Icon of the Mother of God from Russia to Chicago. According to tradition, the icon was painted by the Apostle Luke. It was returned to Russia in 2004.
- 1950** ROCOR moved its headquarters from Munich, Germany to Jordanville, New York.
- 1952** The U.S. Supreme Court ruled that St. Nicholas Russian Orthodox Cathedral legally belonged to the Patriarchate of Moscow, ending three decades of disputes between Moscow and the Russian Metropolia.

- 1954** Greek Archbishop Michael Konstantinides was elected one of six Presidents of the World Council of Churches.
- 1956** Fr. Georges Florovsky, former dean of St. Vladimir's Seminary, became a professor at Harvard Divinity School. He went on to teach at Princeton, and was one of the first prominent Orthodox clergymen at an American institution of higher education.
- 1957** Greek Archbishop Michael offered the prayer at the inauguration of President Dwight D. Eisenhower's second term. This was the first Orthodox prayer ever offered at a Presidential inauguration.
- 1958** The Western Rite Vicariate was established in the Antiochian Archdiocese of New York.
- 1959** Greek Archbishop Iakovos Coucouzes was elected President of the World Council of Churches.
- 1960** 1. The Standing Conference of the Canonical Orthodox Bishops in the Americas (SCOBA) was founded, comprised of nearly all of the heads of the American Orthodox jurisdictions.
2. The Romanian Orthodox Episcopate in America joined the Russian Metropolia.
- 1963** 1. The book *The Orthodox Church*, by English convert Timothy Ware (future Metropolitan Kallistos), was published, and quickly became one of the most widely-read books on Orthodoxy in English.
2. A landmark pan-Orthodox Vespers was held at the Pittsburgh Civic Arena. The event included numerous bishops, a combined choir of over one thousand voices, and an estimated 15,000 faithful.
- 1965** Greek Archbishop Iakovos joined Martin Luther King, Jr. in the famous civil rights march in Selma, Alabama. A photo of Archbishop Iakovos and Dr. King appeared on the cover of *LIFE* on March 26.
- 1969** 1. Dmitri Royster was consecrated a bishop in the Russian Metropolia, becoming the first American convert bishop in a mainstream Orthodox jurisdiction.
2. ROCOR Metropolitan Philaret Voznesensky wrote the first of a series of "Sorrowful Epistles" to the world's Orthodox Churches, questioning Orthodox participation in the ecumenical movement.

- 1970** 1. The Russian Orthodox Church granted autocephaly to the Russian Metropolia, which became known as the Orthodox Church in America (OCA). This act was not recognized by the majority of the world's Orthodox Churches.
2. The OCA and ROCOR simultaneously glorified the first American saint, Herman of Alaska.
3. The first Coptic Orthodox parish in America, St. Mark's, was incorporated in Jersey City, New Jersey.
- 1971** The Albanian Archdiocese joined the OCA.
- 1975** The two rival Antiochian jurisdictions united into a single Archdiocese, ending a longstanding schism.
- 1976** The Bulgarian Diocese in Exile, previously affiliated with ROCOR, joined the OCA.
- 1977** The Patriarchate of Constantinople approved the restructuring of the Greek Archdiocese, establishing new diocesan sees in America and restoring the Archdiocesan Holy Synod that had been abolished in 1931.
- 1985** The Greek Archdiocesan Mission Center was founded; it later evolved into the Orthodox Christian Mission Center, a pan-Orthodox organization.
- 1987** Two to three thousand members of the "Evangelical Orthodox Church" joined the Antiochian Archdiocese en masse.
- 1988** The two rival Serbian Orthodox jurisdictions united.
- 1990** Elder Ephraim, former abbot of Philotheou Monastery on Mount Athos, moved to America and began founding Greek Orthodox monasteries.
- 1992** International Orthodox Christian Charities was founded as a pan-Orthodox agency of SCOBA.
- 1993** The body of the late ROCOR Archbishop John Maximovitch was exhumed in San Francisco and found to be incorrupt. St. John was canonized the following year.
- 1994** Twenty-nine bishops from various Orthodox jurisdictions in America met in Ligonier, Pennsylvania. This was the first large-scale inter-jurisdictional meeting of American Orthodox hierarchs.
- 1999** Amidst internal church turmoil, Greek Archbishop Spyridon Papageorge resigned his office.
- 2002** The Patriarchate of Constantinople elevated the dioceses of the Greek Archdiocese of America to the status of metropolises, and elected the respective bishops as metropolitans.
- 2003** The Patriarchate of Antioch granted "self-rule" to the Antiochian Archdiocese of America, organized the Archdiocese into dioceses, and elected three new bishops.
- 2007** ROCOR re-established full communion with the Russian Orthodox Church.
- 2008** In the wake of a major financial scandal, the head of OCA, Metropolitan Herman Swaiko, resigned his office.
- 2010** As mandated by a Pan-Orthodox Commission meeting in Chambesy, Switzerland in 2009, an Assembly of Orthodox Bishops in North America, composed of all the active, canonical Orthodox bishops on the continent, met for the first time.

Orthodox Christianity in America: One Faith, Many Stories

Orthodox Christians sometimes refer to their faith as the best-kept secret in America. Globally Orthodox Christians number between 210 and 225 million. In North America the Orthodox churches claim over four million faithful, but only about 1.1 million can be seen as church adherents participating more or less regularly in the life of the local Orthodox parishes (congregations).¹ In many ways, their history, beliefs, and practices remain generally unknown or misunderstood by mainstream America. In part this may be due to their uneven geographic distribution. Orthodox churches – with their unusual domes and other architectural features – are common enough in many northeastern and midwestern industrial cities, in rural areas and small towns of Pennsylvania, in the villages of Alaska, and across Canada’s prairie provinces, but they are less often seen in the western and southern states. Occasional feature articles in local newspapers may call attention to the pageantry of Orthodox Holy Week (which often falls some weeks after western Christians have celebrated it) or to customs associated with Christmas (which for many Orthodox Christians falls thirteen days after the western observance). But these token acknowledgements tend simply to reinforce the impression that Orthodoxy is exotic, foreign, so closely linked to alien “ethnic” cultures – Greek, Russian, Serbian, Romanian, Syrian, Armenian, Coptic – as to be non-American if not altogether un-American.

Orthodoxy in America is perceived as exotic, and also as fragmented. A glance through standard reference works on religious groups in America reveals a bewildering assortment of church names, some quite convoluted, that contain the word “Orthodox.” Most of these reflect the Old World roots of the ethnic groups in question in a straightforward manner: Greek Orthodox, Serbian Orthodox, Bulgarian Orthodox, Coptic Orthodox.... But in other cases they reflect church divisions *within* a given ethnic group. For example, Manhattan is home to a Greek Orthodox cathedral, a Serbian Orthodox cathedral, a Ukrainian Orthodox cathedral, and no fewer than three

cathedrals that could be classed as Russian. The ecclesiastical jurisdictions² to which these three cathedrals belong, though now mutually reconciled, for many decades were bitter adversaries, with a succession of court cases marking their struggles over church property.

One source of confusion concerning names and claims dates back many centuries, to controversies concerning the doctrine of Christ following the Council of Chalcedon in 451 A.D. Two distinct families of churches emerged after this event, both of which refer to themselves as Orthodox, and both of which are represented in America: the Eastern (also known as Chalcedonian or Byzantine) Orthodox churches, which accepted the decisions of Council of Chalcedon, and the Oriental (also known as non-Chalcedonian or Ancient) Orthodox Churches, which rejected it. Although these two families of churches have been formally separated since late antiquity, they continue to share the same sacramental understanding of the world, the same spiritual traditions, and the same basic ecclesiastical structures. Over the last half-century, high-level theological discussions have concluded that the issues originally dividing the churches were largely semantic in nature. Leaders on both sides are now studying ways to restore full unity.

Worldwide, today the Eastern Orthodox Churches include:

- fourteen universally recognized autocephalous (i.e., fully independent) churches: the ancient Patriarchates of Constantinople, Alexandria, Antioch, and Jerusalem, and the churches of Russia, Serbia, Romania, Bulgaria, Georgia, Cyprus, Greece, Poland, Albania, and the Czech Lands and Slovakia;
- one church whose autocephalous status is disputed by the other Orthodox churches: the Orthodox Church in America;
- several other churches whose canonical status is questioned by Orthodoxy as a whole.

The non-Chalcedonian, or Oriental Orthodox, family consists of:

- five mutually recognized churches: Coptic, Armenian Apostolic, Syrian, Ethiopian, Eritrean;
- one church whose status is disputed: the Malankara Orthodox Syrian Church of India.

¹ See detailed information on membership and church attendance in various American Orthodox Christian Churches provided in chapter 4 of this Atlas.

² The word “jurisdiction” is commonly used within the American Orthodox community instead of the Protestant term “denomination”: that is, to describe a national Orthodox Church body.

The Orthodox churches – or “jurisdictions” – in America, whether Eastern or Oriental, are linked to their “mother churches” in the Old World in a variety of ways, some more closely and some being more autonomous. These ties help explain the rich diversity of Orthodoxy in America. They also help explain why Orthodoxy in America is so widely perceived as fragmented and exotic – a collection of ethnic groups, each with its own traditional foods and colorful costumes, linked together by little more than a shared name “Orthodox” and an accident of geography of being brought together in the United States.

Orthodox Christians appear to have been present in America since the early 17th century. The records of the Virginia Company, for instance, note that a certain “Martin the Armenian” came out to the Jamestown colony in 1618. Better documented at this point is the story of Virginia aristocrat Philip Ludwell III, who converted to Orthodoxy at the Russian church in London in 1738 himself, his daughters, and son-in-law, John Paradise.³ Well known is also the story of New Smyrna, a colony of several hundred Greeks that British entrepreneur Andrew Turnbull established near St. Augustine, Florida, in 1768. Turnbull even gave some thought to providing an Orthodox priest for his fledgling settlement, but like so many of his ambitious plans, this one never materialized. Disease and brutal working conditions at New Smyrna led to its abandonment within a decade.

Organized Orthodox church life in North America – as distinct from the presence of individual Orthodox Christians – first developed at the opposite extremity of the continent, in Alaska. In 1741 an expedition led by Vitus Bering, a Dane in the Russian Empire’s service, explored the coastal regions of Alaska and returned home with a valuable cargo of sea otter pelts. This set off a veritable “fur rush.” For several decades Russian trader-trappers developed a lucrative trade in furs, and in 1784 a wealthy Siberian merchant, Gregory Shelikhov, set up a permanent trading post on Kodiak Island. Hoping to gain an imperial monopoly for his Russian-American Company, Shelikhov traveled to the Russian capital of St. Petersburg, where he boasted of the many natives he had baptized and the many native children who were attending the (non-existent) company chapel. Shelikhov asked for a priest to serve the spiritual needs of his Kodiak colony. Metropolitan Gabriel of St Petersburg responded by sending an entire missionary team of eight

³ Nicholas Chapman, “Orthodoxy in Colonial Virginia,” at <http://orthodoxhistory.org/2009/11/23/orthodoxy-in-colonial-virginia/>, accessed March 12, 2011.

monks from the Valaam Monastery, a famous center of spirituality and mission located on Russia’s border with Finland. On arriving in Alaska, the missionaries met with hostility, not from the native peoples, who warmly embraced their teaching, but from Shelikhov’s all-powerful company manager, Alexander Baranov. Heirs of a long tradition of mission in the Christian East, the monks quickly assumed the role of advocates, identifying with the needs the native peoples and defending them against exploitation at the hands of the rapacious Russian fur traders. So outspoken were they that Baranov for a time kept them under close confinement and threatened to put them in irons.

The last member of the Valaam missionary team, the beloved Father Herman, died in 1837. He would be canonized as America’s first Orthodox saint in 1970. But already a new generation was dramatically expanding the scope and effectiveness of the Alaskan mission. Particularly noteworthy was the work of Innocent Veniaminov, first as a priest, later as the first Orthodox bishop in America. Fr. Innocent developed an alphabet for the Aleut language, translated church services and Scripture, established a seminary for the training of indigenous clergy, and expanded the scope of the mission into regions far beyond the nearest Russian outpost. Later, as Metropolitan of Moscow, the head of the Russian Orthodox Church, he would found the Imperial Russian Mission Society. In 1977 he would be canonized as “Apostle to America.”

By the mid-nineteenth century, a vibrant Orthodox culture had developed in Alaska, with native and mixed-race Alaskans taking a dominant role in economic and religious life. According to an 1860 census, the population of Alaska included approximately twelve thousand baptized Orthodox Christians, of whom only a small fraction – barely two thousand – were ethnically Russians. Besides churches and chapels, the mission operated seventeen schools and four orphanages.⁴ In remote villages, its lay church readers and church wardens maintained community worship life in the absence of resident priests. The dedication of these native leaders assured the survival of Orthodoxy in Alaska even after the sale of Alaska to the United States in 1867, notwithstanding vigorous efforts of federally-funded Protestant mission schools to replace native culture (which now included the Orthodox faith as an important component), with Anglo-American culture

⁴ Gregory Afonsky, *A History of the Orthodox Church in Alaska (1794–1917)* (Kodiak AK: 1974), 95; Michael Oleksa, *Orthodox Alaska: A Theology of Mission* (Crestwood NY: 1992), 157 *et passim*.

and religious values.

Despite significant presence in Alaska, Orthodoxy had made very little impact in the mainland United States at this point. A few books about Orthodoxy were available in English, including such fine works as St. Philaret of Moscow's *Longer Catechism* (1830, English translation 1845), but actual Orthodox Christians were harder to find. Consular officials, shipping agents, and merchants from Greece and Russia provided an Orthodox presence in a few port cities, but organized church life was still virtually non-existent. In 1864, a group of Greek cotton traders in New Orleans, under the direction of the local Greek consul, organized what is generally recognized as the first Orthodox parish in the mainland United States. Like other Orthodox parishes before the age of mass immigration from southern and eastern Europe, this Eastern Orthodox Church of the Holy Trinity was multi-ethnic, with Greek, Russian, Serbian, and Arab members.

In the same year a group of Orthodox Christians in San Francisco, including the Russian and Greek consuls, met to form the Greek-Russian-Slavic Church and Philanthropic Society. After receiving a state charter, the Society petitioned the Russian Orthodox Church to assign a priest. This appeal proved to be a momentous decision. The Russian Church responded by transferring to San Francisco a priest and cantor from Alaska and granting an annual subsidy to support them. In addition, the Russian Emperor made a substantial contribution towards construction of a church. Further, within a few years, San Francisco would become the diocesan see of a Russian Orthodox bishop whose pastoral ministry was intended to include not only the native Orthodox of Alaska but also the small but growing immigrant Orthodox population of the United States.

The sale of Alaska to the United States brought many challenges for Orthodox Christians in that former outpost of the Russian Empire, but a few visionaries saw it also as a new opportunity for wider mission. St. Innocent Veniaminov, by this point an archbishop back in Russia, viewed it as “one of the ways of Providence whereby Orthodoxy will penetrate the United States,” and he offered a series of suggestions on how to reorganize church life: Diocesan headquarters should be transferred from New Archangel (Sitka) to San Francisco; an English-speaking bishop and staff should be appointed; the bishop should be allowed to “ordain to the priesthood for our churches converts to Orthodoxy from among American citizens”; he and all his clergy should be allowed “to celebrate the Liturgy and all other services in English

(for which purpose, obviously the service books must be translated into English),” and “to use English rather than Russian (which must sooner or later be replaced by English) in all instruction in the schools....”⁵

Many of archbishop Innocent's recommendations were implemented over the next few decades. Diocesan headquarters were transferred to San Francisco (1872–74) and subsequently to New York (1905). Most of the bishops were fluent in English and they appear to have been selected on the basis of certain relevant competencies. For example, Bishop John Mitropolsky (1870–76) was the author of a five-volume *History of Religious Sects in America*. Bishop Nestor Zakkis (1879–82) had previously spent a year in the United States during the American Civil War as a Russian naval chaplain. Bishop Vladimir Sokolovsky (1888–91) had made two extended visits to the United States while he was stationed as a missionary in Japan. Once in the United States, he created English-language versions for the most common Russian liturgical chants, though his critics complained that “neither we ourselves nor Americans can understand” the resultant “mutilated English.”⁶ More enduring would be the translation work of Isabel Hapgood, devoted Episcopalian friend of successive Orthodox hierarchs (bishops), whose *Service Book* has remained in print and was used frequently ever since its first appearance in 1906. Even more important from the perspective of both mission and pastoral care was the establishment of a full-fledged theological seminary under Archbishop Tikhon Bellavin (1898–1907), where young people born in America “could study and become pastors for the people from within their own milieu, knowing their spirit, customs and language.”⁷ In his later life, Archbishop Tikhon would go on to serve as Patriarch of Moscow and All Russia in the midst of the communist persecutions in Russia and he would be canonized as a confessor of the faith in 1988.

Many accomplishments of the North American Russian mission diocese during these early decades could be mentioned. The context for mission had changed dramatically from what it had been when the Valaam monks reached Kodiak Island in 1794. No longer was

⁵ In Paul Garrett, *St. Innocent, Apostle to America* (Crestwood NY: 1979), 275–7.

⁶ Terrence Emmons, *Alleged Sex and Threatened Violence: Doctor Russel, Bishop Vladimir, and the Russians in San Francisco, 1887–1892* (Stanford CA: 1997), 15.

⁷ Report to the Holy Synod for 1902, in J. Erickson, *Orthodox Christians in America: A Short History* (Oxford and New York: rev. ed. 2008), 50.

the mission operating in a remote corner of the Russian Empire, among pre-Christian peoples whose circumstances were, by contemporary European standards, primitive. Now the mission was operating in a foreign sovereign state. And unlike Japan and China, two other *loci* of Russian Orthodox mission activity in this period, the United States was not just a budding (or declining) world power with no significant Christian heritage. By its own self-understanding it was a “Christian nation” in the vanguard of Western civilization.

This change of context meant, among other things, a new and different social role for the mission diocese’s bishops and their clergy. They were supposed to be pastors for their far-flung flock, but they also played an important role in public relations. Whether on ceremonial occasions, such as the state visit of a grand duke or a memorial service for a deceased czar, or in everyday affairs, they served as the public face of Russia and its church.

As the context for mission was changing, so also was the understanding of mission itself. The early missionaries in Alaska could refer to the Great Commission, “Go and make disciples of all nations” (Matthew 28:19), in order to explain their activities. They could take the work of Cyril and Methodius and other great saints from the past as models for their approach to evangelization. Now leaders of the mission diocese could also draw on the conceptions of Slavophile thinkers such as Alexei Khomiakov and Fyodor Dostoevsky, who postulated a uniquely important role for Russia in world history – a kenotic role, at once self-emptying and all-embracing, anticipating the ultimate reconciliation of all peoples on the basis of the Gospel principles so faithfully lived out in the Orthodox Church. Drawing on this Slavophile philosophy, diocesan bishops and priests could present the historical mission of the Russian church and nation in a strikingly positive light. In their view, Russia, the quintessentially Orthodox nation, was in the forefront of a noble struggle for authentic Christian civilization against nihilism, anarchism, atheism, papism, sectarianism, and other dark forces. The leader of a missionary diocese could appeal to many of the aspirations – and also play upon many of the fears – of mainstream America, which was still largely white Anglo-Saxon Protestant in the last decades of the nineteenth century. In their view, the Orthodox Church needed no hard-sell approach, no proselytizing polemics, in order to accomplish its mission among the non-Orthodox. Unlike the overbearing Roman Church on the one hand, and the argumentative Protestant churches on the other, the Orthodox Church – its leaders

were convinced – had sufficient self-assurance to offer the sincere seekers the beauty of Orthodoxy itself, as displayed in the splendor of its worship and in the self-sacrificing spirit of its social concern.

Particularly open to closer contact with the Orthodox in America during this period were the Episcopalians. Hitherto Americans had little opportunity to explore Orthodox life and thought, save through a handful of books. Some leaders of the Episcopal Church, especially those of a high church orientation, wished to remedy this situation, if only to counteract pressures from that church’s evangelical wing. Their concerns led to the establishment of a Russo-Greek Committee, whose chairman visited Russia in 1864 to urge the establishment of an Orthodox center or showplace, where mainstream Americans could view Orthodoxy in its proper setting. Nothing came of this proposal until 1870, when Nicholas Bjerring, an American of Danish extraction, left the Roman Catholic Church in the wake of Vatican I and petitioned for reception into the Russian Orthodox Church. After being ordained to the priesthood in St. Petersburg, he returned to the United States to establish a church in New York City. The parlor of his home was transformed into an elegantly appointed chapel in which most services were conducted in English, since Bjerring himself knew practically no Slavonic (the ancient language used in church services) or Russian. His flock was small: personnel from the Greek and Russian consulates and a mixed group of resident Russians, Greeks, Serbs, and Syrians. Nevertheless Bjerring and his chapel enjoyed extensive and favorable press coverage. Largely free of pastoral responsibilities, he devoted most of his time to lecturing, assembling English translations of the various liturgical services, and publishing works on Orthodoxy and Russia. His quarterly *Oriental Church Magazine* sought “to lay before English-speaking readers a candid and authoritative statement of the constitution, tenets and progress of the Oriental Church.”⁸ But as a missionary to mainstream America, Bjerring was not notably successful. As his records indicate, during the period 1870–80 he performed fifty-three baptisms, twelve weddings, and fourteen burials, but received only four converts into the Orthodox Church. Perhaps disillusioned by the increasingly conservative stance of Russia on social issues following the assassination of reform-minded Czar Alexander II in 1881, Bjerring left

⁸ Cited by D. Oliver Herbel, “A Catholic, Presbyterian, and Orthodox Journey: The Changing Church Affiliation and Enduring Social Vision of Nicholas Bjerring,” *Journal for the History of Modern Theology* 14 (2007), 49–80 at p. 61.

the Orthodox Church in 1883 to become a Presbyterian minister.

With Bjerring's defection, the Russian church and government withdrew its financial support for his showcase chapel. But this did not mean an end of efforts to gain the attention of mainstream American society and to present Russian Orthodoxy to the American public in the most attractive light. This was not always easy. A number of public figures were calling attention to the plight of political prisoners and Jews in czarist Russia. To counteract negative publicity of this sort, Russian diplomats and clergymen enlisted the support of their own American friends. In addition to prominent Episcopalian clergy, these included several leaders of industry and commerce. Plumbing magnate Charles R. Crane was an enthusiastic supporter of the choir of New York's St. Nicholas Russian Orthodox Cathedral and probably arranged for its 1917 invitation to perform at the White House. He and fellow industrialist Cyrus McCormack were among the benefactors who contributed to the construction and decoration of Holy Trinity Cathedral in Chicago, a charming example of the work of Louis Sullivan, leading American architect of the period. In short, showcase Orthodoxy – now focused more than ever on the splendor of Orthodox worship – maintained much of its power to inspire and attract at least an elite following.

While the leaders of the missionary diocese continued to view themselves as missionaries in non-Orthodox America, they faced another challenge. How were they to address the pastoral needs of the ethnically various Orthodox immigrant groups that were increasingly streaming into the United States? Can one be an effective missionary and at the same time an effective pastor of immigrants? From the 1870s until the 1917 Communist revolution in Russia, the bishops and their close associates in the North America diocese attempted to be both.

Initially, while immigration was still just a trickle, the diocesan administration tried to minister to its small, scattered, and ethnically mixed flock by establishing multi-ethnic parishes served by priests with wide linguistic competence. These clergy include a number of Syro-Arabs, Balkan Slavs, and a few Greeks who had studied in Russian theological academies. Then, under the visionary Archbishop Tikhon, as the immigration influx became a torrent, the diocese itself was reorganized into an archdiocese, with deans or auxiliary bishops supervising parishes composed of members of the particular ethnic groups. Bishop Raphael Hawaweeny – born in Damascus, educated in the Kiev Theological Academy, then professor

in the Kazan Theological Academy – organized and supervised the growing Syro-Arab community and maintained close ties with the Patriarchate of Antioch. (He would be canonized as a saint in 2000.) Archimandrite Sebastian Dabovich – American-born but of Serbian descent, educated in the St. Petersburg and Kiev Theological Academies – was in charge of the Serbian parishes. In a 1905 report to the Holy Synod in Russia, Archbishop Tikhon explained the rationale for these arrangements arguing that the diocese is not simply multinational. Rather, “it is composed of several Orthodox churches, which keep the unity of the faith but preserve their peculiarities in canonical structure, in liturgical rules, in parish life. These peculiarities are dear to them and can perfectly well be tolerated in the pan-Orthodox scene. We do not consider that we have the right to suppress the national character of the churches here. On the contrary, we try to preserve this character, and we confer on them the latitude to be governed by leaders of their own nationality.”⁹

These Russian efforts to foster the administrative unity of Orthodoxy in America – to maintain the united Orthodox Church – met with only limited success. As the immigration was rapidly growing, many independent parishes were organized by new immigrants without any formal ties to the Russian archdiocese or, for that matter, to any other superior ecclesiastical authority – something quite easy to do, given the American legal system. This was especially true among the Greeks, whose numbers in America were increasing dramatically in the years just preceding World War I. In 1900 there were just five independent Greek parishes in the United States; by 1916 there were about 140. Some of these parishes might petition the Church of Greece to supply a priest; others, the Patriarchate of Constantinople or even the Patriarchate of Alexandria or Jerusalem. Some parishes might simply rely on the recommendation of friends and relatives and bring the priest from the Old Country. The political and regional preferences of parishioners often played a preponderant role in this choice.

The formation of the first two Greek Orthodox parishes in New York City provides a striking illustration of this tendency of founding “independent” Orthodox parishes. In 1892, about five hundred Greeks, many from the vicinity of Athens, met to form the Society of Athena. After collecting enough money and pledges to

⁹ “Documents: Tikhon as Archbishop in America and Patriarch,” *St. Vladimir's Theological Quarterly* 19 (1975), 49.

build a church, they asked the Holy Synod of the Church of Greece to send a priest. A few months later, Father Paisios Ferentinos arrived to begin services for the new Holy Trinity parish. Almost immediately, however, a dispute arose between the parish's board of trustees and the Society of Athena. A dissatisfied group wrote to the Patriarchate of Constantinople rather than to the Holy Synod of Greece, asking for another "educated priest." The patriarchate sent Father Callinikos Dilbaes, an Asia Minor Greek, to serve the new Annunciation parish formed by the breakaway group.¹⁰

Meanwhile, as new arrivals streamed in and independent parishes of this sort proliferated, the Russian North American archdiocese was devoting more and more of its energy to its "Russian" constituency. The adjective "Russian" here must be placed in quotation marks, because the number of Orthodox immigrants from the Russian Empire itself was relatively small. The vast majority of the "Russians" in America were Carpatho-Rusyns from the Austro-Hungarian Empire, who had arrived in the United States as Greek Catholics (or – as the Orthodox called them – "Uniates"). These Greek-Catholics were Eastern Christians whose forebears, under pressure from the Catholic rulers of Poland and Austria-Hungary, had accepted the authority of the Pope of Rome but kept liturgical and other traditions of the Orthodox Church. Catholic bishops in the United States were generally ignorant of the many liturgical, cultural, and linguistic peculiarities that distinguished these Eastern Catholics from their Latin Catholic fellow-immigrants. Some, like Archbishop John Ireland of St. Paul, opposed the establishment of Eastern Catholic parishes. If these people are good Catholics, their reasoning went, let them attend the existing Latin-rite parishes of their Slovak, Polish, and Hungarian neighbors! From 1891 onward, the hostility of the Roman Catholic bishops provoked a massive "return" of these Uniates to their ancestral Orthodoxy – a movement spearheaded by the fiery Fr. Alexis Toth after a dramatic run-in with Archbishop Ireland in 1889.¹¹ By 1917, some 163 Carpatho-Rusyn communities had entered the Russian North American archdiocese.

As archdiocesan attention increasingly turned to "Russian" issues, other ethnic groups were neglected. After the death of Bishop Raphael in 1915, a visiting bishop from Syria, Metropolitan Germanos of Baalbek,

¹⁰ On this episode, see Theodore Saloutos, *The Greeks in the United States* (Cambridge MA: 1964), 123.

¹¹ Recounted in Erickson, *Orthodox Christians*, 56–7.

tried to assume leadership of the Arab Orthodox community in opposition to Bishop Raphael's eventual successor, Aftimios Ofiesh. This prompted numerous clashes between the "Antacky," or pro-Antiochians, and the "Russy," or pro-Russians. The Serbs also were restive. At a church convention in 1913, the twelve Serbian parishes in the North American archdiocese resolved to secede and join the Serbian Orthodox Church instead. Belgrade did not respond, however, and the matter was taken up again only after World War I. Nevertheless the resolution of the Serbian parishes and the tensions within the Syro-Arab community, did not bode well for the unity of Orthodoxy in North America. Further, by this point the new immigrant groups - not only Greeks and Russians but also Arabs, Serbs, Bulgarians, Albanians, Ukrainians, and Romanians - made up the overwhelming majority of Orthodox Christians in North America. These new immigrants found it natural and reassuring to associate with other members of their ethnic group. They were aware that other Orthodox ethnic groups followed the same faith, and on special occasions they might even express their spiritual unity in concrete ways. But they saw no overwhelming need to express this unity in the form of pan-Orthodox parishes. For these new immigrants, their parishes were not just worshipping communities. They were centers of social and cultural life and they protected and sustained the immigrants' world in the face of a new society.

Despite these centrifugal tendencies, a spirit of optimism still prevailed within the Russian North American archdiocese. By 1917, it could boast of over 350 parishes and chapels, a seminary, a college or finishing school for young women, a monastery, a convent, several orphanages, an immigrant aid society, a settlement house, and a savings bank, with a projected central administrative budget totaling nearly \$300,000 (in 1917 dollars, the dollar had over five times its present purchasing power).¹² But 1917 was a tumultuous year. The first revolution in Russia in February dethroned the czar. Another in October put the militantly atheistic Bolsheviks in power. The sequence of events, the brutal civil war, the Communist experiment in the liquidation of all religion in Russia, had a seismic impact on the history of Orthodoxy in America.

Prior to 1917, leaders of the North American archdiocese sometimes had spoken of its eventual need for autocephaly, that is, ecclesiastical independence. But

¹² Archbishop Evdokim Meschchersky's report to the Holy Synod for 1916, in Erickson, *Orthodox Christians*, 47.

in fact the archdiocese was quite dependent, both financially and administratively, on the Russian Orthodox Church and on the Russian state to which that church had been so closely tied. Hitherto that relationship had been advantageous for the archdiocese. For example, a subsidy from Russia covered nearly all its hefty central administrative budget. With the advent of Communist rule in Russia, that relationship became an overwhelming liability. The archdiocese was plunged into financial chaos. With financial support cut off, disposable income was negligible. Total receipts for 1922 would come to only \$2,557.¹³ As a result, practically all educational and philanthropic programs were terminated.

The archdiocese also faced a constitutional crisis. Archbishop Evdokim Meshchersky had departed for Russia in the summer of 1917 to participate in an All-Russian Church Council, leaving administration of the archdiocese in the hands of one of his auxiliary bishops, Alexander Nemolovsky. But Evdokim never returned, and Alexander was left to deal with financial and administrative problems far beyond his ability and competence. In 1922, he resigned and left America, turning over administration of the archdiocese to Metropolitan Platon Rozhdestvensky, who previously had headed it (1907–14) and who now had returned to the United States as a refugee. The generosity of private benefactors helped eventually to stem the immediate financial crisis, but the archdiocese now faced a new question: Who was to be acknowledged as its legitimate head? A council of archdiocesan clergy and laity, the “Third All-American Sobor” in Pittsburgh in 1922, proclaimed Platon as “Metropolitan of All America and Canada,” a position that he would hold until his death in 1934. Nevertheless, his authority was challenged from several directions.

The first and most ominous challenge had its roots in Russia. With the support of the new Soviet regime, a group of “progressive” clergy seized control of the headquarters of the Russian Orthodox Church in Moscow, declared Patriarch Tikhon deposed, and proceeded to introduce a number of liturgical and canonical innovations, including the ordination of married men as bishops. This group known as “Living Church,” appointed a defrocked American priest, John Kedrovsky, as archbishop for America. He in turn launched a series of suits in the United States courts in an attempt to gain control of the parishes and other assets of the archdiocese, claiming to

be its legitimately appointed head.

Unable to communicate freely with Patriarch Tikhon (who was imprisoned by Communists in Russia) and threatened by Kedrovsky’s lawsuits, the “Fourth All-American Sobor” meeting in Detroit in 1924, proclaimed the North American archdiocese to be “a temporarily self-governing church” until a future council of the Russian Orthodox Church could deal with ecclesiastical affairs under conditions of political freedom.¹⁴ Henceforth the Russian Orthodox Greek Catholic Church of America (to give it its official name) or Metropolia (as it was popularly called) would pursue its own troubled course.

The Detroit Sobor gave the embattled Metropolia a clearer sense of its institutional identity and status, but it could not prevent further divisions. Kedrovsky’s lawsuits met with little success on the parish level, but he did win possession of the historic archdiocesan cathedral of St. Nicholas in New York City in 1925. In addition to “Living Church,” two other groups entered into the struggle for the spiritual allegiance of Russian Orthodox Christians in America. One was the Russian Orthodox Church Outside Russia or “Karlovtsy Synod,” organized by a group of refugee Russian bishops in Sremsky Karlovtsy, Yugoslavia. The goal of the Synod was to create a “united front” of all the Russian Orthodox outside the suffering Soviet Union, but – in the eyes of its critics – it compromised itself by adopting an overtly pro-monarchist political position. The other challenge came from Soviet Russia, from a somewhat revived Russian church, which by this point had pledged its full loyalty to the Soviet state and demanded that Russian bishops outside the Soviet Union refrain from any anti-Soviet activity. Despite the establishment of these rival Russian church bodies in America, the vast majority of clergy and parishioners remained loyal to the Metropolia. Yet, struggles between these groups left a deep mark on parish life. Orthodox Christians of Russian background could hardly avoid discussions – and arguments – about the fate of Russia and its church.

As the Russian North American archdiocese became absorbed in its own financial and administrative problems, it lost whatever power it once had to be a nucleus of the structural unity of Orthodoxy in America. Centrifugal tendencies already evident before 1917 accelerated. By 1940, over a dozen Orthodox ecclesiastical jurisdictions would emerge in America, each organized along ethnic lines, with ties of varying nature and strength linking them

¹³ Constance Tarasar, ed., *Orthodox America 1794–1976* (Syosset NY: 1975), 180.

¹⁴ Tarasar, *Orthodox America*, 185.

to nearly as many “mother churches” in the Old World but with only minimal contact among themselves.

First and by far the largest of these new church bodies was the Greek Orthodox Archdiocese. Greek immigration to the United States had increased dramatically during the first two decades of the twentieth century and the number of Greek parishes had increased accordingly, but these newly formed Greek parishes had little contact with the Russian archdiocese and received little supervision from abroad. A 1908 decree of the Patriarchate of Constantinople had placed them under the administration of the Church of Greece, but for over a decade nothing was done to provide them with a bishop or to organize church life above the parish level. This situation began to change in 1917, as World War I was convulsing Europe. The pro-Allied Prime Minister of Greece, Eleftherios Venizelos, forced German-leaning King Constantine into exile and replaced the incumbent archbishop of Athens with his own candidate, Meletios Metaxakis. Archbishop Meletios was determined to organize the independent Greek parishes in America into a coherent diocese – no small task, because Greeks in America were as divided between supporters of King Constantine and Venizelos as their compatriots back home in Greece.

Greek politics took a new turn in 1920. Venizelos suffered a stunning election defeat, the king returned from exile, and Meletios Metaxakis was deposed from office. Still claiming to be the legitimate head of the Church of Greece, Meletios returned to the United States, where he convoked the “First Clergy-Laity Congress” of Greek parishes in America. This historic meeting in New York City in 1921, formally established the Greek Orthodox Archdiocese of North and South America. Before the end of the year, in another dramatic development, Meletios, the exiled archbishop of Athens, was elected patriarch of Constantinople. In one of his first acts as patriarch, Meletios repealed the 1908 decree and, in effect, transferred jurisdiction over the Greek Orthodox Archdiocese from himself as (former) archbishop of Athens to himself as patriarch of Constantinople. Needless to say, not everyone was pleased by these developments. In America, strife between Royalists and Venizelists would continue into the 1930s. Unity in American Greek Orthodox community was restored only with the appointment of the charismatic Athenagoras Spyrou as archbishop (1931–48; subsequently patriarch of Constantinople 1948–72). It was also under the tenure of Archbishop Athenagoras that the Greek Orthodox Archdiocese evolved into the largest and most influential

Orthodox jurisdiction in America. During his leadership the number of parishes tripled, to more than four hundred, most with Greek schools and cultural centers attached. The archdiocesan budget increased from \$22,000 in 1932 to more than \$100,000 in 1948. When Athenagoras first arrived to take up his new post in America, few had turned out to meet him, and only the Greek-American press covered the event. When he left for his enthronement as patriarch on Constantinople, thousands watched him board President Truman’s private plane for the trip to Istanbul, and his picture appeared on the cover of *Life* magazine.

Most of the other ethnic Orthodox jurisdictions formed during the 1920s and 1930s followed a similar pattern. The Serbian parishes, formerly associated with the Russian North American archdiocese, turned to the Patriarchate of Serbia and were chartered as a diocese in 1921. Albanian parishes, also formerly associated with the Russian archdiocese, were organized as a diocese in 1932 by Archbishop Theophan Noli who was former head of the Albanian Orthodox Church, one-time Prime Minister of Albania, and noted literary figure. The Romanian Orthodox parishes – some dating back to the first decade of the twentieth century – held their first united congress in Detroit in 1929 and asked the Patriarchate of Romania to establish a North America diocese, but their first hierarch, bishop Polycarp Morusca, arrived only six years later. The Bulgarian Orthodox parishes received their first resident bishop from the Patriarchate of Bulgaria in 1938.

The situation of the Syro-Arab parishes was more complicated. Struggles between the “Antacky” and “Russy” resulted in a split within the Arab Orthodox community that continued long after circumstances leading to it had faded from memory. The energetic Archbishop Antony Bashir in New York won the allegiance of the vast majority of Antiochian parishes, but his rival in Toledo, Bishop Samuel David, received instead recognition from the Patriarchate of Antioch. As a result, two Antiochian jurisdictions existed side by side in America: their division ending only in 1975.

Most immigrant groups found it fairly easy to form a relationship with a mother church in the Old World. For a few, however, political or other circumstances made this difficult. Ukrainian Orthodox – restive whether their homeland was part of the Russian Empire or part of the Soviet Union – formed their own dioceses in the United States and Canada. Yet, because of irregularities surrounding their formation these dioceses were regarded

as “uncanonical” (unlawful) by the other Orthodox jurisdictions in America for many decades. More fortunate were two groups of former Eastern Catholics, the Uniates. A 1929 papal decree requiring celibacy for all newly ordained Eastern Catholic clergy in America prompted many Eastern Catholic Ukrainians and Carpatho-Rusyns to consider returning to their ancestral Orthodoxy. But to whom should they turn? They did not regard themselves as Russians, and they had no desire to be Russified. Rather than turn to the Russian Church, following the path taken by Fr. Alexis Toth in the previous century, they turned to the Patriarchate of Constantinople, which claimed exclusive jurisdiction and spiritual authority over the so-called “diaspora,” i.e., lands beyond the limits of the other autocephalous Orthodox churches. As a result, the former group entered the jurisdiction of Constantinople in 1937 as the Ukrainian Orthodox Church in America and the latter group a year later as the American Carpatho-Russian Orthodox Greek Catholic Diocese of the U.S.A.

The ethnic church jurisdictions formed during this period brought a measure of order, cohesion, and pastoral care to Orthodox immigrant groups in America. Through their many cultural programs – the Greek school, the balalaika orchestra, the folk-dance group – they offered a way to preserve and celebrate their distinctive identities as well as their Orthodox faith groups that otherwise would be submerged in the maelstrom of American society. But this came at a price. Divided, the ethnic jurisdictions lacked the financial and human resources necessary for supporting the kinds of educational and social service programs that had served Orthodox Christians in America before the Communist revolution in Russia. For example, the theological seminary that Archbishop Tikhon had founded in 1905 closed its doors in 1923 for lack of funds. A small Greek Orthodox seminary founded by Meletios Metaxakis in 1921 ended its short existence the same year. Nothing comparable would take their place until the establishment of Holy Cross Greek Orthodox School of Theology in 1937 and St. Vladimir’s Orthodox Theological Seminary in 1938.

Following World War II, Orthodoxy in America remained structurally divided. In fact, the number of jurisdictions increased, as many ethnic jurisdictions split over problems created by the post-war Communist take-over in Eastern Europe. Inwardly, however, things were beginning to change. The socially mobile, English-speaking, American-educated children and grandchildren of the first generation of immigrants were relatively uninterested in Old World cultural differences and politics. Individual

Orthodox Christians began to discover a common Orthodox identity across ethnic lines. They were less inclined than their parents to regard religious faith and ethnic identity as inseparable. They were not ashamed of their immigrant background and ethnic heritage, but if asked about their religious affiliation they might answer simply that they were Orthodox or, if pushed to add a modifier, American Orthodox. They called for more use of English in church services so that their spouses, often from non-Orthodox backgrounds, could feel at home. They set up religious education programs for their children and themselves. They moved to the suburbs, physically and psychologically miles from the ethnic ghettos of their youth, where they established new pan-Orthodox parishes.

Most Orthodox Christians in America were enthusiastic about these developments. They were optimistic even when controversies erupted over such issues as the English language being used in the church and liturgical renewal. Such controversies, in their estimation, were signs that their church was taking seriously the challenge of adapting to American life. Many also were optimistic about prospects for greater Orthodox unity in America. In short, sociological obstacles to unity were breaking down, and theological reasons for unity were becoming more compelling. On the national level, the prevailing spirit of optimism expressed itself in several cooperative programs and agencies that spanned ethnic jurisdictions. On a local level, pan-Orthodox clergy associations were organized. In university communities, Orthodox Campus Fellowships (OCFs) sprang up, which brought together students from across jurisdictional lines to hear lectures by such eminent Orthodox theologians as Georges Florovsky and Alexander Schmemmann. A national, inter-Orthodox Christian Education Commission (OCEC) was established.

A new phase in the quest for Orthodox unity in America began in 1960, with the creation of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA) – the association of bishops who were the heads of the various American Orthodox jurisdictions. During the first decade of its existence, under the dynamic leadership of Archbishop Iakovos Coucouzes of the Greek Orthodox Archdiocese, SCOBA became an important agency for cooperation between virtually all the Orthodox jurisdictions in America. It took the OCEC under its wing and established various commissions to coordinate Orthodox activities on a national level, including a Commission on Military Chaplaincies, an Ecumenical Commission, and a Campus Commission to assist the

burgeoning OCF movement.

SCOBA began as a voluntary, consultative body. It had no authority to make decisions that would be obligatory for its member jurisdictions or to represent American Orthodoxy in an official way. From its inception, however, many hoped that SCOBA would provide the basis for a united Orthodox Church in America. During the mid-1960s, SCOBA members discussed a series of proposals which, if adopted and implemented, would have transformed Orthodoxy in America from a collection of separate jurisdictions, each dependent on the mother church in an Old World, into a single autonomous church, headed at least initially by the exarch – i.e., the bishop representing the patriarch of Constantinople. While each jurisdiction would continue to manage its own internal affairs, SCOBA – now constituted as the Holy Synod of a united church – would assume responsibility for such matters as the ordination of bishops, educational and outreach programs, and relations with other Orthodox churches globally.

One problem, of course, was getting the mother churches in Europe and the Middle East to agree to these proposals. Some were favorably inclined; others were opposed. Despite this lack of consensus, proponents of unity still had some grounds for optimism. The Old World churches themselves were beginning to meet together in pan-Orthodox conferences to discuss issues of common concern, laying the groundwork for a future “Great and Holy Council of the Orthodox Church.” Would it not be possible for these conferences to address the question of Orthodox unity in America? Unfortunately, tense inter-church relations, particularly between the Patriarchate of Constantinople and the Russian Orthodox Church, assured that the pan-Orthodox conferences would deal only with “safe” topics rather than such controversial issues as the future of Orthodoxy in America. SCOBA’s appeals to have its proposals taken up by a pan-Orthodox conference therefore met with no success.

These futile efforts were also hindered by an old problem: the relationship between the Metropolia and the Moscow patriarchate. The revival of the Russian Orthodox Church in the Soviet Union following World War II made it difficult to question its legitimacy any longer. In the 1960s, joined by the other Orthodox churches in Soviet-dominated Eastern European states, the Russian Orthodox Church was playing an increasingly active role in inter-Orthodox affairs. At the same time, it began to put pressure on the Patriarchate of Constantinople and the other autocephalous churches to end all relations

with the Metropolia as being a schismatic religious group. Within SCOBA, representatives of the Moscow Patriarchate insisted that greater unity was not possible until all the participating jurisdictions were in good standing with their mother churches – something clearly not the case with the Metropolia.

For its part, the Metropolia had often expressed a desire to normalize relations with the Russian Orthodox Church. Yet many in the Metropolia feared that subordination to Moscow would compromise their church’s internal freedom, and many no longer regarded themselves as constituting a “Russian” jurisdiction. Their church had experienced decades of effective independence during which its earlier Russian character had not been reinforced by the arrival of new immigrants. Instead, the church had assumed an American character, to the point that an overwhelming majority of clergy and laity favored changing its official name from the unwieldy “Russian Orthodox Greek Catholic Church in America” to the simpler “Orthodox Church in America.”

The Metropolia wanted to maintain its autonomy and distinctive character, but as the Russian Orthodox Church increased its pressure on the other churches, it risked being isolated from the rest of the Orthodox world. In 1966, the Metropolia attempted to get around this problem by appealing to the Patriarchate of Constantinople, which in the past had accepted other Orthodox groups into its jurisdiction. But during this period Constantinople was under considerable pressure from Moscow. “You are Russians,” the aged Patriarch Athenagoras told the Metropolia’s representative. “Go back to your mother church. No one can solve your problem except the Russian Church.”¹⁵ Rebuffed by Constantinople, the Metropolia entered into negotiations with the Russian Orthodox Church in a new attempt to resolve the differences between them. As a result of these negotiations, in 1970, the North American “daughter church” was reconciled to its Russian “mother church,” and in turn the Russian Church granted the Metropolia autocephaly – full independence – as the Orthodox Church in America (OCA).

Autocephaly resolved the old problem of the Metropolia’s relationship to the Russian Orthodox Church, but it created a new problem. Constantinople and the other Greek-led churches (Alexandria, Jerusalem, Cyprus, Greece) vigorously rejected the Metropolia’s new status and name. They argued that only a pan-Orthodox council of ecumenical standing or the patriarch of

¹⁵ Tarasar, *Orthodox America*, 263.

Constantinople, acting as “first among equals,” could establish a new autocephalous church. On the other hand, a number of Orthodox churches in Eastern Europe (Bulgaria, Poland, Czechoslovakia, Georgia) did recognize the autocephaly of the OCA. Still other churches (Antioch, Romania, Serbia) adopted a wait-and-see attitude. In America, many had hoped that the autocephaly of the OCA would advance the cause of Orthodox unity. But in fact the autocephaly of the OCA did not spark a wider unification of the Orthodox jurisdictions in America. If anything, practical cooperation between the jurisdictions declined. The OCA in the 1970s and 1980s proved no more able than SCOBA had been in the 1960s to bring about the full structural unity of Orthodoxy in America.

Meanwhile the face of Orthodoxy in America was itself changing. During the 1920s, restrictive federal legislation had reduced new Orthodox immigration to a trickle. For example, provisions of the National Origins Quota Act of 1924 limited Greek immigration to one hundred persons per year, whereas in 1921, the last year of relatively free immigration, some 28,000 Greek immigrants had entered the United States. By the 1960s the great majority of Orthodox Christians in America were no longer immigrants but rather second- and third-generation “hyphenated Americans”: Greek-Americans, Serbian-Americans, Russian-Americans, who by this point were as fully integrated into American life as their Italian-American or Irish-American neighbors. This situation began to change with the Immigration Act of 1965, which reopened America’s doors to immigration from all parts of the world. Included among these new immigrants were many Eastern Orthodox Christians – Greeks dislocated by the Cyprus crisis, Lebanese fleeing civil war and insecurity at home, and then, in the 1990s, following the fall of communism in Russia and Eastern Europe, many thousands of Russians, Ukrainians, Romanians, Serbs, Bulgarians and Georgians. For a variety of reasons, these new immigrants have not always fit well in the parishes founded by the immigrants of the early twentieth century and their hyphenated-American descendents. Newcomers complain that the old-timers make them feel unwelcome and unwanted. Old-timers complain that the newcomers expect everything but do little or nothing to support the parish.

Complicating this situation has been the growing presence of the Oriental, or non-Chalcedonian, Orthodox Christians in America. Syrian and Armenian Orthodox immigration to the United States began in the late nineteenth and early twentieth century. Similarly to various Eastern Orthodox immigrant groups, they organized their

own dioceses in America. Later, the Armenians suffered the political divisions that so many Eastern Orthodox groups also experienced as a result of the Communist ascendancy in their native lands. Since the mid-1960s, however, the number of Oriental Orthodox Christians in America has dramatically increased, especially from groups not previously represented in significant numbers such as Copts (Orthodox Christians from Egypt), Indians, Ethiopians, and Eritreans. For example, since 1971 the Coptic Orthodox Church in North America has grown from four to one hundred seventy parishes. The dramatic growth of the Oriental Orthodox churches during the last four decades has revived discussion of issues going back to the division of the Eastern and the Oriental families of churches in late antiquity. While church leaders agree that the issues originally in dispute need not continue to divide the churches, so far complete unity has not been restored. This raises questions about how churches of the two families should relate to one another in America. Should the Eastern Orthodox help the Oriental Orthodox organize their own parishes? In places where the Oriental Orthodox do not have their own parishes, should they be encouraged to participate in the sacraments and other aspects of the life in the Eastern Orthodox parishes? Leaders on both sides have encouraged closer relations, but dissenting voices can also be heard. Not everyone is convinced that the other side is fully Orthodox.

Recent immigrants have not been the only newcomers to Orthodox parishes in America. Throughout its history in America, the Orthodox Church has attracted men and women from other religious backgrounds to convert to Orthodoxy. Since the 1960s, the number of Orthodox converts has increased dramatically. Their presence can be felt across jurisdictional lines, but it is especially strong in the Orthodox Church in America and in the Antiochian Orthodox Christian Archdiocese, where over half of all the priests entered the Orthodox Church as adults. These converts to Orthodoxy vary widely in background. Most joined the Orthodox Church as individuals, usually after a period of religious searching, but some have entered as part of a religious group. The origin of one of these groups goes back to the evangelical Campus Crusade for Christ; that of another group, to a New Age movement known as the Holy Order of MANS. Regardless of background, most converts are well read, articulate, and enthusiastic about their new faith. Their presence has made Orthodoxy in America more diverse than ever, but also less cohesive. Many converts have a highly developed sense of mission, which at times makes them impatient with cradle Orthodox

who may view Orthodoxy simply as one aspect of their ethnic identity. Some, upset by developments in other Christian denominations and impressed by the ostensibly unchanging character of Orthodoxy, try to be as “traditional Orthodox” as possible, to the point of adopting practices and apparel that many cradle Orthodox in America find rather odd.

As Orthodox jurisdictions in America struggle with the challenges of ministering to new immigrants and integrating new converts into church life, they face an additional challenge. How are they to relate to their mother churches in the Old World? During the twentieth century, the formal subordination of most of the Orthodox jurisdictions in America to one or another Old World patriarchate had little impact on their internal daily life. The Old World churches were preoccupied with other issues, leaving their American dependencies, with their increasingly Americanized flocks, to their own devices. But toward the end of the century, this began to change, especially after the collapse of Communism in Russia and Eastern Europe. Ease of communications facilitated contact at all levels. Old World patriarchs, both Eastern and Oriental, made state visits to America. American-born faithful made pilgrimages to hallowed Old World sites. While Orthodox Christians in America have continued to express their commitment to unity and wider outreach through the work of several pan-Orthodox agencies, such as International Orthodox Christian Charities (IOCC) and the Orthodox Christian Missions Center (OCMC), prospects for wider structural unity remain elusive. Old World mother churches have moved to strengthen their authority and influence in America in various ways. For example, in 1997, the Patriarchate of Constantinople ushered the Greek Orthodox Archdiocese in a protracted period of uncertainty when it forced the aging Archbishop Iakovos into retirement and unilaterally promulgated a new archdiocesan charter. Since 2003 disagreement has arisen between the Patriarchate of Antioch and its North American archdiocese over the meaning of being “self-ruled.” While the OCA has maintained its independent status, its position has been diminished by financial scandals. In addition, reconciliation of the Russian Orthodox Church Outside Russia with the Moscow patriarchate in 2008 has raised questions about the OCA’s future on both national and international levels.

Clearly Orthodox Christians in America are still linked to the Orthodox churches of the Old World by powerful emotional and ecclesiastical ties. Further, these ties are stronger now than they were a generation ago.

This does not rule out the possibility of greater structural unity for Orthodoxy in America, but the form for this unity would depend in large part on decisions made by the Orthodox churches of the Old World.

After proceeding in fits and starts for nearly half a century, inter-Orthodox preparations for a “Great and Holy Council” now may be nearing completion. In June 2009 representatives of the fourteen universally recognized autocephalous Orthodox churches gathered at the Center of the Ecumenical Patriarchate in Chambesy, near Geneva, Switzerland. This Fourth Preconciliar Commission meeting issued an official decision concerning the so-called “diaspora,” which – among other things – called for the establishment of regional Episcopal Assemblies to “prepare the ground for a strictly canonical solution to the problem” of the diaspora. In May 2010, a North American Episcopal Assembly gathered for the first time. So far, however, the various committees envisioned by the North American assembly have not even begun to function. In any case, the Chambesy agreement gives the regional Episcopal Assemblies only very limited authority. Responsibility for the selection of bishops and other critical aspects of church life remains with the various mother churches abroad. In many ways, therefore, the Episcopal Assembly in America is similar to its predecessor, SCOBA – an advisory, consultative body. The main difference is that, unlike SCOBA, it can claim the imprimatur of the fourteen universally recognized autocephalous Orthodox Churches.

Now as in the past, Orthodox Christians in America face the challenge of adapting to the American context, reaching out in witness and mission, without sacrificing their Old World cultural and spiritual heritage. How they will respond to this challenge, given sociological changes in America and political changes on the global level, remains to be seen. The story of Orthodoxy is more complex than the general church historians and the jurisdictional spokesmen have sometimes suggested. It is not simply the story of immigrants and their gradual adjustment to American life. Neither is it simply the story of efforts to recreate a mythical primordial unity. The story is as rich and variegated as the story of America itself.

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Ten Interesting Facts about the History of Orthodox Christianity in the USA

1. The first American convert to Orthodoxy was an aristocrat in British Virginia who joined the Church in 1738.

Very recently, Orthodox researcher Nicholas Chapman made an astounding discovery: in 1738 – three years before Bering discovered Alaska for the Russian Empire – prominent Virginia aristocrat Philip Ludwell, III traveled to London and was received into the Russian Orthodox Church. Ludwell lived in Williamsburg, Virginia; in fact, his home was the first to be restored by the Colonial Williamsburg Foundation. His grandfather had been the first British governor of the Carolinas, and his father a member of the Virginia House of Burgesses. Ludwell's relatives include two U.S. Presidents and famed Confederate General Robert E. Lee. It was Ludwell who, in 1753, gave a young George Washington his first commission in the British army. Ludwell attended the same Anglican parish as Thomas Jefferson, and his manservant was actually the father-in-law of Jefferson (and the father of Sally Hemings, Jefferson's reputed mistress).

Ludwell became Orthodox when he was just 22 years old, and his reception into the Church was formally authorized by the Russian Holy Synod. Remarkably, the Synod also gave permission for Ludwell to bring a portion of the Eucharist back with him to Virginia. Ludwell was blessed to translate into English the famous "Confession" of Metropolitan Peter Moghila, and later, he made a fresh translation of the liturgy.

Despite living an ocean away from the nearest Orthodox church, Ludwell never left the faith, although he may have hidden his Orthodoxy from British authorities. He traveled to London rather often, and in 1762, he brought his three daughters to be chrismated. One of those daughters, Lucy, went on to marry a man named John Paradise, who was born in Thessaloniki to a Greek mother and an English father (who himself was Orthodox). John Paradise seems almost like a fictional character – a member of the great Royal Society, he hobnobbed with the intellectual elite of London. His friends included American founding fathers Franklin, Jefferson, and Adams. It was Paradise who taught Jefferson to read Greek, and in the middle of the Revolutionary War, Franklin arranged for

Paradise to become a U.S. citizen – possibly the first naturalization in American history. Later, Paradise worked as a secret agent for the Russian Empire, administering a pro-Russian propaganda campaign in England. Empress Catherine the Great awarded Paradise a large pension as a reward for his service.

2. The first Orthodox liturgies in New York and New Orleans were celebrated by a controversial Ukrainian who claimed to be hunted by Tsarist agents.

Born in 1832 in what is now Ukraine, Agapius Honcharenko attended the Kiev Theological Academy and then became a monk at the renowned Kiev Caves Lavra. He was ordained a deacon at 24, and the following year, he was assigned to the Russian Embassy church in Athens, Greece. From the beginning, there was trouble. Honcharenko was insubordinate, and at one point a young boy accused him of making improper advances. Honcharenko also secretly wrote articles in a famous socialist journal. At some point, he was ordained to the priesthood by a Greek bishop, although the circumstances surrounding this ordination aren't clear. In late 1864, Honcharenko set sail for America, where he would be subject to much less oversight. He arrived in New York, and in 1865, he celebrated the first Orthodox liturgy in the city's history. A choir of Episcopalians sung Slavonic words which had been transliterated into English.

Soon, Honcharenko received word that there were Orthodox people in New Orleans. Arriving in the city just two days after the Civil War ended, Honcharenko celebrated the first Orthodox services in the American South, borrowing an Episcopal church that had, during the recent Union occupation, been used as a stable for horses. Honcharenko spent Holy Week and Pascha in New Orleans before returning to New York. But in his short time away from the city, things had changed. As news of his landmark New York liturgy spread around the world, reports of his more controversial activities began to surface. The Orthodox of New York informed the renegade priest that they no longer had any use for him.

Thus began Honcharenko's life outside of the Orthodox Church. He traveled across the country – marrying a woman in Philadelphia along the way – and he eventually reached San Francisco. There, in 1867, Honcharenko attempted to set up a "Russo-Greek Methodist Episcopal Church." San Francisco already had a lot of Orthodox residents, who, motivated by the embarrassing activities of Honcharenko, decided to unite and form an Orthodox

parish. Led by the local Russian consul, they asked the Russian Bishop of Alaska to send them a priest. This marked the first-ever presence of a Russian parish in an American state.

Honcharenko purchased land just outside of Oakland, and over the coming decades, reporters would occasionally find their way to the Honcharenko ranch. They wrote articles about the “Apostle of Liberty,” and Honcharenko began to make increasingly outlandish claims – that he had been the Russian ambassador to Greece; that he was Leo Tolstoy’s confessor; that he was the first to discover gold in Alaska; and that he was hunted by Tsarist assassins. Honcharenko died on his ranch in 1916, at the age of 83.

3. The first two American Orthodox convert priests went to Orthodox countries, were ordained very quickly, and ultimately left the Church.

James Chrystal and Nicholas Bjerring were exact contemporaries, both born in 1831. Chrystal lived in the New York area, and died in Jersey City. Bjerring was an immigrant from Denmark, but in 1870 he established the first Orthodox chapel in New York, and he lived there the rest of his life.

Both men became Orthodox for ideological reasons. Chrystal was an Episcopalian intellectual obsessed with the history of baptism, and he concluded that Orthodoxy alone had preserved the correct method of baptism. Bjerring was a Roman Catholic intellectual who was scandalized by Rome’s recent declaration of papal infallibility. He, too, came to believe that only the Orthodox Church had preserved the truth.

Both men came to Orthodoxy without having actually attended an Orthodox church, and both traveled to Orthodox countries to seek ordination. Chrystal went to Greece and impressed church leaders with his vast theological knowledge. Bjerring went to Russia and impressed church leaders with his zeal. Both were immediately received into the Church, quickly ordained priests, and sent back to America - specifically, to New York City.

Chrystal was the first to leave. As soon as he returned to America, he repudiated Orthodoxy, declaring that he could not accept the veneration of icons. He started his own sect, and spent the rest of his life railing against “creature worship.” Bjerring lasted a good bit longer. He was priest of the New York chapel for thirteen years, but he didn’t have sufficient training for the priesthood and

made errors that any seminary student learns to avoid. Even worse, he didn’t speak Russian or Greek (the primary languages of his small congregation), and he reportedly spoke English with a thick Danish accent. He actively discouraged conversions, viewing himself not as a missionary but as a religious ambassador to America, promoting goodwill between Orthodoxy and Protestantism (especially the Episcopal Church).

Bjerring’s chapel community never grew; in fact, it stagnated. By 1883, the Russian authorities had seen enough, and they closed the chapel. Bjerring was offered a teaching position in Russia, but he wasn’t interested; instead, disgruntled, Bjerring abandoned Orthodoxy and became a Presbyterian minister. By the end of his life, he came full circle, rejoining the Roman Catholic Church as a layman.

4. In 1888, the Orthodox of Chicago tried – but failed – to establish a multiethnic Orthodox parish.

By 1888, there were about a thousand Orthodox in Chicago. Most of them were Greeks and Serbs, and despite the fact that they weren’t Russian, they petitioned the nearest bishop – who *was* Russian – to send them a priest. In 1888, Bishop Vladimir Sokolovsky responded to their petition by asking them to hold a meeting, to gauge whether there was enough interest to support a church. The main speakers at the meeting included a Greek, a Montenegrin, and a Serb. George Brown, who emigrated from Greece as a young man, had fought in the American Civil War. He gave a short speech, saying, “Union is the strength... If our language is two, our religion is one... We will surprise the Americans. Let us stick like brothers.”

Everyone at the meeting agreed to start a parish, with services in both Greek and Slavonic. Bishop Vladimir visited later that year, but unfortunately, he soon became embroiled in a series of scandals in San Francisco. One of his strongest opponents was a Montenegrin whose brother was a leader in the Chicago community. Hearing reports of the crisis, the Chicago Orthodox decided they wanted nothing more to do with the bishop, and instead contacted the Churches of Constantinople, Greece, and Serbia.

Eventually, the Church of Greece sent a priest. He established Chicago’s first Orthodox parish in 1892, specifically for Greek people. One month later, a Russian church was founded. For the first time in American

Orthodox history, two churches answering to different ecclesiastical authorities coexisted in the same U.S. city. But despite their separation based on language and ethnicity, the two churches still got along well. In 1894, the Greek and Russian priests served together at the Russian church to commemorate the hundredth anniversary of the Russian mission to Alaska. When the Russian Tsar died the following month, both priests held a memorial at the Greek church, which was simultaneously dedicating its new building. When the new Russian bishop, Nicholas Ziorov, visited Chicago, the local Greek priest participated in the hierarchical services. Later on, in 1902, Russian church bell was stolen, and the Greek priest invited his Russian counterpart to come to the Greek church and ask the parishioners for help. The two churches held a joint meeting in an effort to find the bell. Chicago thus represents both an early manifestation of “jurisdictional pluralism” and a wonderful example of inter-ethnic Orthodox cooperation.

5. The first Greek Orthodox hierarch to set foot in America came to attend the World’s Parliament of Religions at the 1893 Chicago World’s Fair.

In 1893, the World’s Fair was held in Chicago. It attracted thousands of people from around the world, and in September, it played host to an event called the “World’s Parliament of Religions,” which brought together religious leaders of every stripe, both Christian and otherwise. Several Orthodox clergymen from multiple countries also attended. The most notable of these was the Greek Archbishop Dionysius Latas of Zante.

Archbishop Dionysius was one of the best-known and most eloquent hierarchs in the Church of Greece, and his first stop was New York, where he preached in the city’s tiny, brand-new Greek parish. At the invitation of an Episcopalian bishop, he visited the resort town of Saratoga Springs before traveling to Washington in an effort to meet President Grover Cleveland. The President was out of town, but the Archbishop made a strong impression on the newspaper reporters of the nation’s capital (and, indeed, the media of every city he visited). He was one of the most colorful figures they had ever seen, with a flowing robes, a big beard, and a keen sense of humor. He joked to one reporter, “Americans and Englishmen are different. The Englishman is like this,” he said, drawing in his head and putting on what the reporter called “a stiff, gloomy, and morose expression, which was comical in the extreme.” Dionysius continued, “But

the American is always this way,” and he burst into a hearty laugh.

The Archbishop finally made it to Chicago, and he was one of the most prominent figures in the unusual “Parliament.” Afterwards, he remained in the United States as the guest of various Episcopalian hierarchs. He traveled to Boston, St. Louis, back to Chicago, and then to San Francisco. At an Episcopal Church conference, Archbishop Dionysius argued that Anglicanism was the best platform for the unity of Christendom – a view common among Episcopalians, but rather remarkable for an Orthodox bishop.

Archbishop Dionysius went across the Pacific, not the Atlantic, on his way back to Greece. He stopped in India, where he spoke at a local Methodist convention. After a year away from home, he finally returned to Zante in mid-1894. He died very soon afterwards, at the age of 58.

6. The first permanent Russian church in New York was founded in large part through the efforts of a Russian-born journalist, Barbara MacGahan.

From the closure of Bjerring’s chapel in 1883 until the formation of St. Nicholas Church in 1895, New York had no Russian Orthodox place of worship. In the meantime, two Greek parishes were founded in the city, and new Russian churches were established in four states. Finally, in 1895, St. Nicholas Russian Orthodox Church was founded. It began in the former home of one of the parish trustees: the main floor housed the chapel, the priest and his family lived upstairs, and a Sunday School and reading room occupied the basement. But despite these modest beginnings, from the start, the parish had some impressive characteristics. Its iconostasis had previously been used by the Russian army during battles in the Balkans. The choir was led by Eugenie Lineff, a former opera singer. The church trustees included the Russian ambassador and consul general, and, most significantly, the famed journalist Barbara MacGahan.

Despite her surname, MacGahan was actually a native Russian. She had married an American war correspondent, and she was a prominent journalist in her own right. She eventually moved to New York, and it was her strong desire for a Russian church that ultimately led to the creation of the parish. Another impetus was the presence, in Brooklyn, of a sizeable number of Eastern Catholics, who presumably would be attracted to a nearby Orthodox

church. It is not clear whether these Eastern Catholics did, in fact, join the new parish.

The first priest was Fr. Evtikhy Balanovitch. He was apparently from Austria, and only in recent years had become associated with the Russian Church. (In fact, in one place he's referred to as a "recent convert," which makes me wonder if he wasn't originally an Eastern Catholic himself.) Balanovitch was an educated man, with a Doctorate of Divinity from the Theological Academy in St. Petersburg. He must not have been terribly practical, though, as he quickly made enemies with the influential MacGahan. During a meeting of the church trustees in November 1895, Balanovitch called MacGahan a name which, according to the *New York Times*, "meant that Mrs. MacGahan's pen is at the disposal of the highest bidder." St. Raphael Hawaweeny, the newly-arrived Syrian priest, was present at the meeting, and didn't know what the word meant. Confused, he asked somebody, and that person told MacGahan, and MacGahan promptly filed a lawsuit against Balanovitch.

MacGahan soon dropped the suit. On December 1, Balanovitch agreed to resign as pastor and leave the country. MacGahan determined that Balanovitch himself wasn't entirely to blame, concluding that others in the parish had incited Balanovitch to make enemies with MacGahan. These unfortunate events would have a happy ending, at least for the church of St. Nicholas. Later in 1896, Balanovitch's replacement – St. Alexander Hotovitzky – arrived in New York, and ushered in a decade of growth for the parish. As for MacGahan, she remained an influential figure in the fast-growing Russian Diocese, occasionally speaking on behalf of the Diocese in secular newspapers. She died in her early fifties, in 1904.

7. In 1895/6, Tsar Nicholas II sent his personal tutor, the Greek Archimandrite Theoclitos Triantafilides, to establish the first Orthodox parish in Texas.

His father was an Athenian who fought in the Greek War for Independence, and then afterwards moved to the Peloponnese. That's where Fr. Theoclitos Triantafilides himself was born. As a young man, he went to Mount Athos and was tonsured a monk. He became affiliated with the Russian monastery of St. Panteleimon on Mount Athos, and from there, he went to Russia itself, where he studied at the Moscow Theological Academy. This is where things get really interesting. Triantafilides was asked by King George I of Greece to tutor the king's young son,

Prince George. Then the Russian Tsar, Alexander III, asked Triantafilides to return to Russia and tutor *his* children, including the future Tsar Nicholas II. Triantafilides was actually one of the priests who served at the wedding of Nicholas II and his wife Alexandra.

So how did Triantafilides go from the royal courts of Greece and Russia to the United States? Well, in Galveston, Texas – which was a major seaport in the 19th century – there was another one of those multiethnic Orthodox communities. The Greeks and Serbs of Galveston got together and petitioned the Russian Church to send them a priest. Tsar Nicholas II himself answered their petition by sending them his old tutor, Triantafilides, who by this time was in his early sixties.

Triantafilides was the priest in Galveston for over 20 years, until his death in 1916. But he didn't just take care of the Galveston parish. He took responsibility for the Orthodox people living throughout the Gulf Coast, traveling thousands of miles by horse and by train. His parish, which was named Ss. Constantine and Helen, eventually came to be predominantly Serbian, and many years after his death, the church switched from the Russian to the Serbian jurisdiction. But to this day, they continue to venerate their original Greek priest, sent by the *Russian* Tsar.

8. The first nationally famous conversion to Orthodoxy in America was that of the former Episcopal priest Ingram Irvine in 1905.

In his own time, Ingram Nathaniel Irvine was one of the most polarizing figures in American Orthodoxy. Originally an Episcopal priest, in 1900 Irvine was defrocked when he refused to give communion to a woman whose divorce violated church canons. For five years, he tried to have himself reinstated, but to no avail. Finally, in 1905, Irvine approached the great Russian Archbishop Tikhon Bellavin, who looked into Irvine's case and deemed him worthy of ordination as an Orthodox priest. Irvine's conversion made headlines from coast to coast. Episcopalians were divided, with some sympathetic to Irvine's situation and others offended that the Russian hierarchy, in ordaining Irvine, was implicitly rejecting the validity of Anglican holy orders.

With the blessing of Archbishop Tikhon, Irvine established the "English-speaking Department" of the Russian Archdiocese. He held English-language services, authored books and articles, and worked with Orthodox young people. He was a trusted advisor to both Tikhon

and the Syrian Bishop Raphael Hawaweeny, both of whom, at times, used Irvine as a ghostwriter. Irvine was a vocal proponent of the use of English, arguing that Orthodox parishes would lose their younger generations if they insisted in worshipping exclusively in foreign languages. He was also a strong advocate of Orthodox administrative unity, calling for all the ethnic groups to join together into a single jurisdiction.

Visionary though he was, Irvine was not loved by all. He could never resist a battle of words, and he frequently clashed with Isabel Hapgood, the renowned Episcopalian translator of the Orthodox service book. After Bishop Raphael died, Fr. Aftimios Ofiesh was proposed as his replacement. Irvine publicly attacked Ofiesh's credentials, in particular arguing that Ofiesh's status as a Freemason barred him from the episcopate. In the wake of the Russian Revolution, Irvine pushed for the Americanization of the Russian Archdiocese, and he was opposed by many who saw him as a threat to their own ethnic preferences. In 1920, an elderly Irvine was allegedly poisoned by Bolsheviks, who reportedly put a dangerous substance into the communion chalice. Irvine died a few months later, of natural causes, at the age of 71.

9. The first black Orthodox priest in America, Fr. Raphael Morgan, was ordained in Constantinople in 1907.

Robert Morgan was born in Jamaica sometime in the 1860s or early 1870s. His life, from our vantage point, is almost incredible. In fact, a scholar named Gavin White wrote in 1978, "The Morgan story is so utterly improbable that one tends to dismiss it as a hoax."

As a young man, Morgan traveled widely the Americas, Europe, and Africa. He served as a minister in the African Methodist Episcopal Church, before converting to Anglicanism. While working as a missionary in Liberia, Morgan met his African-born wife, Charlotte. Later, the couple moved to the United States, where Morgan was ordained an Episcopal deacon in 1895. Morgan served in various parts of the country before settling in Philadelphia, around the turn of the 20th century. At about this time, his studies led him to the conclusion that Orthodoxy was the true faith. Still an Episcopal deacon, Morgan then toured Russia, Turkey, and the Holy Land. Returning to America, he developed close ties with Annunciation Greek Orthodox Church in Philadelphia. With the encouragement of the parish and its priest, Morgan sailed for Constantinople in 1907,

where he was ordained and given the name "Father Raphael." To quote the bishop who ordained him, Morgan was sent back to America to "carry the light of the Orthodox faith among his racial brothers."

Upon his return to Philadelphia, Morgan baptized his wife and two children into the Orthodox faith. Unfortunately, however, all was not well in the Morgan family. In 1909, Charlotte filed for divorce, accusing Morgan of abuse and cruelty. It is not clear whether these accusations were true, and Morgan did not appear in court to contest the divorce. His wife took their son and remarried, while their daughter appears to have remained with Morgan. During this period, Morgan continued to serve as an assistant priest at the local Greek church, and for a time, he even lived in the home of the Greek priest.

In 1911, Morgan traveled to Greece, where he was most likely tonsured a monk. Two years later, he returned to Jamaica for an extended visit. While there, he toured the island and gave lectures on his many travels. A Russian warship stopped in Jamaica, and Morgan concelebrated the Divine Liturgy with the ship's Russian priest. A number of Syrians attended, and Fr. Raphael used English for their benefit. This was the first documented Orthodox Divine Liturgy in Jamaica.

The last traces of Morgan come from 1916. Marcus Garvey, the Jamaican leader of the "Back to Africa" movement, was at the outset of his career and made a speaking tour of the United States. Morgan attended one of Garvey's lectures, and, with other Jamaican-Americans, wrote an open letter attacking Garvey's dismal portrayal of race relations in Jamaica. Garvey responded by declaring Morgan's letter to be "a concoction and a gross fabrication." Morgan disappeared from the known historical record after this exchange: we do not know where he died, or when, or what became of his Orthodox ministry. He remains one of the most mysterious and intriguing figures in American Orthodox history.

10. In 1920, the first American Orthodox convert parish briefly existed in New York City.

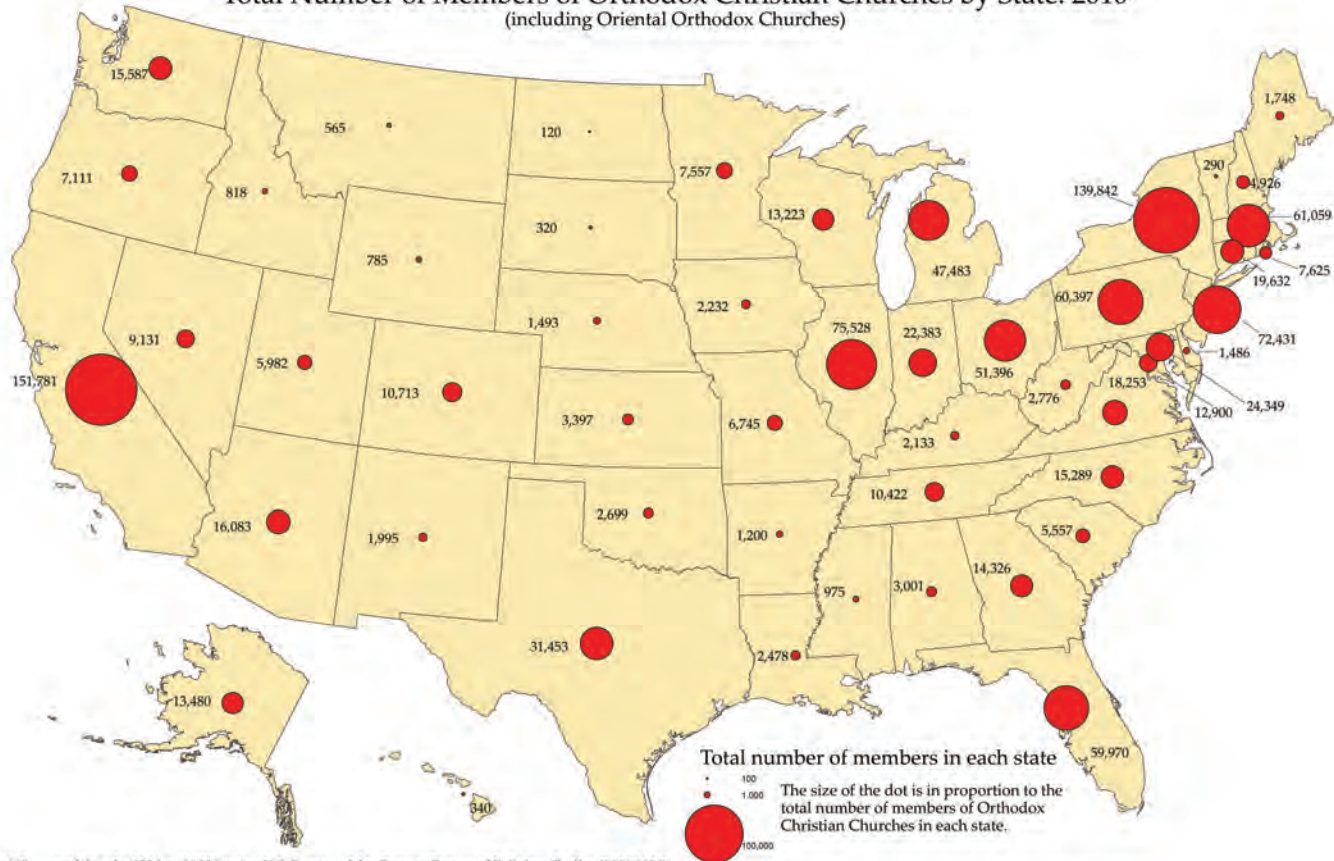
For most of his career, Fr. Ingram Nathaniel Irvine toiled alone in his effort to promote the use of English in American Orthodoxy and to introduce the Orthodox faith to Americans. Late in his life, though, things began to change. James Grattan Mythen, an Episcopal priest, converted to Orthodoxy in 1920, and he was immediately ordained by the Russian Archbishop Alexander Nemolovsky. Taking the name "Father Patrick," Mythen

was the first of a large number of convert clergy who joined the Church in the early 1920s. He picked up the vision of the elderly Irvine and ran with it, spearheading the creation of the American Orthodox Catholic Church of the Transfiguration in New York. Parish clergy included, among others, Fr. Antony Hill – the second black priest in America.

Unfortunately, the church lasted only a few months, and Irvine died in early 1921. Mythen and several of his fellow converts soon left Orthodoxy, but they were replaced by others – most notably Frs. Michael Gelsinger and Boris Burden. Together, Gelsinger and Burden took the baton from Irvine and Mythen, translating Orthodox texts into English and publishing books and articles. They worked with the Syrian Bishop Aftimios Ofiesh to create a Russian-backed jurisdiction called the American Orthodox Catholic Church, the same name used by that original 1920 convert parish. That effort failed, but Gelsinger and Burden soldiered on, spearheading the formation of a federation of American Orthodox jurisdictions in the 1940s. This ultimately led to the establishment, in 1960, of the Standing Conference of the Canonical Orthodox Bishops in the Americas (better known as SCOBA). In 2010, the current Assembly of Bishops was created by the Autocephalous Orthodox Churches and assumed the work of SCOBA, in a sense, continuing the work begun in the early 20th century.

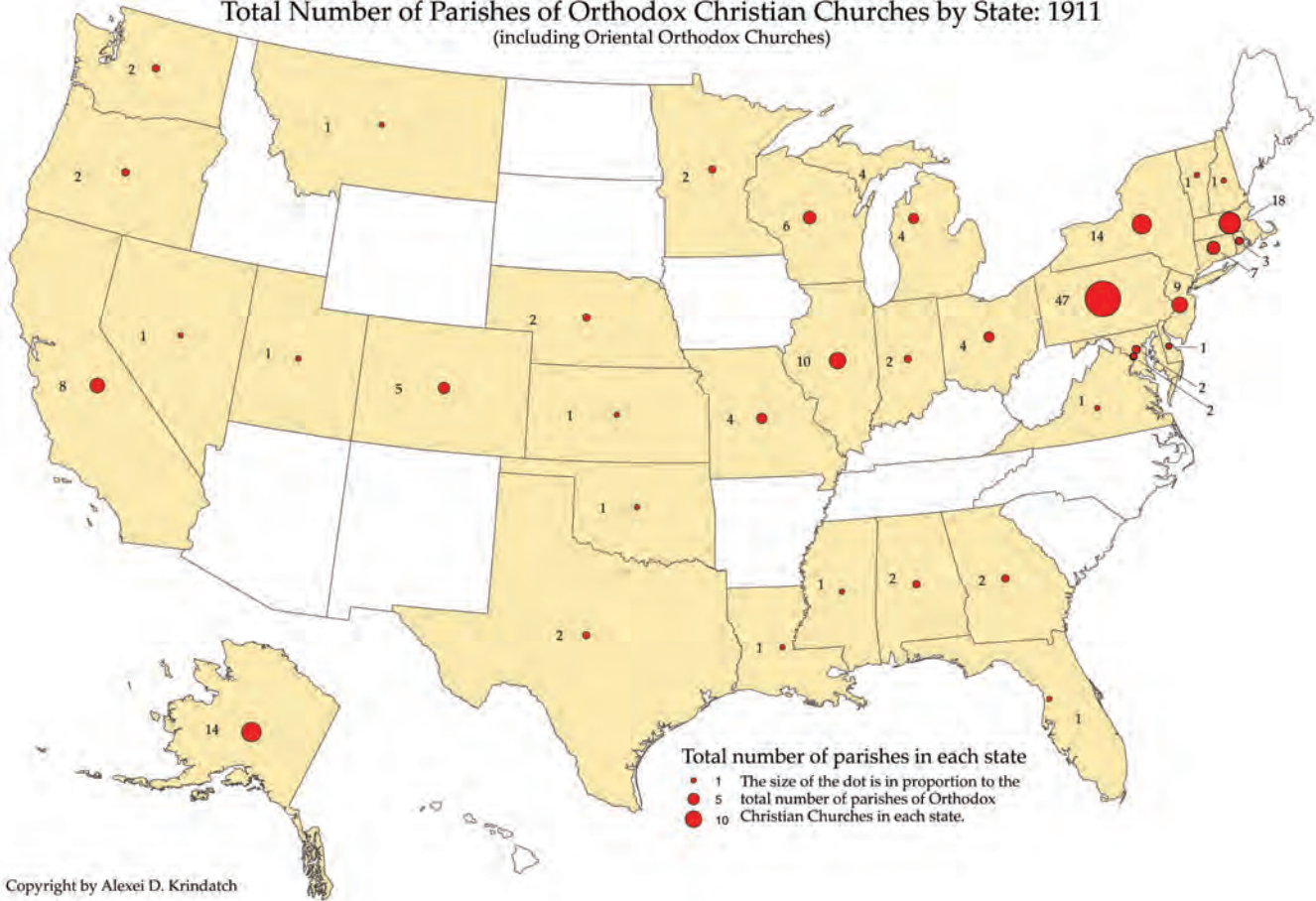
Maps

Total Number of Members of Orthodox Christian Churches by State: 2010 (including Oriental Orthodox Churches)

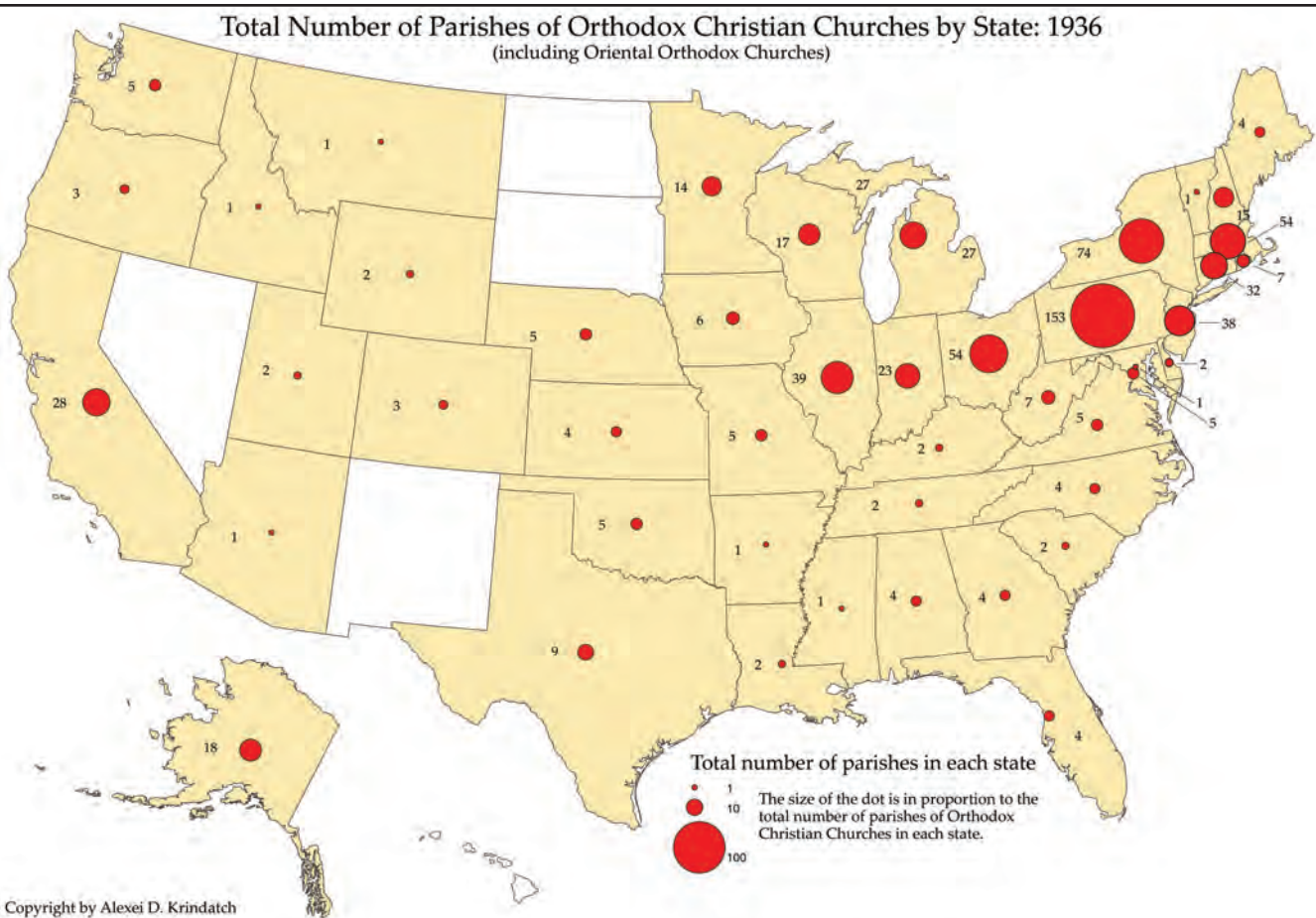


1. Source of data for 1906 and 1936 maps: U.S. Bureau of the Census, Census of Religious Bodies (1906-1936).
 2. Source of data for 2010 map: 2010 Religious Congregations Membership Study (www.rcms2010.org)
 3. Source of data for Alaska for 1906: Archbishop Tikhon Bellavin, report to the Holy Synod of the Russian Orthodox Church (August 1906), in Fr Andrew Kostadis, Pictures of Missionary Life (unpublished M.Div. thesis, St. Vladimir's Orthodox Theological Seminary, May 1999), 224-232.
 4. Source of data for Alaska for 1936: estimates based on an interview with Russian Orthodox bishop Antonin Pokrovsky of Alaska, New York Times (March 24, 1933).
 5. Arizona and Hawaii were not states in 1906. Therefore, no 1906 US Census data are available for Arizona and Hawaii. Hawaii was not a state in 1936. Therefore, no 1936 US Census data are available for Hawaii.
 6. For 1936 map: US Census of Religious Bodies erroneously omits the Serbian parish in Butte, Montana, which was most likely the largest Orthodox church in the state.
 The population data above includes a rough estimate for that parish.
 Copyright by Alexei D. Krindatch

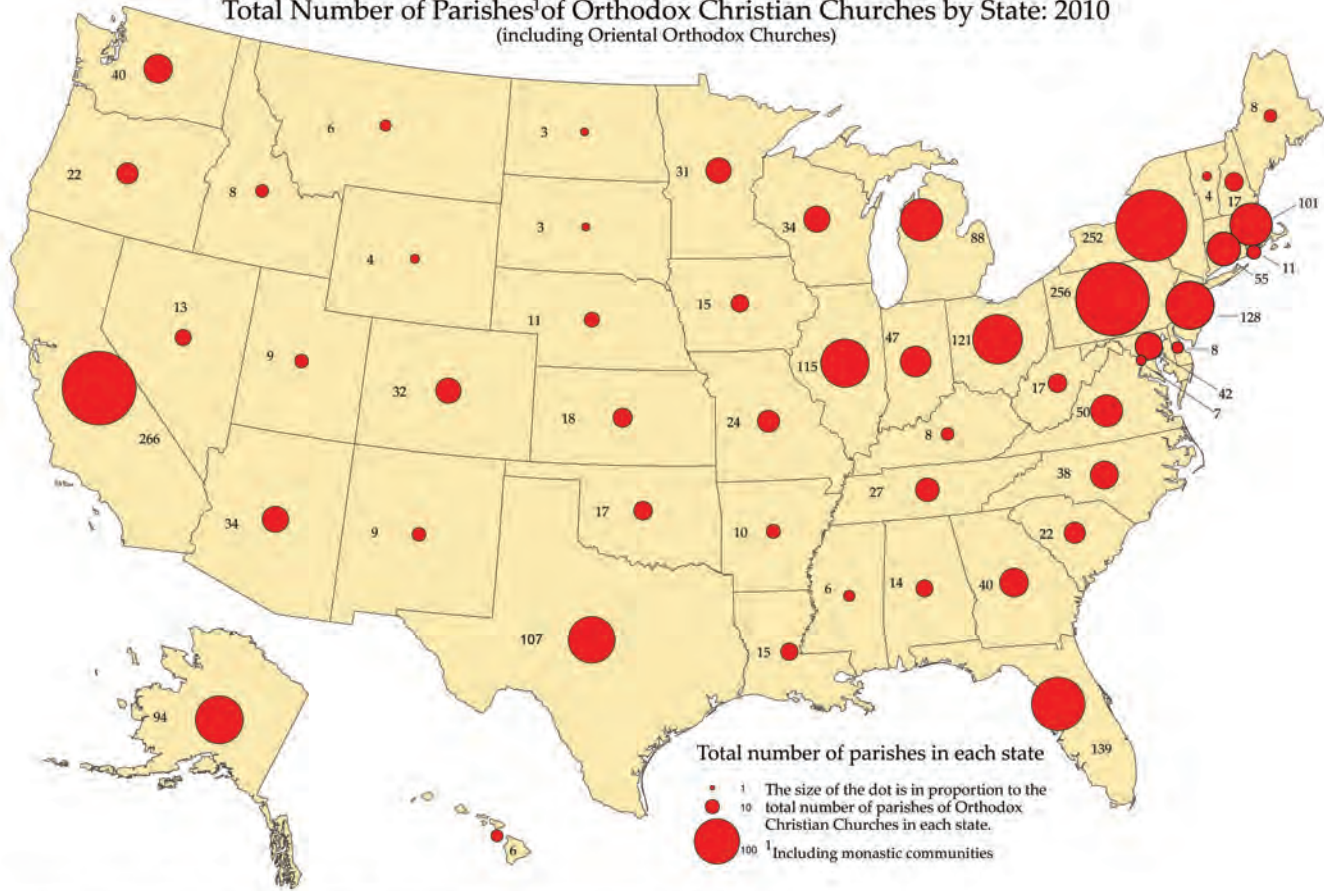
Total Number of Parishes of Orthodox Christian Churches by State: 1911
(including Oriental Orthodox Churches)



Total Number of Parishes of Orthodox Christian Churches by State: 1936
(including Oriental Orthodox Churches)



Total Number of Parishes¹ of Orthodox Christian Churches by State: 2010
(including Oriental Orthodox Churches)



1. Source of data for 1911 map: American Church Almanac and Yearbook for 1912 (New York: Edwin S. Gorham, 1911), 590-592.

2. Source of data for 1936 map: U.S. Bureau of the Census, Census of Religious Bodies (1936).

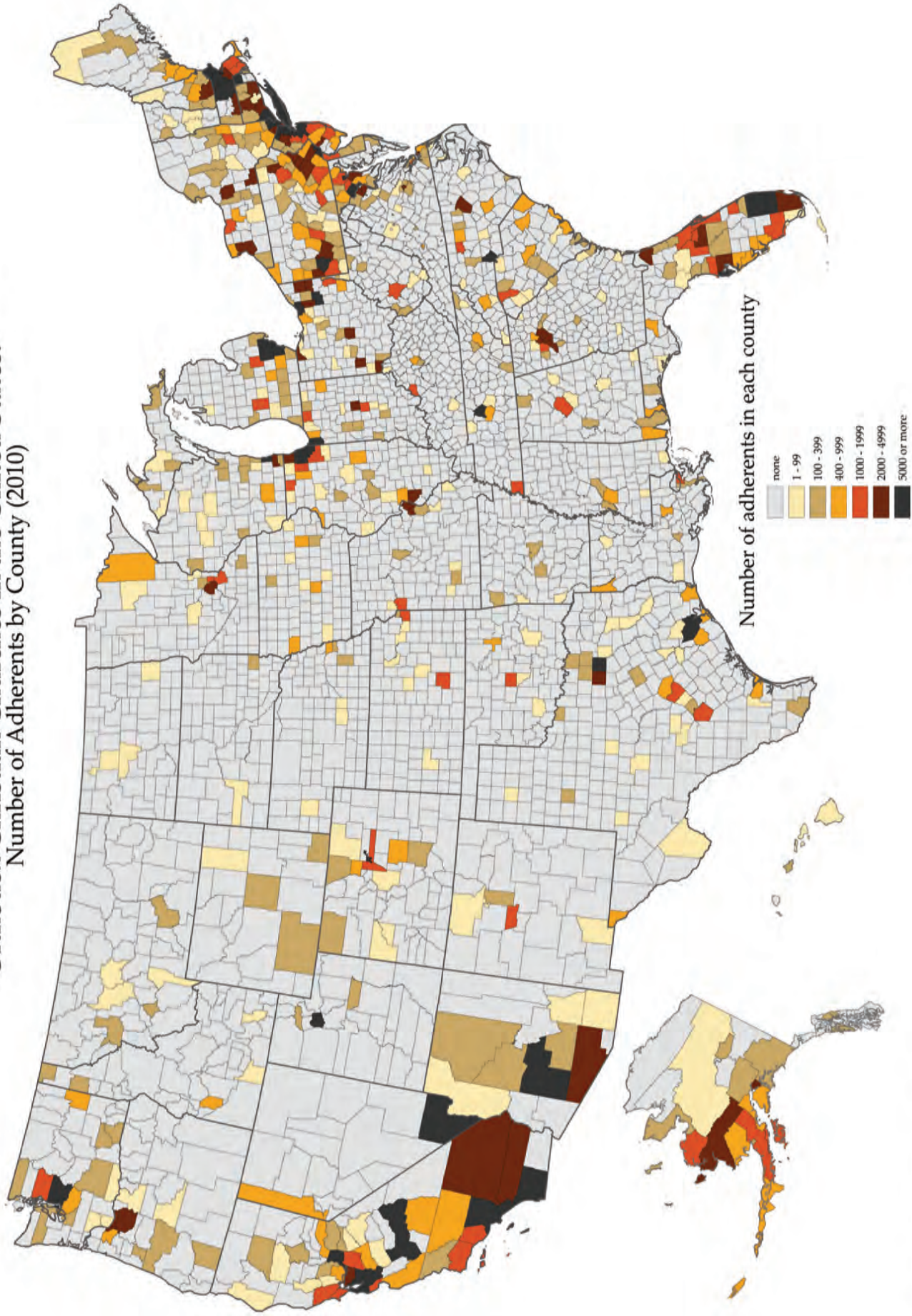
3. Source of data for 2010 map: 2010 Religious Congregations Membership Study (www.rcms2010.org)

4. Source of data for Alaska for 1936: estimates based on the 1941 Yearbook of the Russian Orthodox Greek Catholic Church.

5. Arizona and Hawaii were not states in 1906. Therefore, no 1906 data are available for Arizona and Hawaii. Hawaii was not a state in 1936. Therefore, no 1936 data are available for Hawaii.

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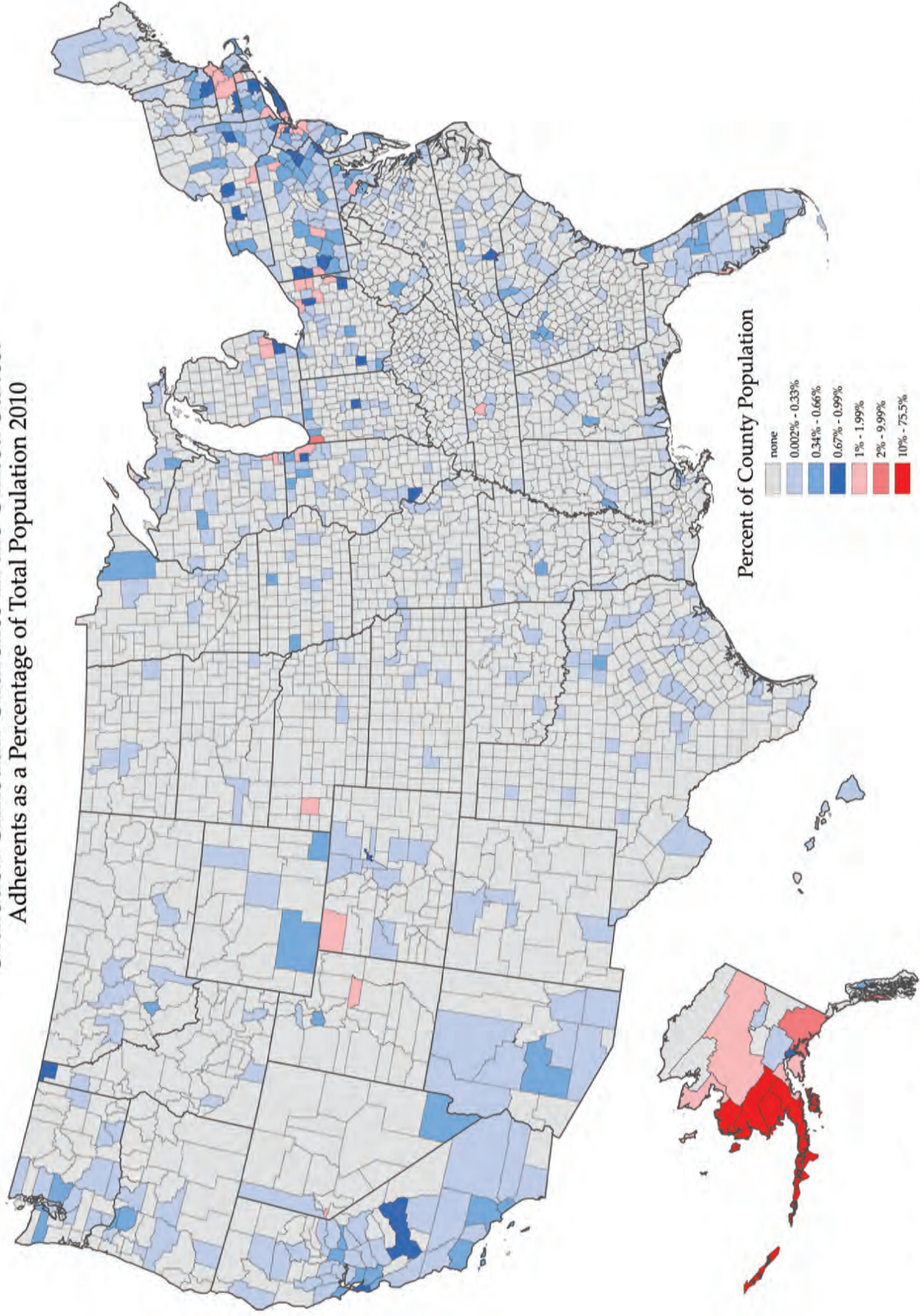
Orthodox Christian Churches in the United States: Number of Adherents by County (2010)



*including Oriental Orthodox Churches
Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Orthodox Christian Churches in the United States:*

Adherents as a Percentage of Total Population 2010



Average proportion of adherents of all Orthodox Christian Churches in the United States in the total US population - 0.34%

*including Oriental Orthodox Churches
Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
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Chapter 2

Orthodox Christian Churches in the United States: General Information, Essays, and Maps

Albanian Orthodox Diocese of America

World Headquarters: The Albanian Orthodox Diocese of America is a US-based autonomous church body in the jurisdiction of the Ecumenical Patriarchate of Constantinople (headquartered in Istanbul, Turkey).

US Headquarters:

Postal address: PO Box 300158
Jamaica Plain, MA 02130
Phone/Fax: 617-522-3878
E-mail: BishopIlia@yahoo.com

Administrative Structure: A single diocese covering territory of the USA

Head: Bishop Ilia (Katre)

Web-site: none

Number of Parishes (including mission parishes): 2

Number of Monastic Communities: 0

Number of Adherents: 700

Number of Regular Church Attendees: 185

% of Regular Attendees in the Total of Adherents: 26%

Christianity has been present in the territory of modern Albania since apostolic times. It is believed that St. Paul traveled throughout the area (Romans 15:19, Acts 17:1), while Caesar and Marin of the 70 Apostles served as bishops of the newly revealed religion. After the great schism of 1054, Roman Catholicism was introduced in Albania, especially, in the Northern provinces. By the 14th century, Islam also became widespread among the agrarian and peasant population.

Historically, Orthodox Church life in Albania was supervised by the Ecumenical Patriarchate of Constantinople. Following Albania's independence (1912), the Ecumenical Patriarchate issued a Tomos of Autocephaly on April 12, 1937, thus, granting full ecclesiastical independence to the Orthodox Church in Albania. After WWII, the Communist regime of Enver Hoxha persecuted systematically all religious communities and amended the constitution declaring Albania to be officially an "atheistic state." With the collapse of communism in Eastern Europe, religious life was restored in Albania. The Albanian Orthodox Autocephalous Church is headed today by Archbishop Anastasios who governs ecclesiastical affairs with a synod of bishops.

The Albanian economic immigrants started to arrive

in America during the last quarter of the 19th century.¹ Beginning in 1908, Fan S. Noli² capitalized on the spirit of Albanian nationalism to launch the organization of Albanian speaking Orthodox parishes in the United States. He was ordained a priest by the Russian Orthodox Church in North America and translated liturgical texts into the Albanian language for use in Albanian parishes. In 1923, Fr. Fan Noli was ordained a bishop in Albania.

Being a clergyman, Fr. – and later Bishop – Fan Noli was also deeply involved in a multifaceted political career and even served six months as Albania's prime minister. In 1932, Bishop Noli returned to the United States and concentrated his efforts on academic pursuits while leading a loosely organized cluster of twelve Albanian Orthodox parishes, most of them in New England. St. George Cathedral in South Boston, MA, became the center of religious and cultural life of the Albanian Orthodox community in America. In the early 1950s, the Albanian Orthodox Archdiocese in America was formed.

Following the death of Bishop Noli in 1965, an Orthodox priest from America, the Reverend Stephen Lasko, was ordained and appointed bishop by the Church of Albania, but the Archdiocese did not accept him as Noli's successor. The controversy around the status of the Albanian Orthodox parishes in America was resolved in 1971 when a decision was made to join the newly formed Orthodox Church in America³ – the former Russian Metropolia. The Albanian Archdiocese of the Orthodox Church in America consists now of twelve parishes and is presided by Bishop Nikon (Liolin).

In 1951, the second Albanian Orthodox Church body was formed in the United States, the Albanian Orthodox Diocese of America under the jurisdiction of the Ecumenical Patriarchate. Its first leader was Bishop Mark (Lipa). An ethnic Albanian but born in Turkey, Bishop Mark studied at the Patriarchal Theological School of Halki in Greece. A group of American Albanian clergy and laity supported his efforts upon his coming to Boston, a city with perhaps the largest concentration of Orthodox

¹ By 1939, the number of Albanian immigrants to the United States reached 35,000. Among these immigrants, many came from the Korca region of Southeastern Albania.

² Theofan Stilian Noli, better known as Fan Noli (January 6, 1882 – March 13, 1965) was an Albanian-American writer, scholar, diplomat, politician, historian, orator, who also served as prime minister and regent of Albania in 1924. Fan Noli is venerated in Albania as a champion of literature, history, theology, diplomacy, journalism, music and national unity. He played an important role in the consolidation of Albanian as the national language of Albania with numerous translations of world literature masterpieces.

³ See article on Orthodox Church in America in this volume.

Albanians in the United States. Among many of his accomplishments, Bishop Mark was instrumental in the passage of the Resolution No. 168, by the 82nd Congress of the United States in 1951 which says “The Congress of the United States hereby expresses the firm conviction of the American people that the people of Albania have the right of self-determination, to be governed by their own consent based on the free expression of popular will in a free election; and that no nation may deprive them of their territory by force, or threat of force, and that no nation can keep their territory by force.” In 1981, together with the Roman Catholic Archbishop of Boston, Cardinal Humberto Medeiros, Bishop Mark signed a Declaration for Religious Freedom asking the atheistic government of Communist Albania to allow the practice of religion for Christians and Muslims. The Albanian Orthodox Diocese of America has endorsed many other initiatives promoting religious tolerance and advocating for human rights.

Today, the tiny Albanian Orthodox Diocese of America consists of only two parishes: Holy Trinity, South Boston, MA and St. Nicholas, Chicago, IL. Both parishes conduct their worship services in both the Albanian and English languages. The arrival of thousands of new immigrants from Albania to the United States in 1990s,⁴ sparked the growth in membership in the Albanian Orthodox Diocese.

For two decades, the Diocese was directed by the Rev. Ilia Katre. In 2002, he was ordained bishop by the Holy Synod of the Ecumenical Patriarchate with the title “Bishop of Philomelion.” Along with administering the Albanian Orthodox Diocese, Bishop Ilia spends time in Albania serving as Director of the Theological Academy in Durres.

The year 2008 was a centenary of two milestones in the history of the Albanian Orthodox community in America: the ordination of Fan Noli and the first celebration of the Divine Liturgy in the Albanian language in the New World.

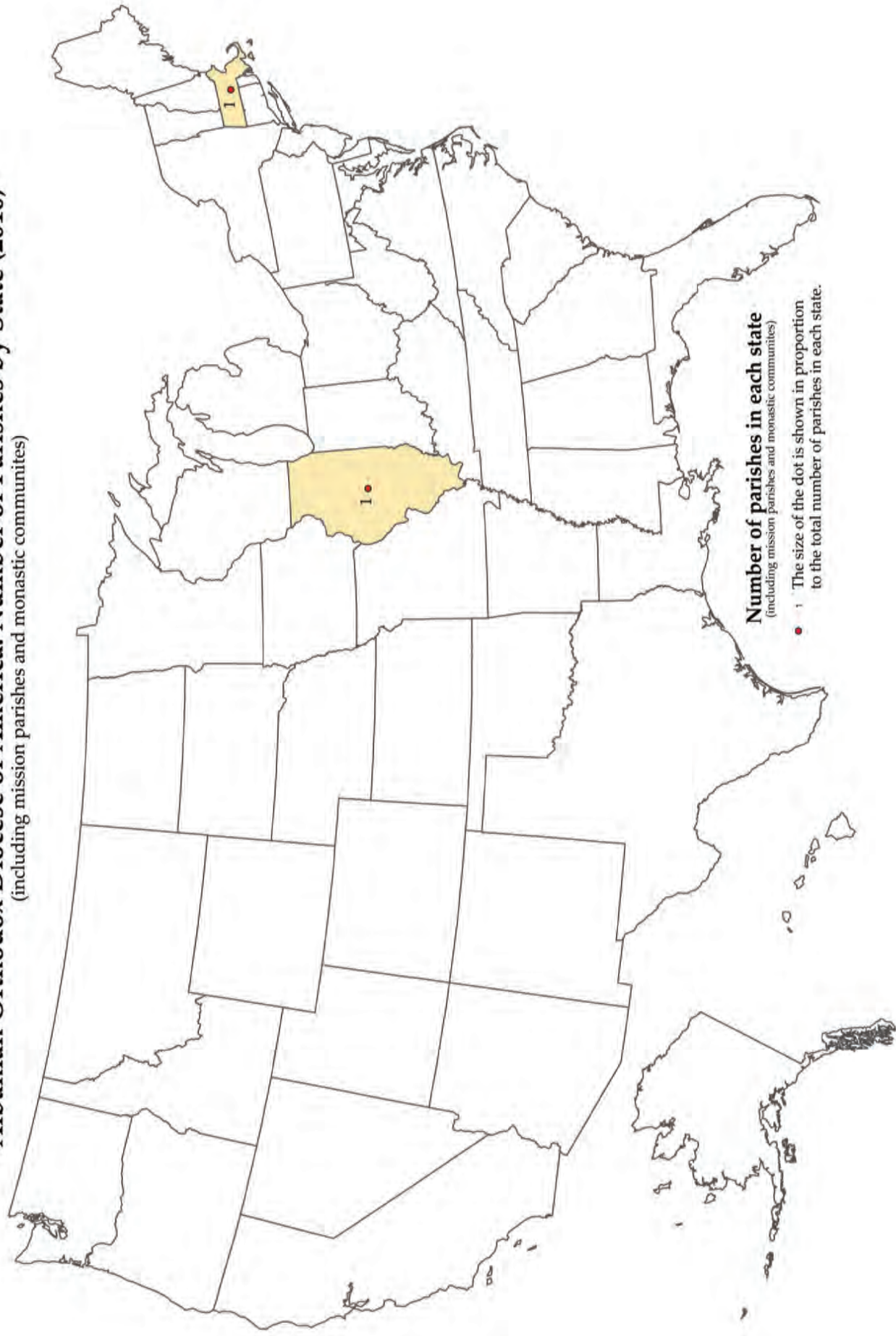
The year 2008 also marked final reconciliation between two Albanian Orthodox church bodies in the United States: the Albanian Orthodox Diocese of America and the Albanian Archdiocese of the Orthodox Church in America. A Centennial Encyclical was signed by Bishops Nikon and Ilia in the presence of Archbishop Anastasios, primate of the Orthodox Autocephalous Church of Albania. According to this Encyclical: “During the last ten decades,

⁴ The new wave of immigration started in 1992 following the reestablishment of diplomatic relations between United States and the Albanian Republic. During 1992–2010, more than 55,000 new immigrants arrived.

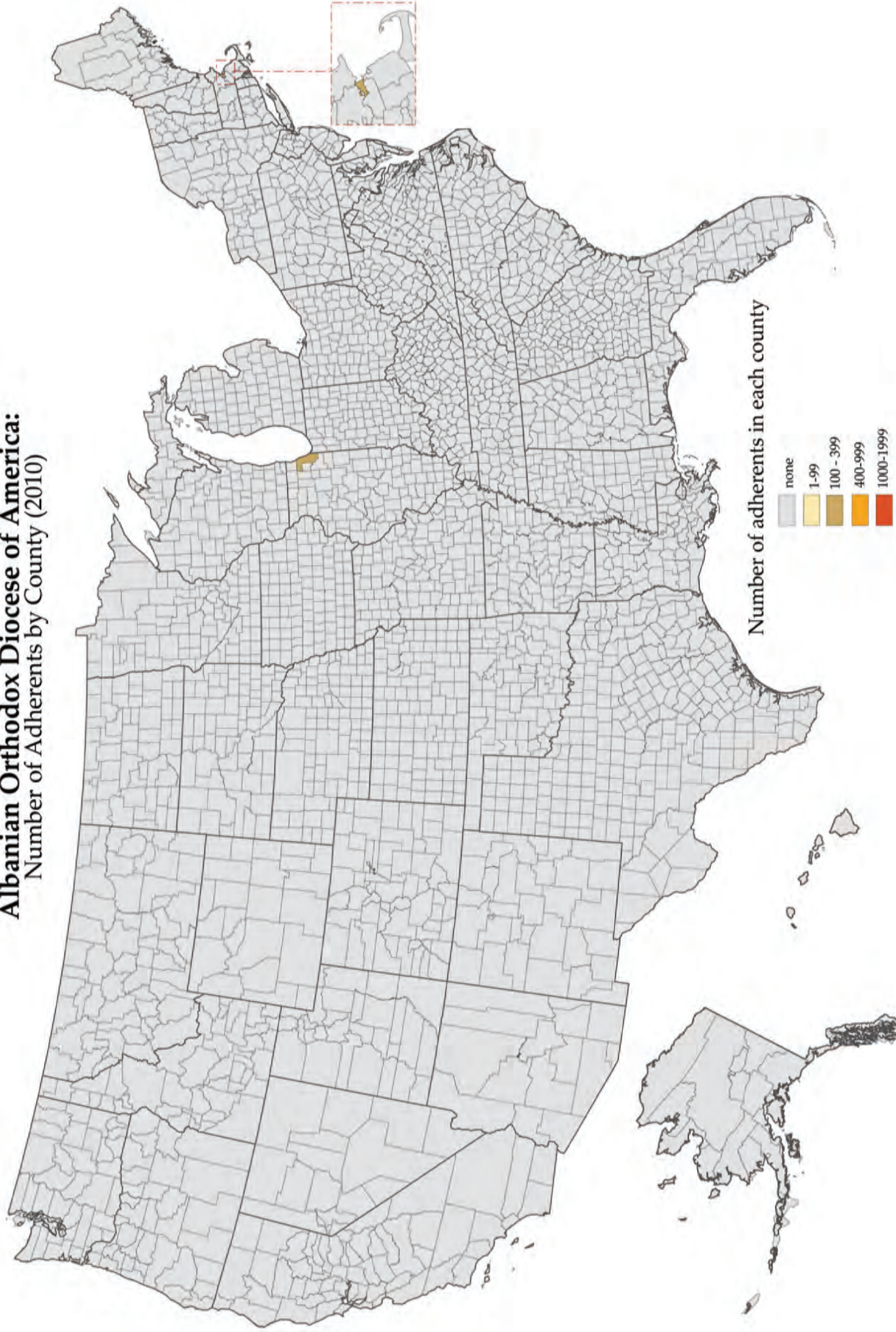
we have learned many lessons and we have fallen short in embracing one another more fervently. Our separations have been due as much to circumstances as to ourselves. We have shared our experiences with others, since we are both singular as well as similar to others. We have been passionate and reasoned, strident and flexible in seeking ways to overcome differences. Yet times of disunity have never clouded, nor prevented our predecessors from fulfilling their Episcopal roles before Christ to go forth, teach, baptize and serve those entrusted to us and to our forebears. We commemorate and celebrate this centennial moment with humility: recalling all that has gone before with the hope that we remain true to the aspirations and needs of future generations, yet to be saved, nurtured and nourished.”

Albanian Orthodox Diocese of America: Number of Parishes by State (2010)

(including mission parishes and monastic communities)



Albanian Orthodox Diocese of America: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

American Carpatho-Russian Orthodox Diocese

World Headquarters: The American Carpatho-Russian Orthodox Diocese is a US-based autonomous church body in the jurisdiction of the Ecumenical Patriarchate of Constantinople (headquartered in Istanbul, Turkey).

US Headquarters:

Street address: 312 Garfield St.
Johnstown, PA 15906
Phone: 814-539-9143
Fax: 814-536-4659

Administrative Structure: A single diocese covering territory of the USA

Head: Metropolitan Nicholas (Smisko), the ruling bishop of American Carpatho Russian Diocese, died on March 13, 2010. No replacement was announced by the time of publication.

Web-site: www.acrod.org

Number of Parishes (including mission parishes): 79

Number of Monastic Communities: 0

Number of Adherents: 10,400

Number of Regular Church Attendees: 4,900

% of Regular Attendees in the Total of Adherents: 47%

The American Carpatho-Russian Orthodox Diocese (ACROD) was established in 1938 by His All-Holiness, the late Benjamin I, Ecumenical Patriarch of Constantinople. The first ruling bishop of the new diocese was Metropolitan Orestes (Chornock), a former widowed priest who led several parishes out of the Catholic Unia to return to the Orthodox Church.

The “Uniate” Churches, also often referred to as “Greek Catholic” or “Eastern Rite Catholic” Churches were originally Orthodox Churches that agreed to recognize the authority of the Roman Pope in the 17th century, but kept their “Eastern” form of Orthodox worship instead of the Latin Mass. They were also originally allowed to maintain their tradition of a married priesthood as opposed to the celibate clergy in the Roman Catholic Church. However, the attitude of the Roman Catholic bishops in the United States was that the Carpatho-Russian immigrants would just have to “fit in” the predominant Latin Churches, rather than maintain their own unique traditions. This did not set well with the Carpatho-Russians.

It should be noted that ACROD was founded as the

result of a second-wave return of Carpatho-Russians from Catholic Unia to their original Orthodox roots. The first wave occurred in the 19th century due to the efforts of Uniate priest Fr. Alexis Toth. The former Uniate parishes under leadership of Fr. Alexis became part of what was then known as “Russian Metropolia,” and they were gradually “Russified,” thus, losing their distinctive Carpatho-Russian culture and identity.

The situation with the second-wave return of Carpatho-Russians from Catholic Unia to the Orthodox Church was different. While leaving the Roman Catholic Church, they did not want to join the Russian Church either and face the same loss of culture as their predecessors in the 19th century had. A solution was found in returning back into the Orthodox Church under the supervision of the Ecumenical Patriarch of Constantinople, who allowed Carpatho-Russians to keep what they so desperately wanted to preserve.

ACROD is headquartered in Johnstown, PA. Originally founded by immigrants from the Carpatho-Rusyn regions of present-day Slovakia, Poland, and Western Ukraine, ACROD today is comprised of peoples of all ethnic backgrounds, many of whom are former Protestants or Roman Catholics who converted to the Orthodox faith.

One of the qualities that the Carpatho-Russian people brought with them to the United States was a unique and distinctive form of church music called plainchant (“prostopinije”). This tradition is quite different from the Greek monophonic chant and the Russian polyphonic choral singing. The Carpatho-Russians also maintained a tradition of communal “congregational” singing in the church, which is not common in Greek or Russian Orthodox Churches. The traditional Carpatho-Russian plainchant has been traced by scholars to the ancient Znameny Chant from early medieval Kievan Rus’. Kievan Rus’ received its chant tradition from Greek missionaries via Constantinople and Bulgaria in the tenth and eleventh centuries. In Carpatho-Russian liturgy the strains of original Byzantine chant can still be clearly distinguished. The plainchant congregational singing has been a continuous tradition in the Carpathian mountains. They have been blessed to experience what St. Ambrose of Milan described in the fourth century: “For it is a powerful bond of unity when such a great number of people come together in one choir... when all sing in the community of the Holy Spirit, as the Artist permits no dissonant voice” (PL 14:925).

Strayer Mansion, an orange-brick landmark in the Morrellville section of Johnstown, PA is the home of

Christ the Saviour Seminary, founded in 1951, providing theological education for the future clergy of ACROD. It also serves as a place for regular church retreats. The seminary offers a Diaconate program, and sponsors a late vocations program. The main building houses a beautiful chapel, classrooms, lecture space, library, the seminary bookstore and living quarters for resident seminarians. Approximately three blocks away from the seminary are the Diocesan Cathedral of Christ the Saviour, Educational Center, Chancery, and Bishop's Residence.

A jewel of the diocese, situated on 289 acres of beautiful rolling, wooded terrain, is Camp Nazareth Retreat and Conference Center and Summer Camp, in Mercer, PA. Completed in 1977, the camp offers a huge rustic lodge, a dining hall that seats three hundred, administrative offices, recreation room, craft room, health center and gift shop. The recently completed St. Cyril and Methodius Church is modeled on traditional churches of the Carpathian Mountains. There are ten cabins with the capacity to accommodate 176 and a fully air-conditioned two-story staff cabin. Other features include a picnic grove, outdoor chapels, and shrines. The camp also has a junior-Olympic sized swimming pool, tennis/basketball courts, and several hiking trails. The camp facilities are available for groups outside the diocese as well.

In 1993, Metropolitan Nicholas (the ruling bishop of ACROD from 1985-2011) introduced an initiative called Harvest 2000, a vision to promote evangelization in existing parishes and to start new parishes where none existed. Through this effort new parishes have sprung up in Indiana, Georgia, and the Carolinas – the areas that are not traditionally associated with Carpatho-Russian immigrants.

The little Carpatho-Russian diocese continues to grow, with Harvest 2000 still helping to establish new parishes. The descendants of immigrants who worked hard to preserve their ancient traditions are now creating new Orthodox traditions in the USA by introducing their plainchant to America. Being fully socially integrated in American and Canadian societies, they continue to make a unique and lasting witness to the Orthodox faith in America.

Further information:

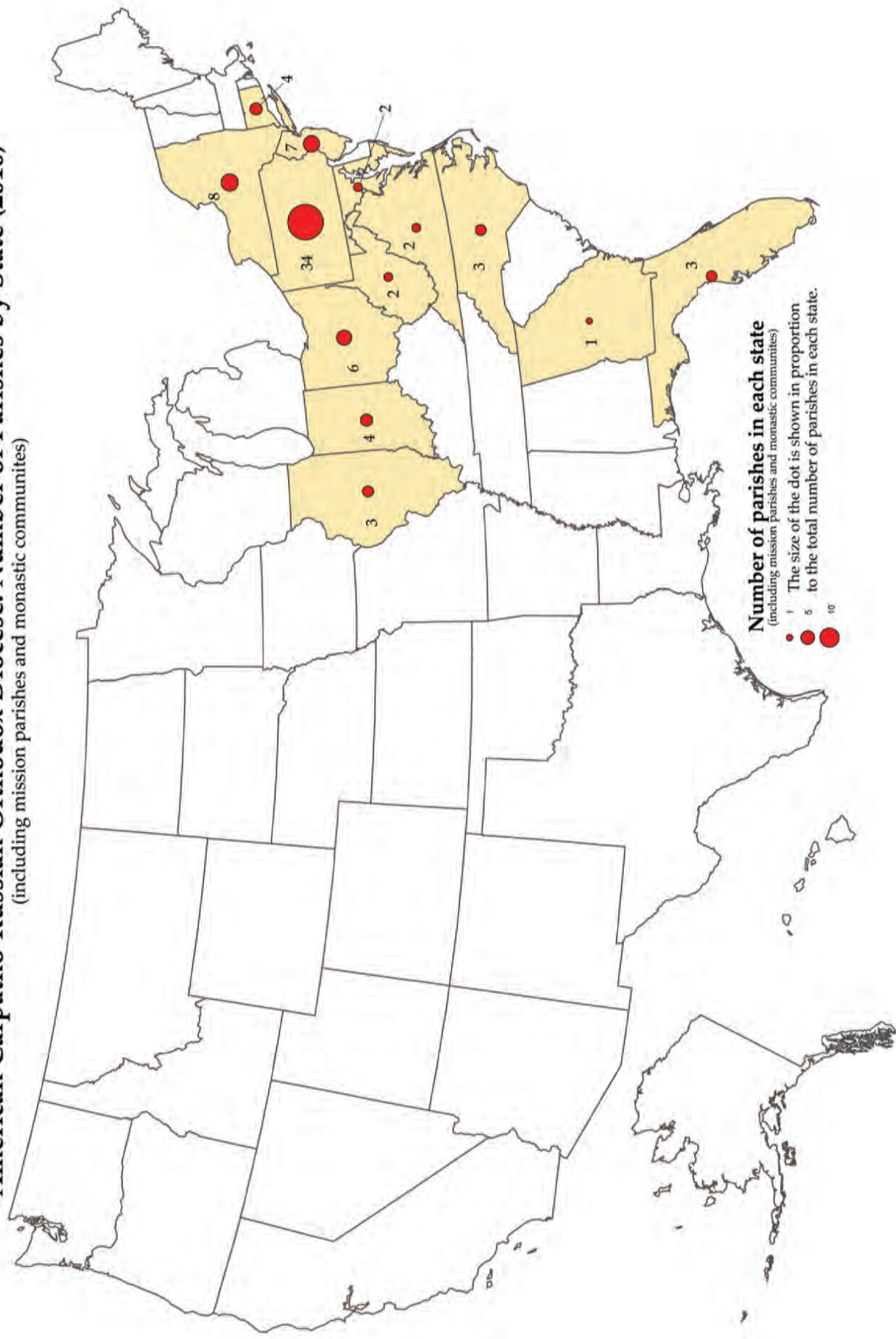
www.acrod.org: Official website of the American Carpatho-Russian Orthodox Diocese. It has news, directories, and general information about the diocese, its ministries, and associated organizations. It also has

sections devoted to the plainchant, with audio recorded files.

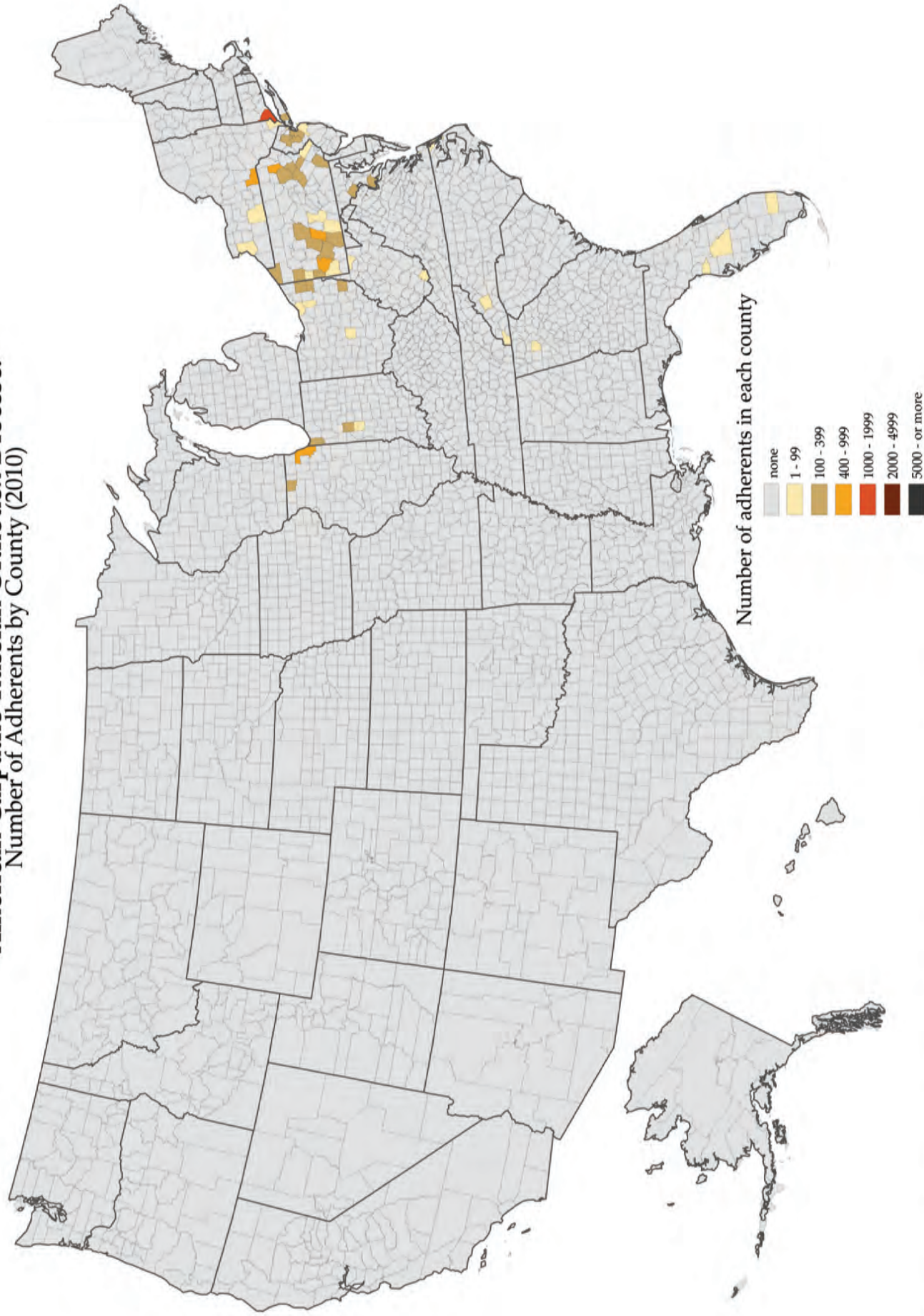
Barriger, Lawrence. *Glory to Jesus Christ: A History of the American Carpatho-Russian Diocese*. Brookline, MA, Holy Cross Orthodox Press, 2000.

American Carpatho-Russian Orthodox Diocese: Number of Parishes by State (2010)

(including mission parishes and monastic communities)



American Carpatho-Russian Orthodox Diocese: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
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Antiochian Orthodox Christian Archdiocese

World Headquarters: The Antiochian Orthodox Christian Archdiocese is a US-based autonomous (self-ruled) church body in the jurisdiction of the Patriarchate of Antioch (headquartered in Damascus, Syria). Antiochian Archdiocese has its dioceses, parishes, and members in the USA and Canada.

US Headquarters:

Street address: 358 Mountain Rd.
Englewood, NJ 07631-5238

Postal address: PO Box 5238
Englewood, NJ 07631-5238

Phone: 201-871-1355

Fax: 201-871-7954

E-mail: registrar@antiochian.org

Administrative Structure: On the US territory, the Antiochian Archdiocese is divided in nine territorial dioceses. Some of them, however, extend partially into the territory of Canada. These dioceses include: Charleston, Oakland, and the Mid-Atlantic (chancery in Charleston, WV); Eagle River and the Northwest (chancery in Eagle River, AK); Los Angeles and the West (chancery in Los Angeles, CA); Miami and the Southeast (chancery in Coral Gables, FL); New York and Washington DC (chancery in Englewood, NJ); Ottawa, Eastern Canada and Upstate New York (chancery in Montreal, Canada); Toledo and the Midwest (chancery in Toledo, OH); Wichita and Mid-America (chancery in Wichita, KS); Worcester and New England (chancery in Worcester, MA).

Head: Metropolitan Philip (Saliba)

Web-site: www.antiochian.org

Number of Parishes (US only, including mission parishes): 249

Number of Monastic Communities (US only): 2

Number of Adherents (US only): 74,600

Number of Regular Church Attendees (US only): 27,300

% of Regular Attendees in the Total of Adherents: 37%

The present Antiochian Archdiocese of North America has its origins in the immigration of Arab Orthodox Christians to America in the late 19th and early 20th centuries. Coming from what was then the Ottoman Empire (and what is now Lebanon and Syria), these immigrants began arriving in large numbers in the early 1890s. While some fled religious persecution, most of these early immigrants came to America to earn a living. From 1895 to 1915, these Antiochians (a term used to

describe members of the Church of Antioch) were led by Raphael Hawaweeny, the first Orthodox bishop to be consecrated in the Western Hemisphere. After Bishop Raphael's death in 1915, the Antiochians in America divided into rival groups, and full unification was not achieved until 1975.

One of the most significant events in the history of the Archdiocese took place in 1987, when several thousand members of the "Evangelical Orthodox Church"¹ joined the Antiochian Archdiocese. This was the largest mass conversion in the history of American Orthodoxy, and was part of a broader influx of American Protestants into the Archdiocese, dating to the mid-20th century. Yet while American converts play a substantial role in the life of the Archdiocese, being well represented among both clergy and laity, all six current Antiochian bishops in America are of Arab descent.

Historically, the Church of Antioch has been a crossroads for the Orthodox world, with strong both Greek and Russian influences. Perhaps as a result of this, the Antiochian Archdiocese has often been seen as a sort of bridge within American Orthodoxy, able to work well with the other Orthodox jurisdictions in the United States. This is reflected in the manner in which Antiochian theological students are trained. The Archdiocese does not have its own seminary. Instead, most Antiochian students attend the seminaries of either the Greek Archdiocese or the Orthodox Church in America. The longtime head of the Antiochian Archdiocese, Metropolitan Antony Bashir (1936–1966), was a pioneer in the movement towards greater American Orthodox unity. He was one of the primary founders of the Standing Conference of Canonical Orthodox Bishops in the Americas (SCOBA), the precursor to the present Assembly of Canonical Orthodox Bishops of North and Central America. Metropolitan Antony also established the Western Rite Vicariate of the Archdiocese, allowing certain congregations in the Archdiocese to use traditional Western liturgical forms. Today, the Vicariate includes 26 parishes.

The membership of the modern-day Antiochian Archdiocese is composed of three different demographic groups: American-born descendants of the original Arab immigrants; Arabs who emigrated from the Middle East in recent decades; and American converts to Orthodoxy,

¹ The Evangelical Orthodox Church (EOC) emerged in the 1970s when former members of the Evangelical Protestant "Campus Crusade" movement sought to discover the original Christian Church. The EOC was not a canonical Orthodox Church, but incorporated many elements from mainstream Orthodoxy.

former Protestants or Roman Catholics. In recent years, a fourth category has begun to emerge: the children of American converts, who were raised in the Antiochian Archdiocese, but who have no Arab heritage themselves. While Antiochian congregations tend to be dominated by one of these groups, within many individual parishes, all are well-represented. As a result, there can be considerable variation in the church practices of different parishes. Most parishes worship in English, but many Antiochian churches use a great deal of Arabic for the benefit of recent immigrants. Some clergy – often converts to Orthodoxy – have adopted very traditional outward practices, such as wearing black cassocks and long beards. Others prefer a more Western appearance.

The Antiochian Archdiocese has produced several important organizations for American Orthodoxy at large. Orthodox Christian Prison Ministry, now an agency of the Assembly of Canonical Orthodox Bishops of North and Central America, was founded as an Antiochian institution. It ministers to hundreds of prisoners, regardless of religion. In recent years, Orthodox Christian Prison Ministry has established an “aftercare” program to care for former inmates and their families. Ancient Faith Radio, a web-based media outlet, was a grassroots enterprise within the Antiochian Archdiocese, and has emerged as one of the most popular and influential Orthodox websites on the Internet. Recently, Ancient Faith Radio merged with Conciliar Press, another Antiochian enterprise and one of the most prominent Orthodox publishing houses in America. All of these organizations were founded, and are run, by converts to Orthodoxy.

Today, the Antiochian Archdiocese is undergoing a transitional period. In recent decades, many monasteries have been founded in the various American Orthodox jurisdictions. Until the past decade, however, the Archdiocese was a notable exception to this trend, but it has now begun to establish a small monastic presence. Likewise, the once heavily ethnic Archdiocese has become increasingly Americanized, with both the addition of converts and growing distancing of US-born members of Arabic descent from their ethnic origins.

Since 1966, the Archdiocese has been led by Metropolitan Philip Saliba, one of the longest-tenured hierarchs in American Orthodox history. The Archdiocese included roughly 65 parishes in 1966; today this number has swelled to nearly 250. The Archdiocese had always had a strong central government, but as it has grown, this has become increasingly impracticable. The jurisdiction has been subdivided into dioceses, which are governed

by five bishops in addition to the Metropolitan.

The Antiochian Archdiocese has been, and remains a dynamic force within American Orthodoxy. It is a complex jurisdiction which encompasses a vivid cross-section of Orthodox people, and it has made many substantial contributions to church life in America. At the same time, the Archdiocese faces many growing pains, and its ultimate place in 21st century American Orthodoxy will be determined by how it deals with the present transition.

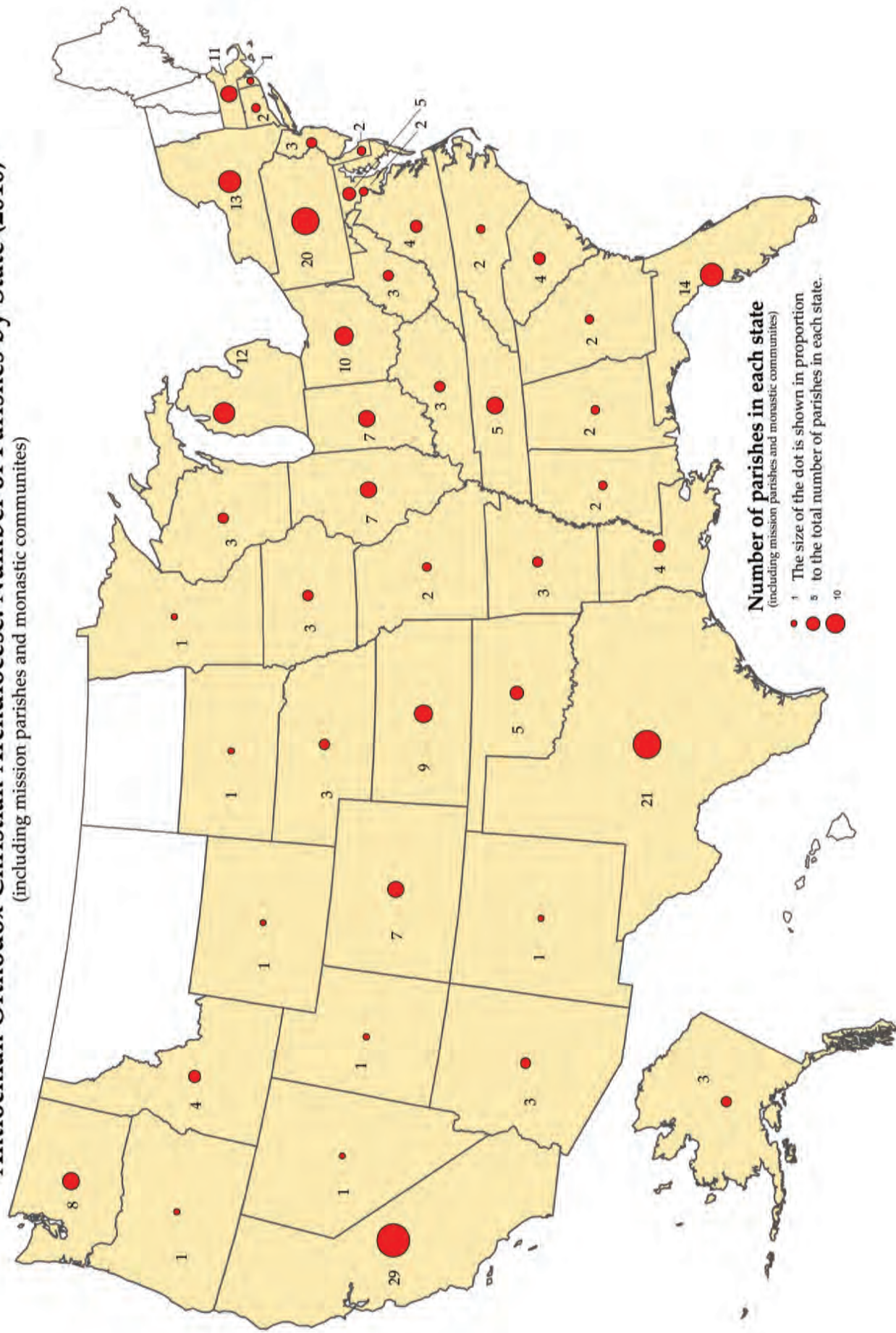
Further information:

Corey, S. George et al., eds., *The First One Hundred Years: A Centennial Anthology Celebrating Antiochian Orthodoxy in North America*. Englewood, NJ, Antakya Press, 1995.

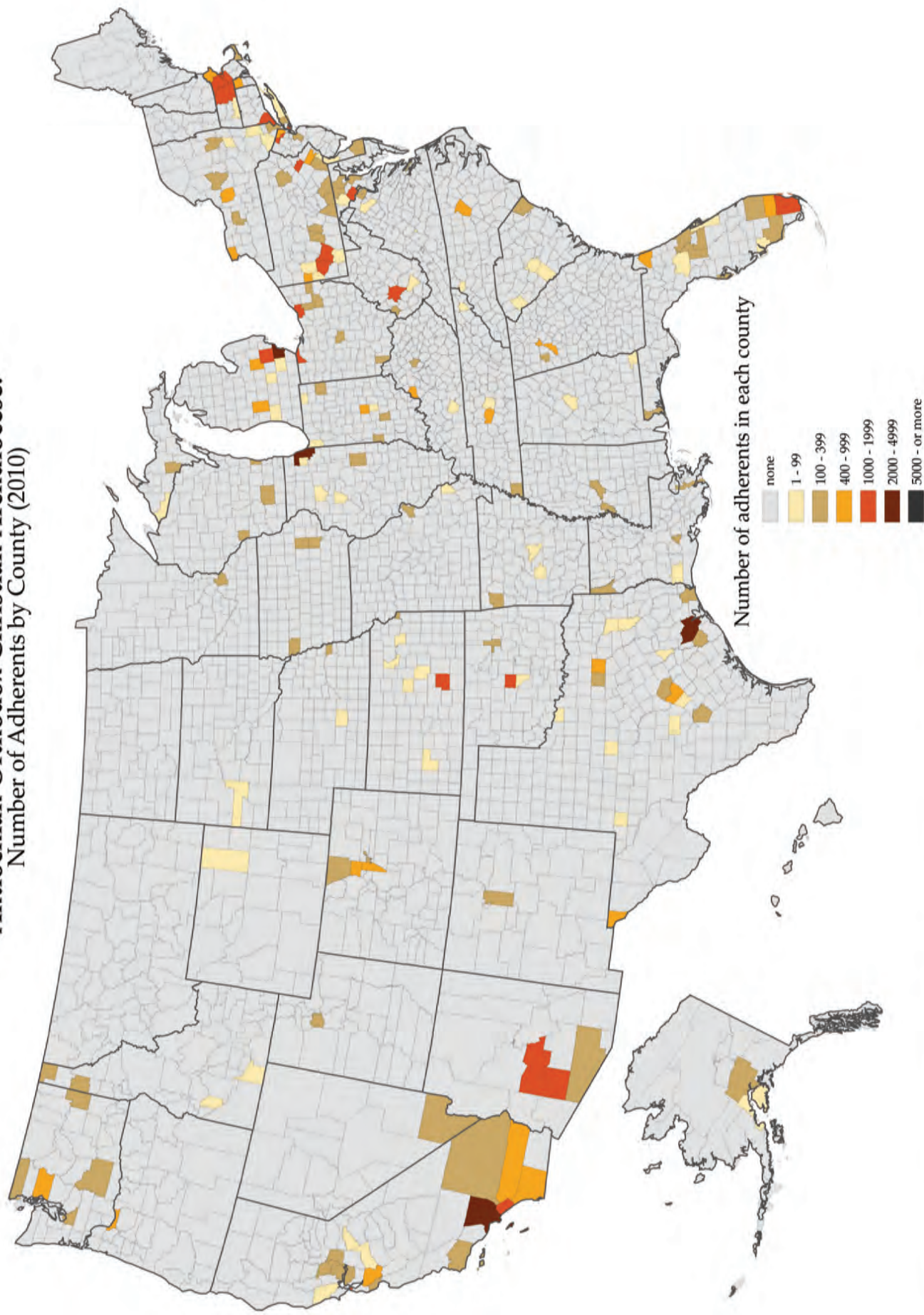
Gillquist, Peter. *Becoming Orthodox: A Journey to the Ancient Christian Faith*. Ben Lomond, CA, Conciliar Press, 2001.

Antiochian Orthodox Christian Archdiocese: Number of Parishes by State (2010)

(including mission parishes and monastic communities)



Antiochian Orthodox Christian Archdiocese: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Bulgarian Eastern Orthodox Diocese of the USA, Canada, and Australia

World Headquarters: Bulgarian Eastern Orthodox Diocese of the USA, Canada, and Australia is a part of the Bulgarian Orthodox Church (headquartered in Sophia, Bulgaria).

US Headquarters:

Street address: 550-A West 50th St.
New York, NY 10019

Phone/Fax: 212-246-4608

E-mail: metropolitan.joseph@verizon.net

Administrative Structure: A single diocese covering territories of the USA, Canada, and Australia.

Head: Metropolitan Joseph (Blagoev)

Web-site: www.bulgariandiocese.org

Number of Parishes (US only, including mission parishes): 20

Number of Monastic Communities (US only): 2

Number of Adherents (US only): 2,600

Number of Regular Church Attendees (US only): 1,200

% of Regular Attendees in the Total of Adherents: 46%

Bulgarian Orthodox immigrants started to come to America in small numbers in the early 1900s. The unsuccessful insurrection in Macedonia in 1903 aimed at the overthrow of Turkish Ottoman political domination resulted in a relatively sizeable wave of Bulgarians and Macedonians arriving in the United States. Spread all across the country, these new immigrants originally attended Russian Orthodox churches, but beginning in 1907 they formed several independent Macedonian-Bulgarian parishes. In 1907, the first Bulgarian Orthodox parish in America, dedicated to the Holy Trinity, was established in Madison, IL. In 1909, the Bulgarian Hieromonk Theophylact founded the second parish: Holy Annunciation Macedono-Bulgarian Eastern Orthodox Church, in Steelton, PA. In 1922, the Bulgarian Orthodox Church in Sofia began efforts to organize these first Bulgarian parishes in America, but it was not until 1937 that the Holy Synod of the Church of Bulgaria decided to create the “Bulgarian Diocese of the Americas.” Bishop Andrey (Petkov) was the first permanently residing and ruling bishop of the newly established diocese.

During the early 1960s, the Bulgarian Diocese of the Americas was swept up by the political events and

changes in Bulgaria, which became a Communist-ruled satellite of the Soviet Union after WWII. Tensions and conflicts among clergy and laity finally resulted in a schism among the parishes in the Diocese. From 1964 on, there existed two Orthodox Dioceses in the United States that called themselves “Bulgarian Orthodox”.

The first – named the “Bulgarian Eastern Orthodox Diocese of the USA, Canada, and Australia” – was headed by Metropolitan Andrey (Petkov) and remained under the jurisdiction of the Holy Synod of Bulgarian Orthodox Church in Sofia.

The second – called the “Bulgarian Eastern Orthodox Church: Diocese of the United States of America and Canada” – was led by Bishop Cyril (Yonchev) and it joined the Russian Church Outside of Russia.¹ In 1976, this Diocese moved under the jurisdiction of the Orthodox Church in America,² becoming the “Bulgarian Diocese of the Orthodox Church in America.” The two rival Bulgarian Orthodox Dioceses continue to co-exist in North America to the present day.

In 1991, Metropolitan Joseph was elected as the ruling bishop of the Bulgarian Eastern Orthodox Diocese of the USA, Canada, and Australia. In 2000, the Diocese approached the Holy Synod of the Bulgarian Orthodox Church and requested that non-Bulgarians be allowed ordination into the priesthood for the parishes in the Diocese.

The request was approved and this had significant implications for the future of the Diocese, because it opened the way for a number of American Orthodox parishes to join the Diocese. New priests were also ordained for these new and active parishes, many with an ethnically mixed membership or largely composed of American converts to Orthodoxy (i.e., former Protestants or Roman Catholics who joined the Orthodox Church).

The parishes of the Diocese developed many ministries, but with a special emphasis on the youth programs. The so-called Bulgarian Orthodox Youth Apostolate holds annual weeklong youth conferences, provides leadership training for young people, administers youth mission teams, and organizes the St. John of Rila “Work and Pray” youth Orthodox pilgrimages to Bulgaria.

The Diocese has two monastic communities. One of them is St. Sabbas monastery in Harper Woods, MI in the greater Detroit metro area (www.stsabbas.org). Founded

¹ See article on the Russian Orthodox Church Outside of Russia included in this volume.

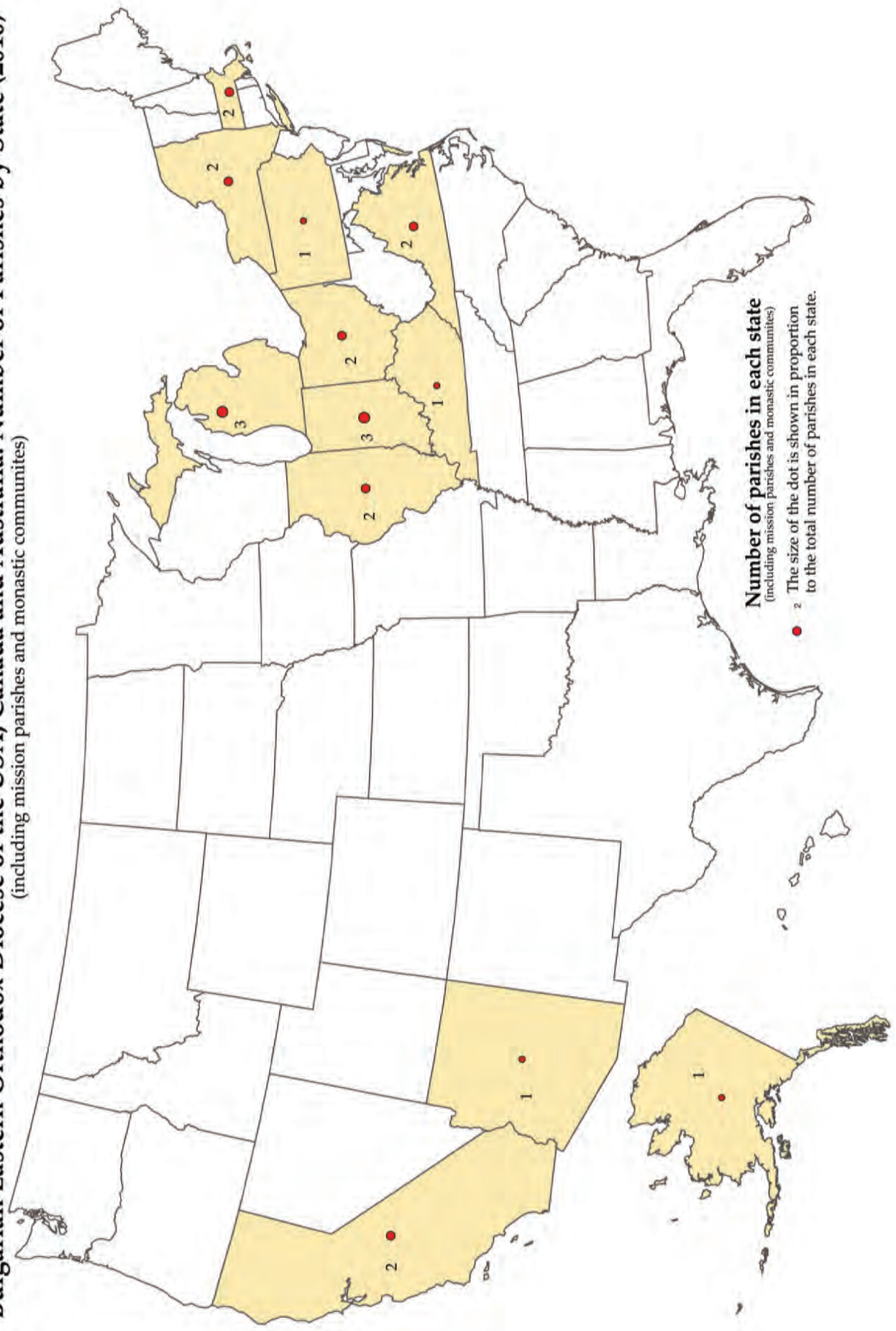
² See article on the Orthodox Church in America included in this volume.

in 1999, St. Sabbas is a men's monastery that follows the traditional Russian typikon. The monastery stretches over seven acres of impressively manicured grounds and floral gardens. The entire complex includes a church built in the traditional Russian style and richly decorated with hand-painted icons and mosaics, living quarters for the monks, a library, and a gift shop. The monastery also maintains a gourmet-quality restaurant "Royal Eagle" which offers high-end Eastern European cuisine. The monastic brotherhood is known for artisan woodworking: many elements of internal church decoration (including iconostasis and altar tables) are hand-carved.

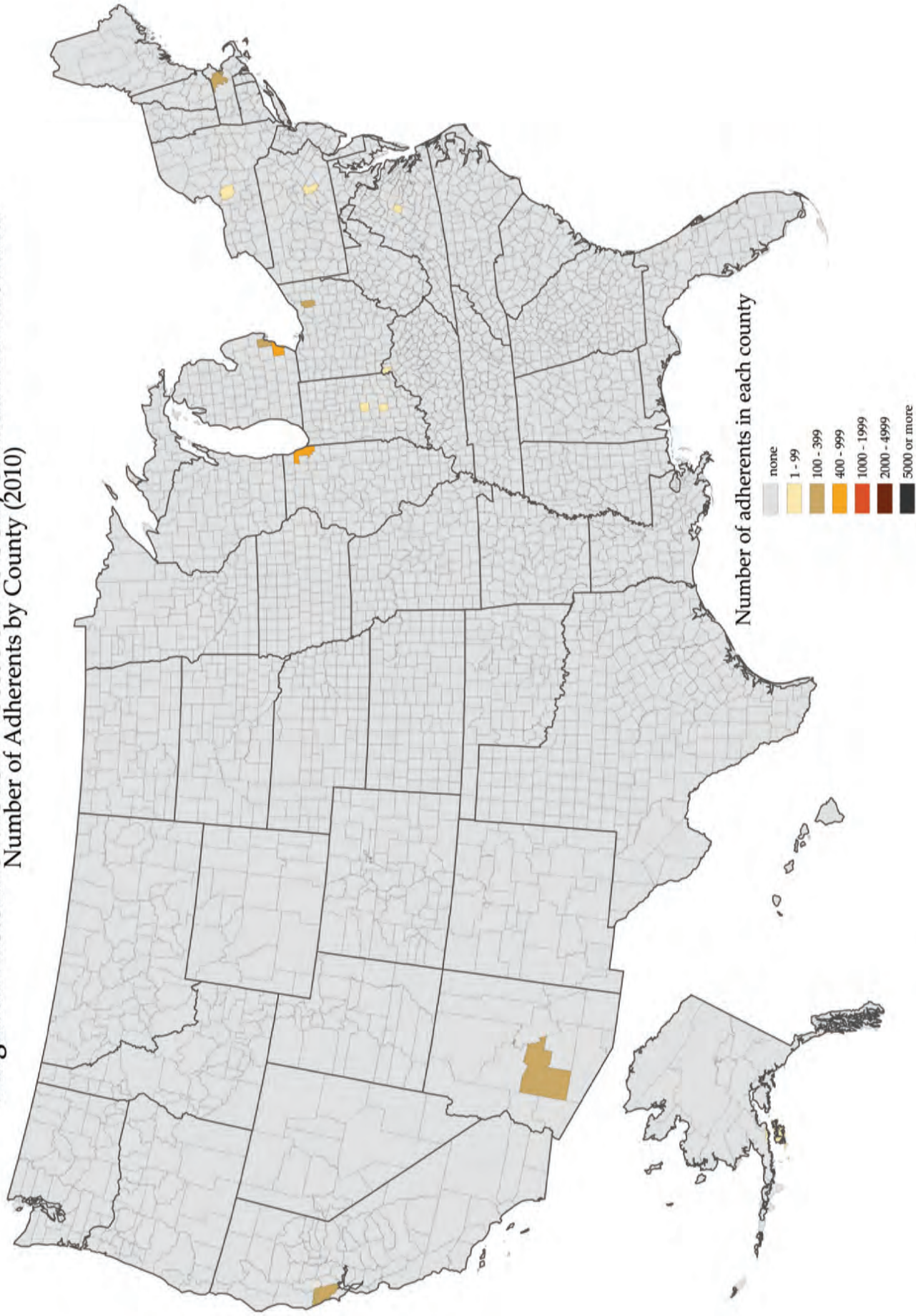
The Diocese has three Orthodox parochial schools for children and young adults. The St. Herman of Alaska Christian School, located Allston, MA, provides education for kindergarten through the eighth grade. The St. Michael School in Santa Rosa, CA is a private Orthodox Christian elementary school in beautiful Sonoma County, California. The school started in 1994 and is deliberately small in size (between 12 and 16 students) so that all enrolled children can be given significant personal attention and supervision. The St. Innocent Academy on Kodiak Island, AK is a church school and alternative educational program that serves to the particular needs of the young men at risk (high school and college-level study program). All three schools offer a full academic curriculum in an Orthodox atmosphere, placing the Orthodox worldview at the center of their teaching methods. Effectively, the schools also provide a missionary outreach for the Diocese because many of the students are not Orthodox.

Most of the parishes of the Bulgarian Diocese follow the "old" (Julian) church calendar.

Bulgarian Eastern Orthodox Diocese of the USA, Canada and Australia: Number of Parishes by State (2010)
 (including mission parishes and monastic communities)



Bulgarian Eastern Orthodox Diocese of the USA, Canada and Australia:
Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Georgian Orthodox Parishes in the USA

World Headquarters: Georgian Orthodox Parishes in the United States are part of and subordinated to the Orthodox Church of Georgia (headquartered in Tbilisi, Georgia).

US Headquarters: None at the time of the publication of this Atlas. As of April 2011, the parishes of the Georgian Orthodox Church in North America were in the process of forming a diocese which will include both the United States and Canada.

Administrative Structure: A group of parishes (not a diocese) spread across the US territory.

Head: Metropolitan Dimitri (Shiolashvili) of Batumi and Lazeti is the ruling bishop for the Georgian Orthodox parishes in the USA.

Web-site: none

Number of Parishes (including mission parishes): 7

Number of Monastic Communities: 0

Number of Adherents: 920

Number of Regular Church Attendees: 345

% of Regular Attendees in the Total of Adherents: 38%

The Republic of Georgia is a country in the mountainous region of Caucasus in Eurasia with the capital in the city of Tbilisi. It is bordered on the west by the Black Sea, on the north by Russia, on the south by Turkey and Armenia, and on the east by Azerbaijan. Until 1991, Georgia was one of fifteen republics comprising the former Soviet Union. According to the 2002 census, 84 percent of Georgia's population are Orthodox Christians, 10 percent are Muslims, 4 percent are Gregorian Armenians (members of the Armenian Apostolic Church), and 2 percent belong to various other religious minorities.

Christian communities existed in Georgia as early as in the second and third centuries. At that time Georgia consisted of two states: the Kingdom of Kartli (or "Iberia" in Greek) in Eastern Georgia and the Kingdom of Egrisi (or "Kolkhida" in Greek) in Western Georgia. In Kartli, Christianity had become the state religion due to the missionary activity of "Equal to Apostles" St. Nino, a woman who came to Kartli from Jerusalem around 325 A.D. According to legend, St. Nino was a close relative of St. George who is recognized as another patron saint of Georgia. Under St. Nino's ministry, Georgian Queen Nana and King Mirian converted to Christianity and

requested Byzantine Emperor Constantine to send clergy to Kartli in order to baptize the royal family. The arrival of Christian clergy in Georgia, the construction of Twelve Apostles Cathedral in Mtskheta – an ancient capital of Kartli – and the baptism of the nation are dated to 326 A.D. The Church of Kartli initially came under the jurisdiction of the Patriarchate of Antioch, but in 467 A.D. it was granted full independence ("autocephaly") at the request of King Vakhtang Gorgasali. Consequently, the Bishop of Mtskheta was elevated to the rank of Catholicos.

Western Georgia, then a part of the Eastern Roman Empire, gradually became Christian by the fifth century, and its church was under the rule of the Patriarch of Constantinople. Western Georgia also was visited by the apostle Simon Canaanite (a.k.a. Simeon the Zealot), whose grave is near the city of Sukhumi in the village of Komani. In 1008, East and West Georgia united into one kingdom. Since that time, the head of the Georgian Orthodox Church has the title of "Catholicos-Patriarch."

Monasticism has flourished in Georgia since the sixth century. Monasteries became important centers of educational and cultural activity, and they remain a significant feature of the Georgian Orthodox Church today.

The contemporary Georgian constitution declares freedom of religion and the separation of the church and state, but it also acknowledges the "special role of the Georgian Orthodox Church in the history of Georgia." In 2002, a concordat (constitutional agreement) was signed between the Georgian Orthodox Church and the Georgian state. It stipulates that Orthodox clergy cannot be drafted into the army; the state recognizes marriages registered by the Church; the property and lands owned by the Church are tax-exempt; the state obliges to implement joint educational programs and to support educational institutions of the Orthodox Church; the twelve major Orthodox festivals are recognized as national public holidays. In short, in today's Georgia, the Georgian Orthodox Church is widely seen as a national church and a symbol of Georgian statehood.

The documented Georgian presence in America can be traced at least to 1890, when Buffalo Bill Cody hired twelve Georgian Cossack horsemen to perform with his Wild Congress of Rough Riders. Yet, the first significant wave of immigration from Georgia occurred in the early 1920s. Following the Soviet invasion of Georgia in 1921,¹ about 200 Georgian refugees, including former

¹ Until 1917, Georgia was part of the Russian Empire. After the Bolshevik revolution of 1917, Georgia enjoyed a short period of independence. In 1921, however, it was forcibly incorporated into the Soviet Union. On April 9, 1991, Georgia declared its independence from the Soviet Union.

political leaders, members of aristocracy, and military officers, came to the United States. The second wave of Georgian refugee emigres arrived in the wake of WWII by virtue of the Displaced Persons Act of 1948 and the Refugee Act of 1953. The third and still continuing wave of immigration began in the late 1980s. It was sparked by the break-up of the Soviet Union in 1991, by political turmoil, and deep economic crisis in the newly independent Georgia in the early 1990s.

While relatively small, the Georgian American community can claim a number of prominent personalities. One, General John Shalikashvili, served as chairman of the Joint Chiefs of Staff between 1993 and 1997. Shalikashvili was also the commander-in-chief of American armed forces in Europe before President Clinton named him chairman of the Joint Chiefs of Staff. George Balanchine (born Balanchivadze) was a noted ballet master and choreographer. Balanchine was the cofounder and artistic director of the New York City Ballet Company, worked for the New York Metropolitan Opera, created more than 200 ballets, and choreographed several Broadway musicals and movies. He also wrote a book about 101 ballet stories. Svetlana Allilueva (born Djugashvili) was the daughter of Joseph Stalin. She defected from the Soviet Union to the United States in 1967, and subsequently wrote *Twenty Letters to a Friend* (1967), and *Only One Year* (1969), both in Russian and English, which detail her experiences before and after her defection, and her impressions about America. Alexander Kartvelishvili was an aeronautical engineer, designing the P-47 (Thunderbolt fighter plane) and S-84 (Thunderjet) during WWII and the Korean War. He founded Republic Aviation. Alexander Toradze (1952-) was a pianist and winner of the 1977 Van Cliburn competition in Moscow. He joined the New York Philharmonic Orchestra in 1983 and was later conductor of the Minnesota Opera.

The Georgian Orthodox Church follows the same doctrine and teachings as the other Eastern Orthodox Churches. However, it also has many distinct ethnic traditions. During the baptism of a baby (*natloba*), for instance, the godfather (*natlia*) plays a very important role. He first cuts the hair and nails of the newborn. By doing this, it is believed that the qualities and talents of the godfather are transmitted to the child. When the child is placed in water during the christening, small coins are thrown in to bring the child good luck and happiness. The Georgian cross has a heraldic shape, which is different from the types of crosses used by other Eastern Orthodox Churches.

Because Georgian-Americans are relatively small in numbers and spread all across the United States it was not until very recently that they formed their own Orthodox parishes on American soil. Rather they attended – or even served as clergy – in the Russian Orthodox and Greek Orthodox parishes. The first distinctly Georgian Orthodox parishes with Georgian as a language of worship were formed as late as 2009. By the time of this publication (April 2011), the Georgian Orthodox parishes in North America were in the process of forming a diocese which will include both the United States and Canada. Metropolitan Dimitri (Shiolashvili) of Batumi and Lazety was appointed to be the first ruling bishop of the newly formed diocese.

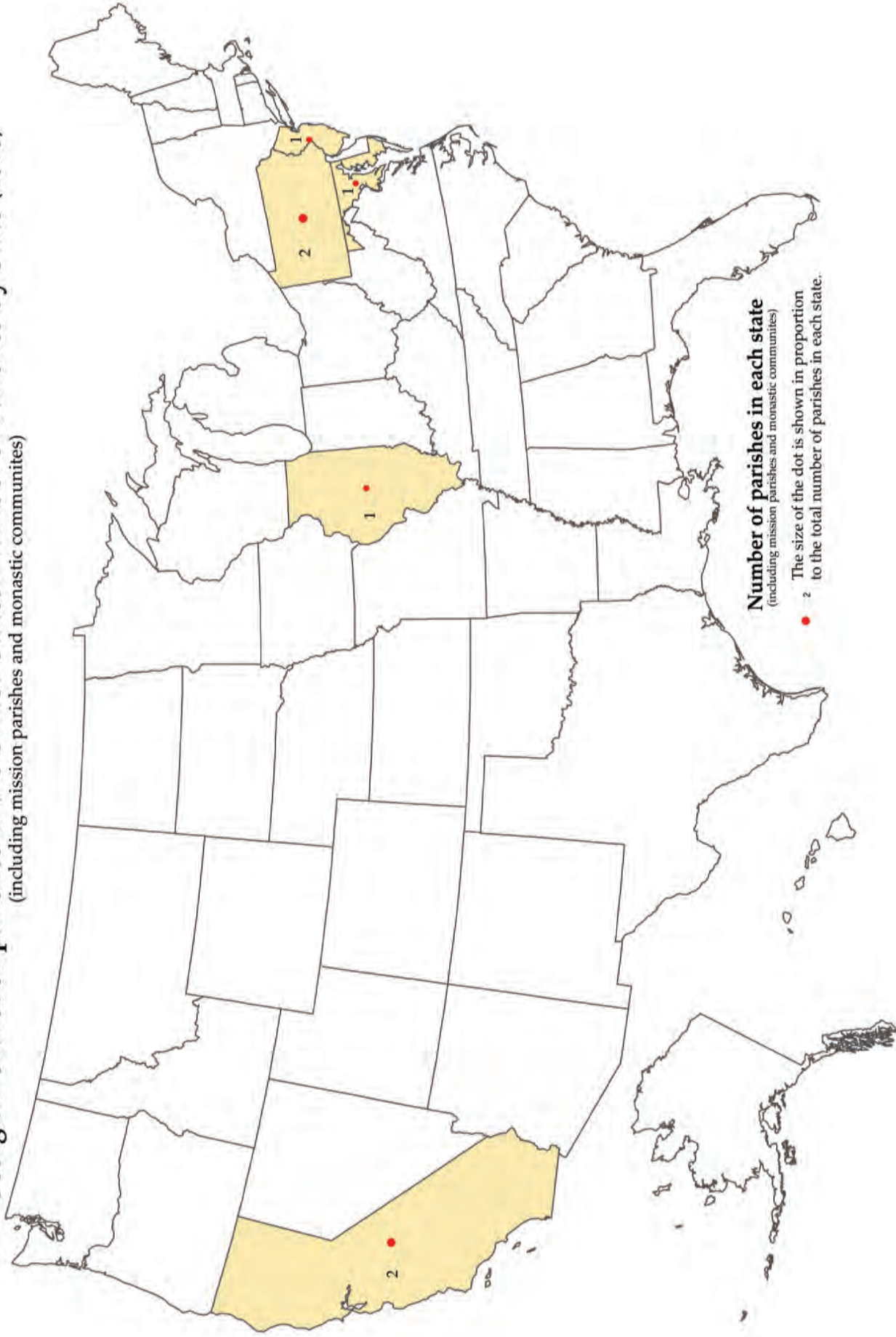
Further information:

www.patriarchate.ge/en/: Official web-site of the Orthodox Church of Georgia

Wertsman, Vladimir. "Georgian Americans." An online article posted at: www.everyculture.com/multi/Du-Ha/Georgian-Americans.html.

Georgian Orthodox parishes in the United States: Number of Parishes by State (2010)

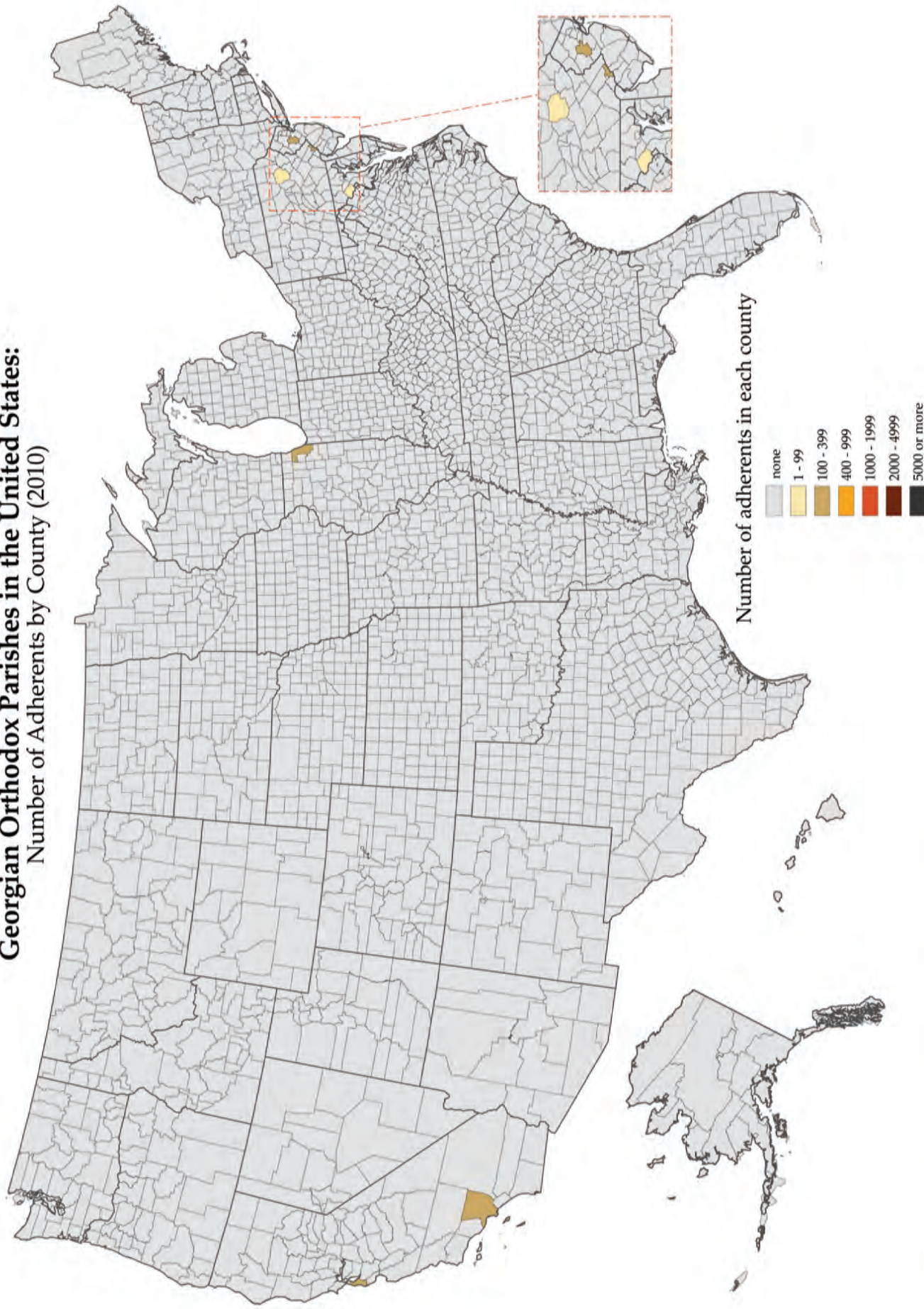
(including mission parishes and monastic communities)



Number of parishes in each state
(including mission parishes and monastic communities)

● 2 The size of the dot is shown in proportion to the total number of parishes in each state.

Georgian Orthodox Parishes in the United States: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Greek Orthodox Archdiocese of America

World Headquarters: The Greek Orthodox Archdiocese of America is a part (“eparchy”) of the Ecumenical Patriarchate of Constantinople (headquartered in Istanbul, Turkey).

US Headquarters:

Street address: 8-10 East 79th St.
New York, NY 10075
Phone: 212-570-3500
Fax: 212-774-0251
E-mail: archdiocese@goarch.org

Administrative Structure: The Greek Orthodox Archdiocese of America covers the territory of the USA. The Archdiocese is divided into the Archdiocesan District of New York (chancery in New York, NY) and eight Metropolises (dioceses). The Metropolises include: Atlanta (chancery in Atlanta, GA); Detroit (chancery in Troy, MI); Chicago (chancery in Chicago, IL); San Francisco (chancery in San Francisco, CA); New Jersey (Southfield, NJ); Boston (chancery in Boston, MA); Denver (chancery in Denver, CO); and Pittsburgh (chancery in Pittsburgh, PA).

Head: Archbishop Demetrios (Trakatellis)

Web-site: www.goarch.org

Number of Parishes (including mission parishes): 525

Number of Monastic Communities: 20

Number of Adherents: 476,900

Number of Regular Church Attendees: 107,400

% of Regular Attendees in the Total of Adherents: 23%

The first settlement of Greek Orthodox Christians on North American soil was New Smyrna near St. Augustine, Florida. This short-lived colony, however, did not build a church. In this regard, the first well-documented Greek Orthodox parish was the Holy Trinity Church in New Orleans (1864) established by the merchant families from Greece.

Between 1890–1920, hundreds of thousands of immigrants arrived from Greece and the collapsing Ottoman Empire. They settled in the major American cities and wherever there was employment. The new immigrants found work in various local industries, from the textile or steel mills and coal mines, to railroad construction, and often built small businesses of their own, frequently groceries and restaurants.

From 1890–1904, ten Greek Orthodox parishes were established in cities that included New York,

Chicago, San Francisco, Lowell, Massachusetts, and Birmingham, Alabama. By 1922, the number of parishes had swelled to 141. These original congregations were largely “self-sufficient” and independent of any ecclesiastical authority. Typically, the local Greek community organized a “fraternity” or “society” comprised of compatriots from the same Old World towns, regions, or islands. This society would obtain a hall, then open a church to meet their religious needs, and invite a clergyman from their Old World hometown to emigrate and serve.

The Greek Orthodox Archdiocese of North and South America was first incorporated in 1921 as a territory of the Church of Greece during a short visit of Meletios Metaxakis – the Archbishop of Athens – to the United States. He called the first Clergy-Laity Congress to administer the affairs of the Archdiocese, importantly setting the principle of significant lay involvement with Church administration. While Metaxakis was in the United States, he was elected Ecumenical Patriarch of Constantinople. Subsequently, one of his first acts was to place the Archdiocese under the aegis of the Ecumenical Patriarchate. In 1922, the Archdiocese welcomed its first Archbishop, Alexander (served 1922–1930).

The 1920s were a turbulent period. The political divisions in Greece between Monarchists and Democrats spilled into the American Greek communities and churches. Archbishop Alexander could not calm the situation and was replaced. The charismatic leadership of Archbishop Athenagoras Spyrou (served 1930–1948) brought unity to the Archdiocese. The Church began to establish institutions to meet various needs of the Greek-Americans. The Ladies Philoptochos Society (a philanthropic and charity organization) was established in 1931. Holy Cross Seminary was founded (1937) in Pomfret, Connecticut with the goal to train US-born clergy (it would move to its present location in Brookline, MA in 1947). The Archdiocesan headquarters in New York, 10 East 79th Street, was purchased in 1941.

Following WWII, a generation of Greek Orthodox born and educated in the United States began to take their place in Church leadership. They sought to bring the Archdiocese into the mainstream of American life. At the same time, a new wave of immigration (approximately 200,000 between 1950–1970) from Greece began to arrive in search of greater economic opportunities, settling in already established centers. This created an ongoing debate about the proper balance between being “Greek” and “American” in Church life.

The Church began to organize this generation through

the Greek Orthodox Youth of America (GOYA, established in 1951). Many leaders of the Archdiocese emerged from GOYA. The Archdiocese also started to celebrate services in English. In 1955, the US Congress recognized the Greek Orthodox Church as a “major American religion.” A significant “first” was the delivery of a prayer by Archbishop Michael Constantinides at the second inauguration of President Eisenhower (1957).

The public profile of the Archdiocese continued to be elevated during the tenure of Archbishop Iakovos Coucouzes (served 1959–1996). In 1965, Archbishop Iakovos made headlines when he marched with Martin Luther King, Jr. and other civil rights activists at Selma, Alabama. After the Turkish invasion and division of Cyprus (1974), the Archdiocese and Greek American community lobbied for justice and reunification of the island nation. Friendly with both US political parties, Iakovos was the first American religious leader to offer a prayer at both the Democratic and Republican National Conventions. Iakovos was also actively involved with the Ecumenical Movement in the US and abroad.

Meanwhile, the composition and structure of the Archdiocese was changing through assimilation and acculturation. Mixed marriages brought many non-Greeks into the Church. Administratively, the Archdiocese restructured to a synodal system, with local bishops (called currently “Metropolitans”) being able to exercise greater authority. In 1968, Holy Cross Seminary became a graduate School of Theology, and an undergraduate Hellenic College was added (it currently offers programs in Religious Studies, Classics and Greek Studies, Elementary Education, Human Development, Literature and History, and Management and Leadership). A foundation, Leadership 100, was created in 1984 by wealthy Greek Orthodox to strengthen old ministries and fund new initiatives.

There were challenges as well. Archbishop Iakovos in 1970 proposed that an official English translation of liturgical services be developed, eliciting outrage from some circles in the Greek community and enthusiastic support from more assimilated members. An independent group named Orthodox Christian Laity (OCL) was created in the mid-1980s. OCL critiqued and continues to critique many of the Archdiocese’s policies and governance. In 1994, a gathering of US Orthodox bishops from various ethnic jurisdictions was seen as leading to a break of the Archdiocese from the “Mother Church,” the Ecumenical Patriarchate. The short tenure of Archbishop Spyridon Papageorge (1996–1999) was especially tumultuous and

challenging. The new leadership openly critiqued the acculturation of the Greek-Orthodox community into “mainstream America,” adding to the turbulence. An ultraconservative monastic movement arrived from Mt. Athos at that time and spread and grew quickly.

Under the leadership of Archbishop Demetrios Trakatellis (1999 - present) the Archdiocese continues the balance of Greek and American identity. “Mixed” (Orthodox/non-Orthodox) marriages have become a norm comprising presently around 65 percent of all marriages in the Archdiocese. The Archdiocese continues to be a spokesman for greater religious freedom for the Ecumenical Patriarchate in Turkey, even as it leads the newly formed Assembly of Canonical Orthodox Bishops in North and Central America.

A second major foundation, FAITH: An Endowment for Hellenism and Orthodoxy, was created in 2004 with a similar purpose as Leadership 100. In 2008 and 2010, Archbishop Demetrios used the themes of “Gather My People To My Home” and “Come and See” to reinvigorate outreach efforts of the Archdiocese to lapsed members of the community, but also to unchurched Christians in the United States.

Further information:

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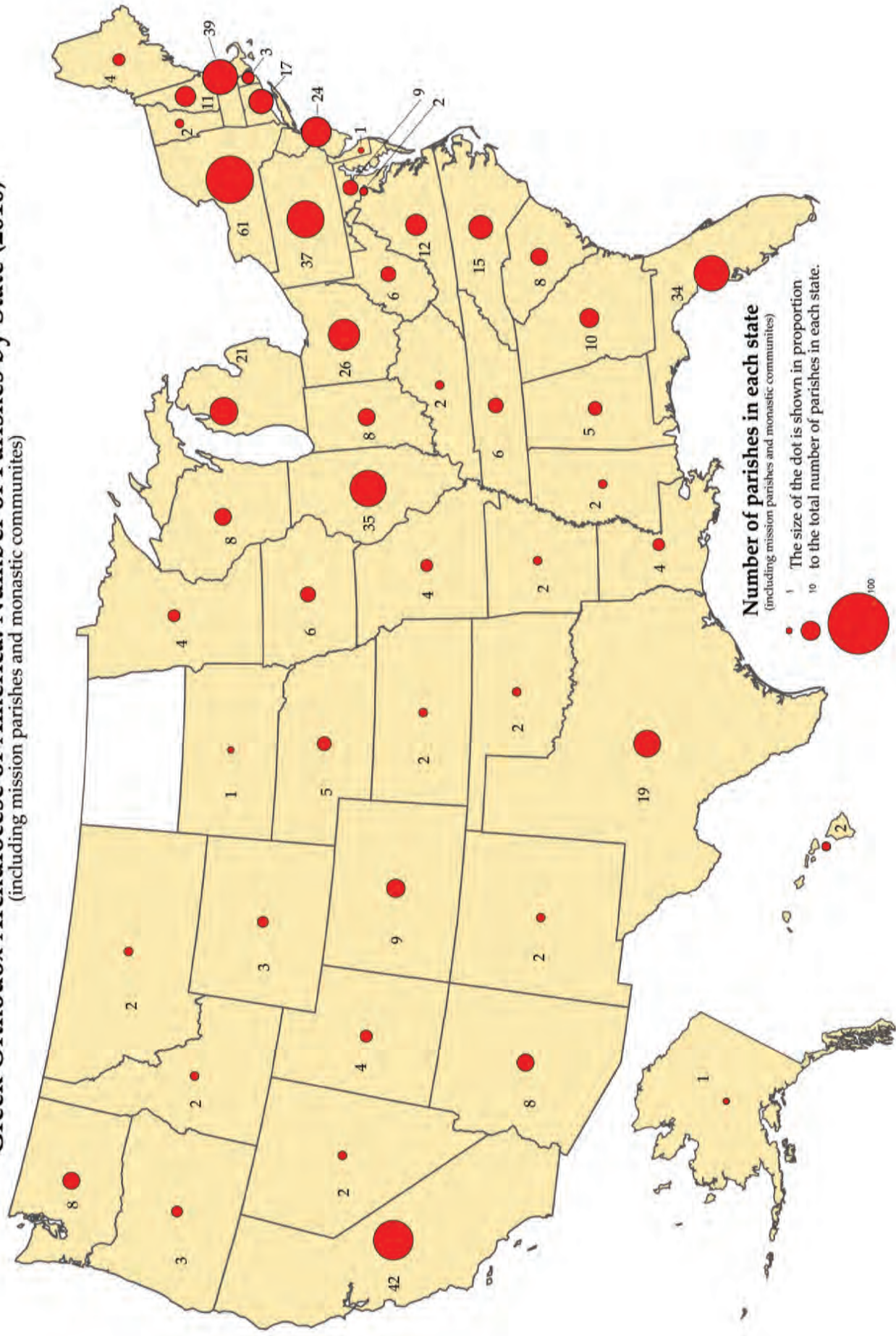
Efthimiou, Miltiades and George Christopoulos., eds. *History of the Greek Orthodox Church in America*. New York: Greek Orthodox Archdiocese of America, 1984.

FitzGerald, Thomas E. *The Orthodox Church*. Westport, CT: Greenwood Press, 1995.

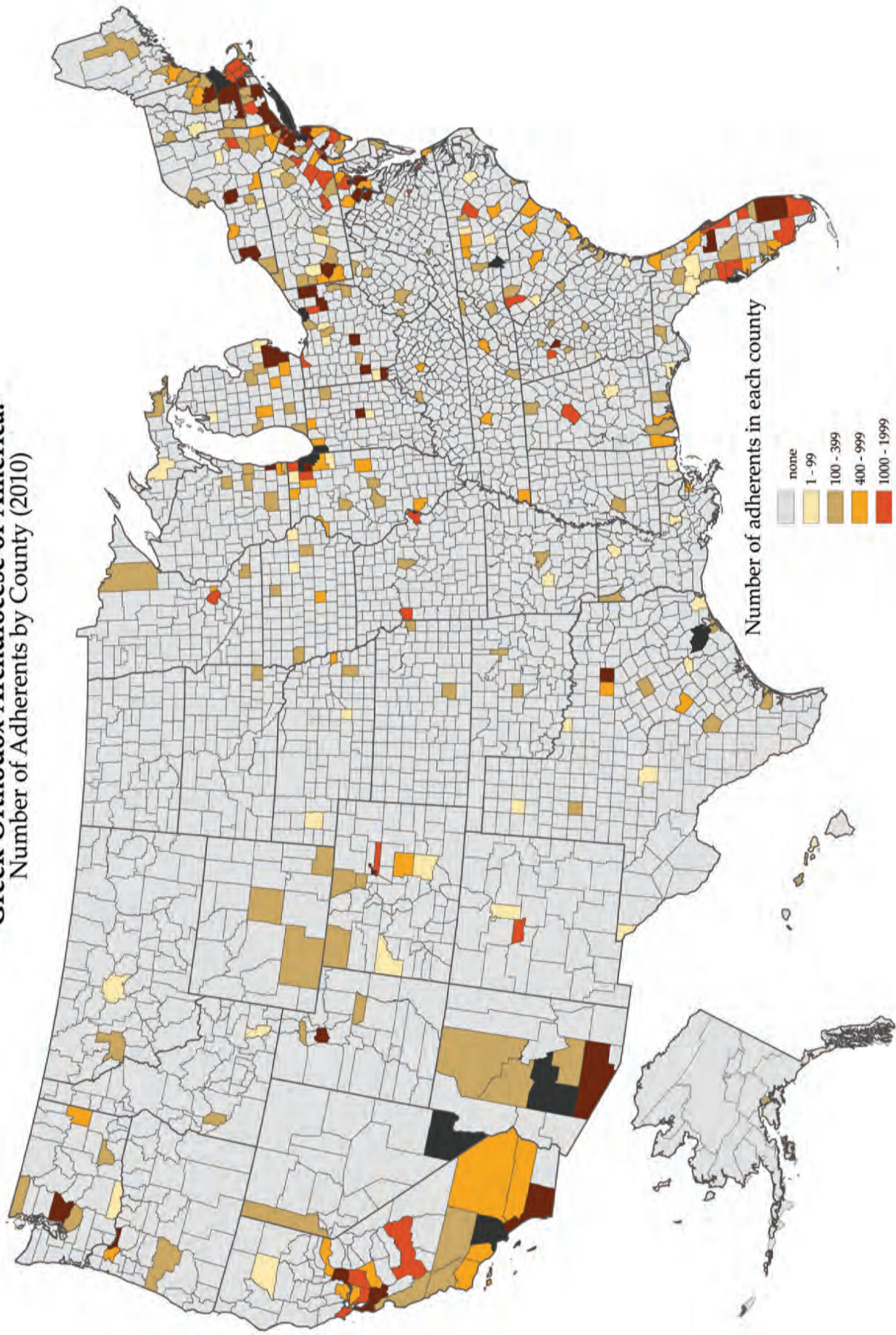
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Greek Orthodox Archdiocese of America: Number of Parishes by State (2010)

(including mission parishes and monastic communities)



Greek Orthodox Archdiocese of America: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Holy Orthodox Church in North America

World Headquarters: The Holy Orthodox Church in North America is an independent US-based church that has dioceses, parishes, and members in the USA and Canada. It is loosely affiliated with the True Orthodox Church of Greece.

US Headquarters:

Street address: 1476 Center Street
Roslindale, MA 02131
Phone: 617-323-6379
Fax: 617-323-3861
E-mail: BpDemetrius@homb.org

Administrative Structure: The Holy Orthodox Church in North America covers the territories of the USA and Canada. In the USA territory, it is divided into two Metropolises (dioceses): Metropolis of Boston and Metropolis of Portland.

Head: Metropolitan Ephraim

Web-site: www.hocna.net

Number of Parishes (US only, including mission parishes): 27

Number of Monastic Communities (US only): 7

Number of Adherents (US only): 2,200

Number of Regular Church Attendees (US only): 1,700

% of Regular Attendees in the Total of Adherents: 77%

In 1986, over 30 clergymen of the Russian Orthodox Church Outside of Russia,¹ (most of whom were American-born and not of Russian ancestry) decided to join the True Orthodox Christians of Greece.²

These clergy and their followers felt that historically conservative Russian Orthodox Church Outside of Russia was changing and that the majority of its younger bishops were inclined to strengthen contacts with the other Orthodox Churches which were actively involved in the ecumenical movement.

¹ See article on the Russian Orthodox Church Outside of Russia in this volume.

² The Church of the True Orthodox Christians of Greece is a product of the 1935 schism in the Orthodox Church of Greece which occurred over the issue of the adoption of the new (Gregorian) as opposed to the old (Julian) church calendar. The group of bishops who refused to accept changes formed what would eventually become the Church of the True Orthodox Christians, the movement also known as "Old Calendarists." While the question of church calendar was seen as a symbol of disagreement, the underlying reason for schism was strong opposition of the Old Calendarists to the growing ecumenical movement and their fear that the influence of other churches would compromise the purity of the Orthodox faith. Although Old Calendarists can be seen as a single conservative Orthodox Christian movement, today, they are divided among themselves into several groups and factions with followers both in Greece and in the other countries.

The Holy Transfiguration Monastery and the Holy Nativity Convent in Brookline, MA (near Boston) became spiritual centers of this group that would later form the Holy Orthodox Church of North America (HOCNA). The founder of the Holy Transfiguration Monastery, Archimandrite Panteleimon Metropolis, was a monk on Mount Athos who returned to America with a blessing from his elder Father Joseph the Hesychast (+1959). Holy Transfiguration was the first monastery in North America to follow the so-called Athonite typicon.³

The members of HOCNA consider "Ecumenism" as a heresy that undermines the purity and uniqueness of the Orthodox faith. Accordingly, HOCNA perceives the other Orthodox Churches to be enmeshed in this heresy because of their involvement with the World Council of Churches and other ecumenical organizations. HOCNA also did not recognize the outcomes of the 1964 meeting of Pope Paul VI and Ecumenical Patriarch Athenegoras of Constantinople which resulted in a mutual lifting of the anathemas of 1054 between the Roman Catholic and Orthodox Churches.

In 1988, the first Bishop of HOCNA was consecrated by Archbishop Auxentios, one of the Greek Old Calendarist bishops. This was Bishop (presently, Metropolitan) Ephraim, the current head of the HOCNA. Prior to his consecration, he studied at the Holy Cross Greek Orthodox Theological School in Brookline, MA and had been a monk of the Holy Transfiguration Monastery.

Many of the founding fathers of HOCNA are of Greek ancestry. Therefore, most of the local parishes and monastic communities use Byzantine Chant (which is typical for Greek Orthodox) with occasional Russian-style church choir singing. The worship services are held primarily in English. The churches and chapels have very traditional layout: without pews, with traditional iconography and very limited use of electrical lighting. The parishes of HOCNA follow the Old (Julian) Church Calendar. HOCNA also has strong missionary outreach. Approximately one-quarter to one-third of members are adult converts to Orthodoxy who are received into the Church by full immersion baptism.

The HOCNA recognizes as fellow Orthodox Christians those who hold the same ecclesiology and theological stance as the HOCNA does. Accordingly, the HOCNA

³ Typikon – in Greek literally "following the order" – is a liturgical book that contains instructions about the order of the various services and ceremonies in the Orthodox Church. The typikon arose within the monastic movement in early Christianity as a way to regulate life in a monastery. Accordingly, the word typikon is also used to describe various sets of rules and orders of worship that different monasteries follow.

maintains relations with the Old Calendarist groups in Greece, Russia, Serbia, Bulgaria, Romania, Ukraine, and other countries.

A strong emphasis on monasticism and monastic life is a distinct feature of HOCNA. An estimated 1.5 percent of all HOCNA members are monastics.

Today, HOCNA has 38 parishes and 10 monastic communities that are scattered throughout the United States and Canada. They are served by 5 bishops, 12 priestmonks, 32 priests, 5 hierodeacons, and 11 deacons.

HOCNA is well known for its publishing work. English translations of various church books are prepared at the Holy Transfiguration Monastery and are used throughout the English-speaking world. The Holy Transfiguration Monastery also produces various incenses and offers a large selection of icon prints in the monastery's store.

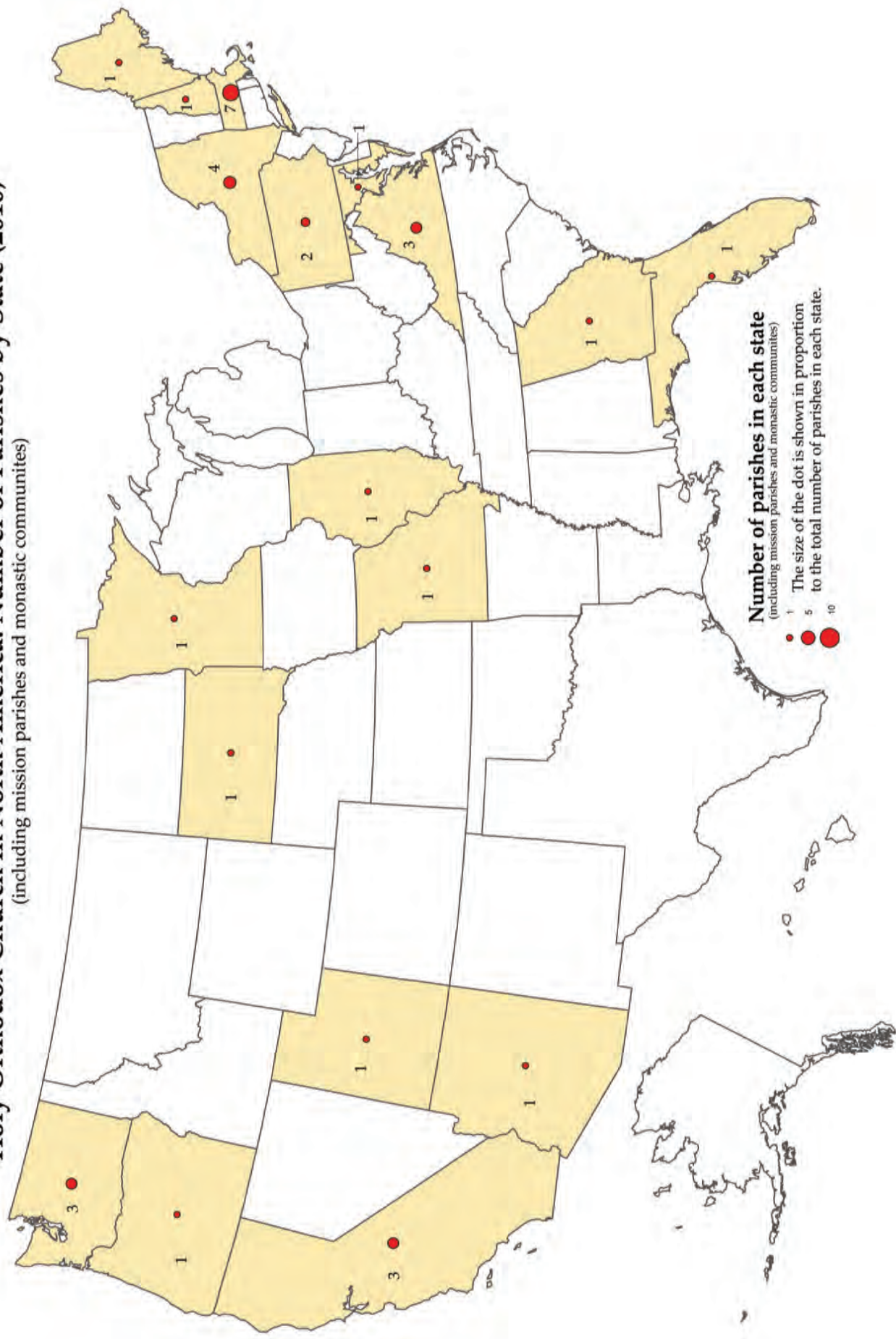
Further information:

www.homb.org: Official website of the Holy Metropolis of Boston

www.orthodoxmetropolisportland.org: Official website of the Holy Metropolis of Portland

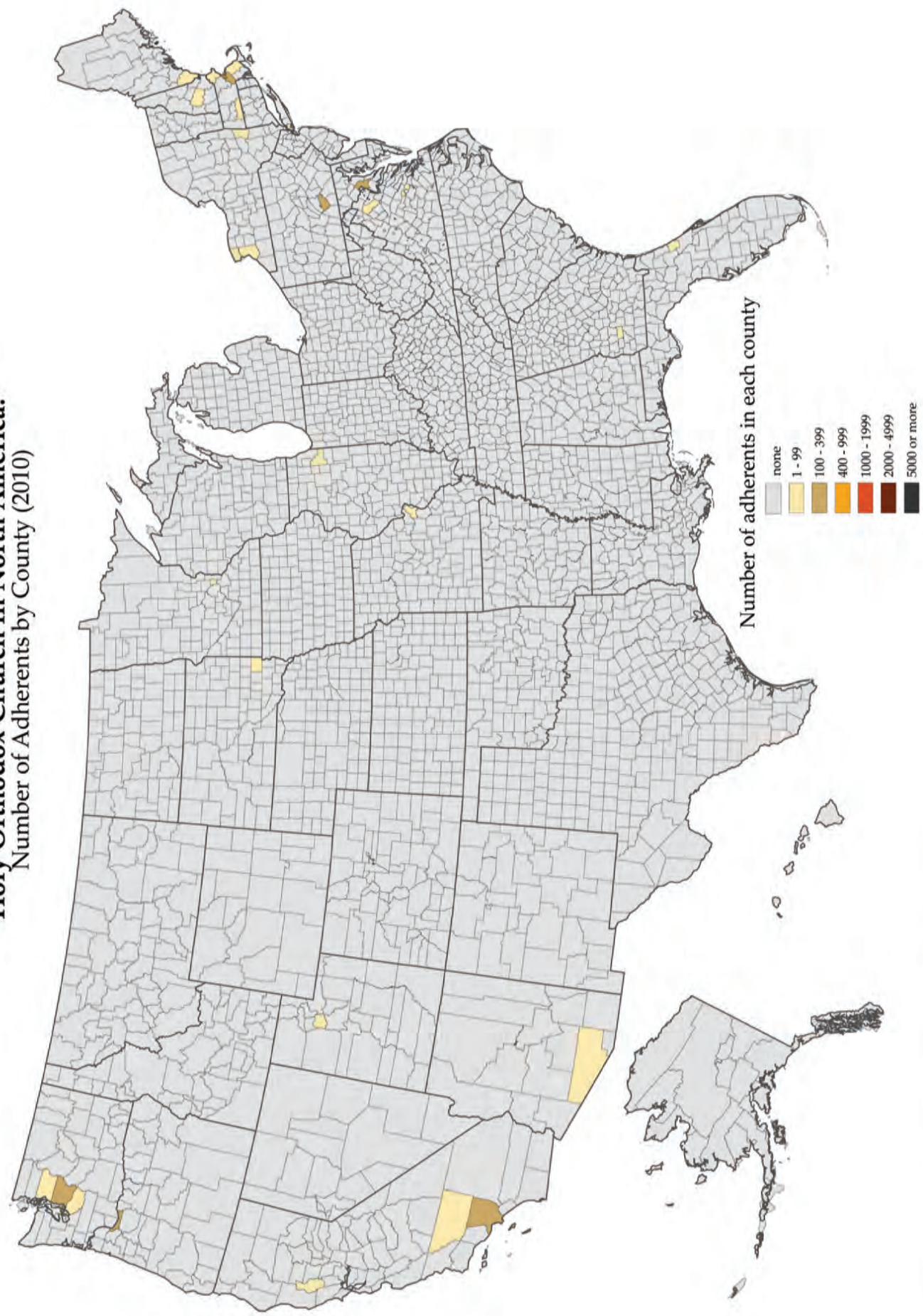
Holy Orthodox Church in North America: Number of Parishes by State (2010)

(including mission parishes and monastic communities)



SOURCE OF DATA: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
 Copyright by Alexei D. Krindatch

Holy Orthodox Church in North America: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
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Macedonian Orthodox Church: American-Canadian Diocese

World Headquarters: The American Canadian Diocese of the Macedonian Orthodox Church is part of the Macedonian Orthodox Church (headquartered in Skopje, Macedonia).

US Headquarters:

Street address: Sts. Peter and Paul Cathedral
9660 Broadway
Crown Point, IN 46307
Phone: 219-662-9114
Fax: 219-662-7417
E-mail: webmaster@svpetaripavle.org

Administrative Structure: The American-Canadian Diocese of Macedonian Orthodox Church covers territories of USA and Canada.

Head: Metropolitan Methodij (resides permanently in Canada). Metropolitan's deputy and vicar for US parishes is V.Rev., Fr. Tome Stamatov (Sts. Peter and Paul Cathedral in Crown Point, IN).

Web-site: www.svpetaripavle.org/new/eng/churches.html

Number of Parishes (US only, including mission parishes): 20

Number of Monastic Communities (US only): 0

Number of Adherents (US only): 15,500

Number of Regular Church Attendees (US only): 1,700

% of Regular Attendees in the Total of Adherents: 11%

Located in the Balkans, the historic region of Macedonia has for centuries been a point of territorial rivalries and claims. The major geopolitical actors involved in these disputes include Turkey (Ottoman Empire), Greece, Bulgaria, and Serbia. Following WWII, a Macedonian Republic was created as a part of former Yugoslavia. On September 8, 1991, Macedonia declared itself an independent country with the capital in the city of Scopje. The national Macedonian Orthodox Church today plays a significant role in uniting Macedonians living throughout the world.

The Macedonian Orthodox Church was suppressed for many centuries by the Turkish Ottoman Empire that ruled in Macedonia in the 14th–19th centuries. In 1767, the Ohrid Archbishopric (the original name of the Macedonian Orthodox Church) was abolished, but the Church never ceased, continuing to function underground and to live through the beliefs of its followers. In the 20th

century, the Macedonian Orthodox Church was “absorbed” into the Serbian Orthodox Church. In 1958, an Ecclesiastical and National Council of Macedonian clergy and laity declared the restoration of the ancient Archbishopric of Ohrid and the autonomy of the Macedonian Orthodox Church. In 1959, this autonomy was recognized by the Holy Synod of the Serbian Orthodox Church. In 1967, the Macedonian Orthodox Church proclaimed its autocephaly, the full independence from the Serbian Orthodox Church. The Serbian Orthodox Church, however, denounced this decision and declared the Macedonian Orthodox Church to be a schismatic religious organization. Today, the autocephaly of the Macedonian Orthodox Church is still not recognized by the other national Orthodox Churches.

The immigration of Macedonians to the United States and Canada started in the early 19th century. Most of these first immigrants were single males who came to find work and provide income for their families back home. It was not until later, in the 20th century, that the entire Macedonian families started to arrive and that Macedonian communities in America began to organize their Church life.

With the steel industry booming in the United States, the best fit for the Macedonian immigrants were cities with the steel mills. One of the first Macedonian settlements in America was in Gary, Indiana, the major location of US Steel. In the mid 1950s, the Macedonian cultural society, “Alexander the Great,” was founded. The society was successful in bringing Macedonians together to enjoy their culture and traditions, but the place to practice their religion – something very important in the life of Macedonians – was still lacking.

In 1958, the Macedonian community in Gary requested the Holy Synod of the Macedonian Orthodox Church to help in establishing an Orthodox parish. In 1963, the first Macedonian Orthodox parish in North America, the Saints Peter and Paul Cathedral, came to life in Crown Point, IN. In 1965, two more Macedonian churches were founded in North America: St. Mary in Columbus, OH and St. Kliment in Toronto, Canada. Later, the pioneers from Gary and Columbus would travel to other interested communities and help them to form churches. In 1971, the American-Canadian Macedonian Orthodox Diocese was created to oversee Macedonian parishes in the USA and Canada.

Today, the Macedonian Orthodox parishes in America are administered by Metropolitan Methodij, the bishop whose diocese includes both the United States and Canada.

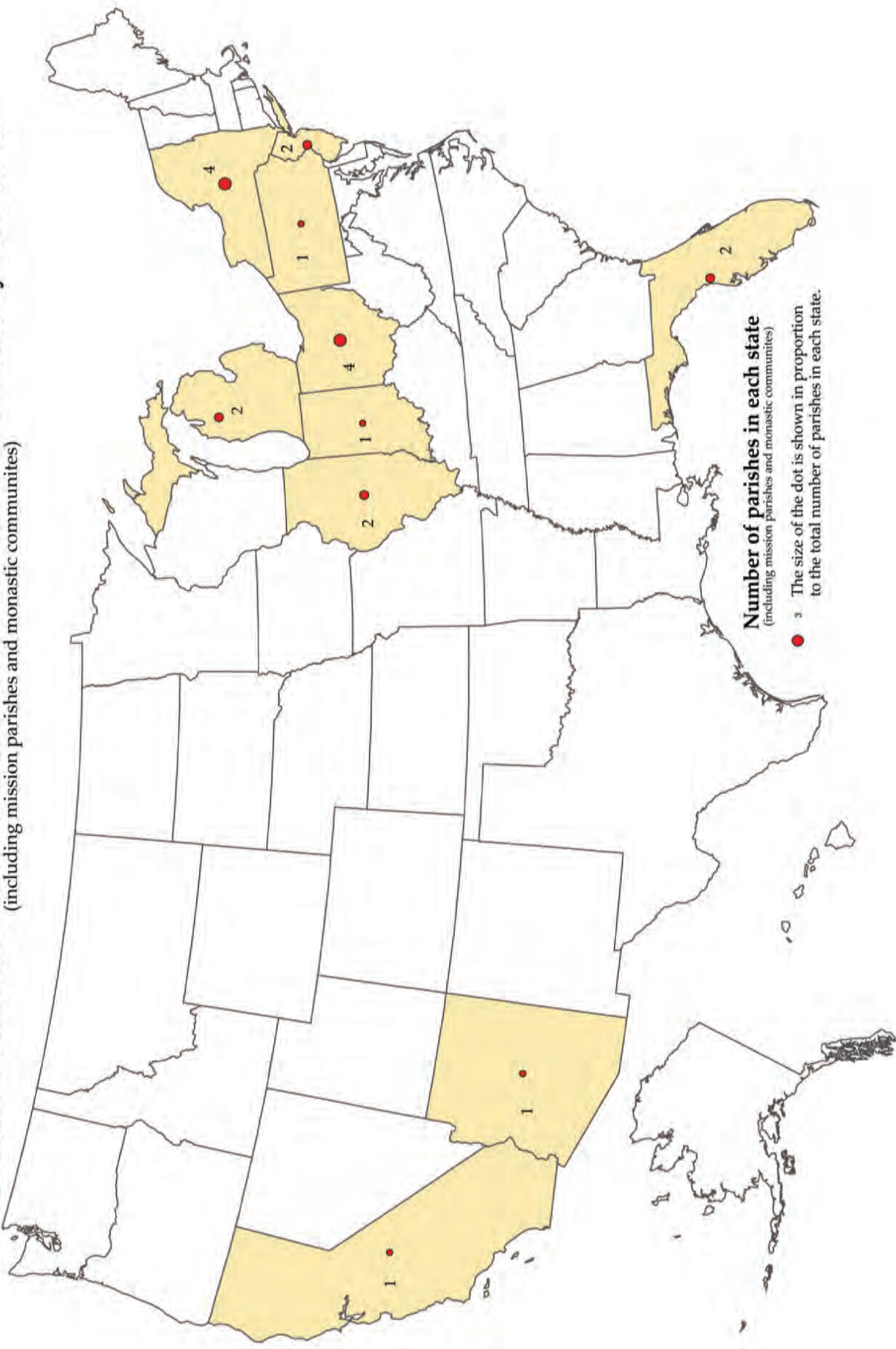
The worship services are conducted in both Macedonian and English. The parishes organize a variety of social and cultural activities such as festivals, dinners, and holiday bazaars. Sunday schools at each parish provide lessons in the Macedonian language and are important cultural institutions.

Similar to many other Eastern Orthodox churches, the Macedonian Orthodox Church follows the Julian calendar, which is 13 days behind the “Western” Gregorian calendar. Macedonian homes in America typically have icons placed in a place of honor. One of the very important rituals in the Macedonian Orthodox Church is ritual of “Agiasmos” – or Holy Water – which is a mean of bestowing grace upon the congregation and its members. There are Greater and Lesser Blessings of Water. The Lesser Blessing can be performed on any day of the year, either in the church or in a private home. The Greater Blessing of Water is celebrated on the Feast of the Epiphany on January 19. On this day, churchgoers take a bottle of holy water from the church to their homes, where it is kept until the following year.

The American-Canadian Macedonian Church Convocation is held annually during the Labor Day weekend. The event is typically hosted by one of the churches in the diocese and the representatives of all Macedonian parishes gather together to share religion, culture, and traditions. This weekend is filled with religious, cultural, and sporting events, with church choirs, folklore dance groups, and soccer teams present.

The American-Canadian Macedonian Orthodox Diocese pays special attention to the US-born youth. It strives to offer a variety of opportunities for the next generation of Macedonians to learn and practice their religion and culture. In short, while the Macedonian Orthodox Church in America was established for religious purposes, it also acts as a place where Macedonians living in the United States can learn more about their history, culture, heritage, and traditions.

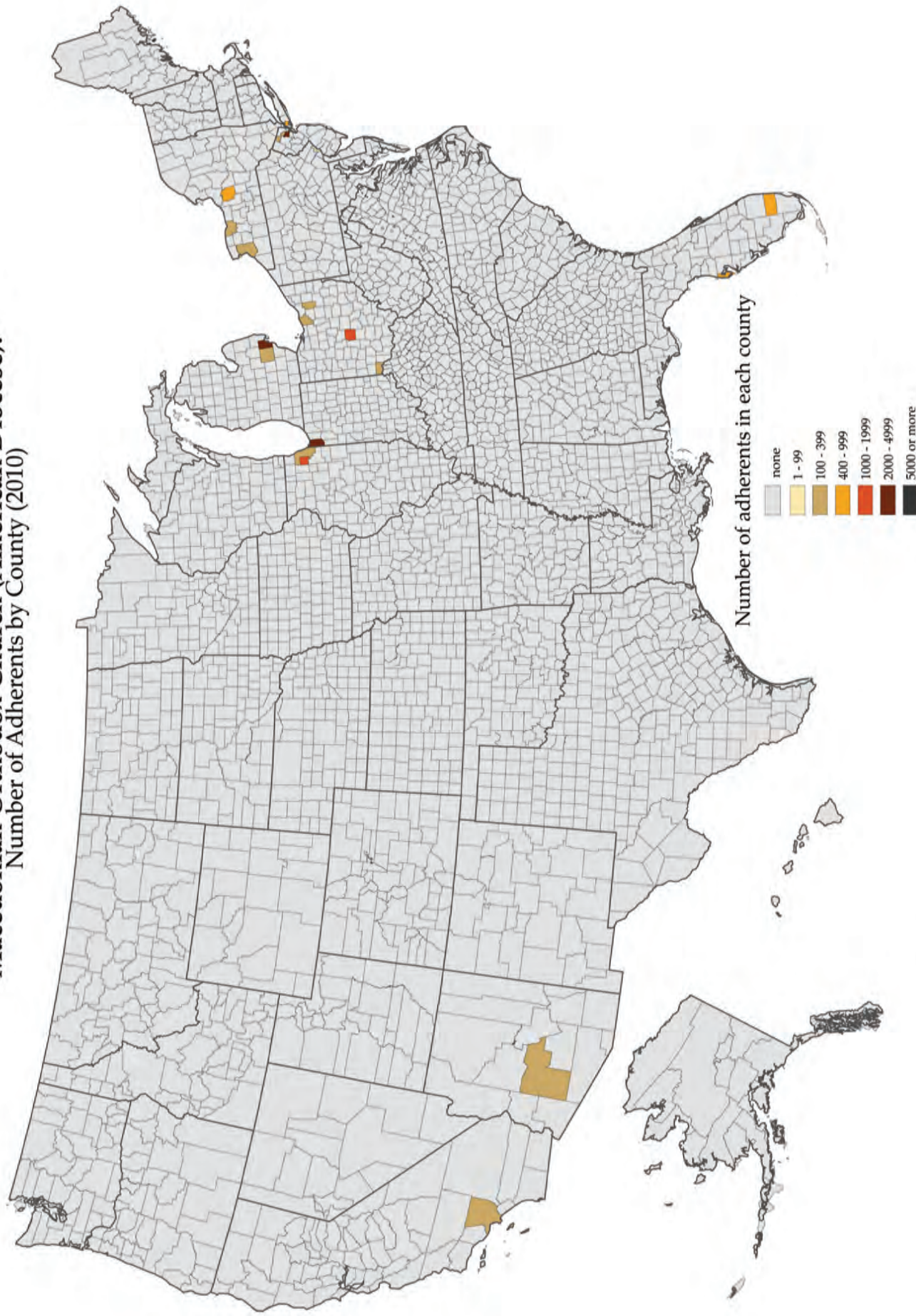
Macedonian Orthodox Church (American Diocese): Number of Parishes by State (2010)
 (including mission parishes and monastic communities)



Number of parishes in each state
 (including mission parishes and monastic communities)

• The size of the dot is shown in proportion to the total number of parishes in each state.

Macedonian Orthodox Church (American Diocese): Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Orthodox Church in America

World Headquarters: Orthodox Church in America is a US-based Church. Along with the USA, Orthodox Church in America also has dioceses, parishes, and members in Canada and Mexico.

US Headquarters:

Street address: 6850 N. Hempstead Turnpike
Syosset, NY 11791
Postal address: P.O. Box 650
Syosset, NY 11791
Phone: 516-922-0550
Fax: 516-922-0954
E-mail: info@oca.org

Administrative Structure: In the US territory, the Orthodox Church in America is divided into 9 territorial and 3 ethnic nationwide dioceses. The territorial dioceses include: Alaska (chancery in Anchorage, AK); Eastern Pennsylvania (chancery in South Canaan, PA); Midwest (chancery in Chicago, IL); New York and New Jersey (chancery in Bronxville, NY); South (chancery in Dallas, TX); New England (chancery in Southbridge, MA); Washington, DC (chancery in Bethesda, MD); Western Pennsylvania (chancery in Cranberry Township, PA); and West (San Francisco, CA). The ethnic nationwide dioceses include: Bulgarian diocese (chancery in Akron, OH); Albanian Archdiocese (chancery in Boston, MA); and Romanian Episcopate (chancery in Grass Lake, MI).

Head: Metropolitan Jonah (Paffhausen).

Web-site: www.oca.org

Number of Parishes (US only, including mission parishes): 551

Number of Monastic Communities (US only): 19

Number of Adherents (US only): 84,900

Number of Regular Church Attendees (US only): 33,800

% of Regular Attendees in the Total of Adherents: 40%

The Orthodox Church in America (OCA) assumed its present name in 1970, but its history stretches back to 1794, to the original Russian Orthodox mission on Kodiak Island in Alaska. The focus of its institutional history shifted following Russia's sale of Alaska to the United States in 1867, as the diocesan see was transferred first to San Francisco (1872) and then to New York (1905). What had begun as a mission to the native peoples of Alaska became by the beginning of 20th century a rapidly developing archdiocese with the parishes all across US territory. While the archdiocese

was part of the Russian Orthodox Church and was headed by a Russian bishop, its parishes were comprised of immigrants from many ethnic backgrounds. One event was particularly important for the demography and growth of the archdiocese – the return of the so-called “Uniates,” which started in 1891 and lasted for more than two decades. This was the return of over 100,000 Catholics of Eastern Rite – largely Carpatho-Russian immigrants from the Austro-Hungarian Empire – to their ancestral Orthodoxy. The Carpatho-Russians gave the archdiocese a “Russian” or “Russified” flavor that would continue for many decades. Yet, leaders like Archbishop Tikhon Bellavin (later Patriarch of Moscow, canonized in 1989 as a confessor of the faith) had a wider vision for the future of Orthodoxy in America: that is, a vision of a united Orthodox Christian Church that would be multi-ethnic, multi-cultural, and multi-lingual.

The Bolshevik Revolution in Russia in 1917 brought financial difficulties and an unprecedented constitutional crisis for the archdiocese. The authority of its head, Metropolitan Platon Rozhdestvensky, was challenged from several directions, most notably by the Communist-backed “Living Church.”¹

In 1924, a council or “sobor” of clergy and laity was held in Detroit. It proclaimed the North American archdiocese of the Russian Orthodox Church to be “a temporarily self-governing church” until the Russian Orthodox Church could deal with ecclesiastical affairs under conditions of political freedom. Henceforth the Russian Orthodox Greek Catholic Church of America (the full official name of the Russian archdiocese) or simply the Metropolia (as it was popularly called) would follow its own self-governing path in the Orthodox world.

As the Metropolia became absorbed in its own financial and administrative problems, St. Tikhon's aspiration for the united Orthodox Church in North America faded to the point of invisibility. But this situation began to change following World War II. The Orthodox Christians moved gradually out of the ethnic enclaves of their youth to the suburbs, where they formed pan-Orthodox, English-speaking mission parishes. Young

¹ “Living Church” was established in Soviet Union by Orthodox clergy who were loyal to and willing to collaborate with the Communist regime. Using American collaborators in the “Living Church” movement such as defrocked priest John Kedrovsky, the Communist authorities in Russia attempted through the American courts to seize 116 Orthodox churches in the United States from Russian Metropolia. In 1925, the American courts awarded the St. Nicholas diocesan cathedral in New York to Kedrovsky and the “Living Church.” Although the Communist-sanctioned “Living Church” ultimately failed, it attracted many sincere priests and lay people in the schism.

clergy studied under the international-renowned scholars who came to America in the wake of the war. They listened to Fr. Georges Florovsky's call for a return to the spirit of the early church fathers. They heard Fr. Alexander Schmemmann's lectures on liturgical theology and the significance of the Eucharist for community life. They heard historians like Fr. John Meyendorff speak about the importance of mission – in Alaska and elsewhere – for the life of the Church. This new post-war generation of clergy began to present Orthodoxy in ways not seen since the days of St. Tikhon: that is, Orthodoxy was not the exclusive preserve of “our people” – the faith of this or that ethnic group. Rather, its message was addressed to all peoples of all times, including Americans of whatever ethnic background.

Sociological and demographic change, theological renewal, and mission-consciousness were accompanied by concern for Orthodox unity in America. But uncertainty over the Metropolia's canonical status complicated its relations with the other Orthodox jurisdictions in America. They were often forced to choose between cooperation with the Metropolia and cooperation with the Russian Orthodox Church, which regarded the Metropolia as schismatic. For its part, the Metropolia had often expressed a desire to normalize relations with the Russian Orthodox Church. But many feared that any form of subordination to the “Mother Church” would compromise the internal freedom of the Metropolia and force it to keep silent about continuing religious oppression in the Soviet Union.

More importantly, many in the Metropolia no longer regarded themselves as part of a “Russian” Church. By this point, the Metropolia had experienced many years of effective independence. Its Russian roots and heritage had not been reinforced by the arrival of new immigrants. Instead, the church had assumed an increasingly American character. By the mid-1960s around 15 percent of its members were American converts to Orthodoxy,² but even the majority of its “cradle Orthodox” members were unlikely to speak any language but English. At the Metropolia's 1967 All-American Sobor in South Canaan PA, an overwhelming majority of clergy and laity voted in favor of changing the church's official name from the unwieldy “Russian Orthodox Greek Catholic Church in America” to the simpler “Orthodox Church in America.” The Metropolia's bishops considered the proposal premature (the church's official name would be changed

only in 1970), but the vote indicated clearly the extent to which the Metropolia had come to identify itself as a truly American church.

The Metropolia faced a dilemma. It wished to maintain its autonomy and its distinctive character, but as the Moscow patriarchate increased its pressure on the other Orthodox churches worldwide, it risked being isolated from the rest of the Orthodox world. The Metropolia entered into a new series of discussions with the Russian Orthodox Church to resolve the differences between them, and in 1970 the North American “daughter church” was reconciled to its Russian “Mother Church.” The Russian Orthodox Church granted the Metropolia autocephaly (full independence) and it assumed the name the Orthodox Church in America (OCA).

Autocephaly resolved the issue of the Metropolia's relationship to the Russian Orthodox Church, but it created a new problem. While several Orthodox churches in Eastern Europe (Bulgaria, Poland, Czechoslovakia, Georgia) did recognize the autocephaly of the OCA, the Ecumenical Patriarchate of Constantinople together with the other Greek-led churches (Alexandria, Jerusalem, Cyprus, Greece) rejected Moscow's actions and refused to recognize the Metropolia's new status and name. Some other Orthodox churches (Antiochian, Romanian, Serbian) adopted a wait-and-see attitude. Further, the proclamation of the OCA's autocephaly touched off a storm of controversy in the Orthodox world that still has not completely subsided.

In America, many hoped that the autocephaly of the OCA would advance the cause of Orthodox unity in this country. Already in 1960, the Romanian Orthodox Episcopate of America had joined the Metropolia. Soon after the OCA became autocephalous, the Albanian Orthodox Archdiocese in America and the Bulgarian Orthodox Diocese also joined the OCA. The OCA began to recreate the multi-ethnic character of the Russian North American Archdiocese in the days of St. Tikhon. Yet, despite these hopeful signs, the autocephaly of the OCA did not spark wider unity among other Orthodox jurisdictions in America.

Since autocephaly, the OCA has become increasingly diverse. Converts to Orthodoxy, coming from a wide variety of religious and cultural backgrounds, play an increasingly prominent role in church life.³ Italian, Irish, and Scandinavian surnames are as common as Slavic,

² Today, more than 50 percent of the lay members and clergy of the Orthodox Church in America are converts to Orthodoxy.

³ Today, out of 8 OCA's diocesan bishops, 5 are converts to Orthodoxy.

particularly among the clergy. In the 1990s, with the fall of Communism in Russia and Eastern Europe, a new wave of immigration has helped revitalize parish life in many once-declining urban centers.

The rich history of the OCA comes alive in the annual pilgrimage to St. Herman of Alaska's wilderness abode on Spruce Island, AK, in the Memorial Day pilgrimage to the cemetery at St. Tikhon's Monastery in South Canaan, PA, in the Education Day festivities at St. Vladimir's Seminary in Crestwood, NY. At the festivals organized by the local parishes, food booths may offer kielbasa, pierogies, borsht, and other Russian favorites, but – depending on region – they may instead feature homemade chili or pork pies or seafood gumbo or delicacies from exotic distant lands. The Orthodox Church in America has a rich heritage, stretching back over two hundred years on this continent. Its mission today is to share that heritage with others.

Further information:

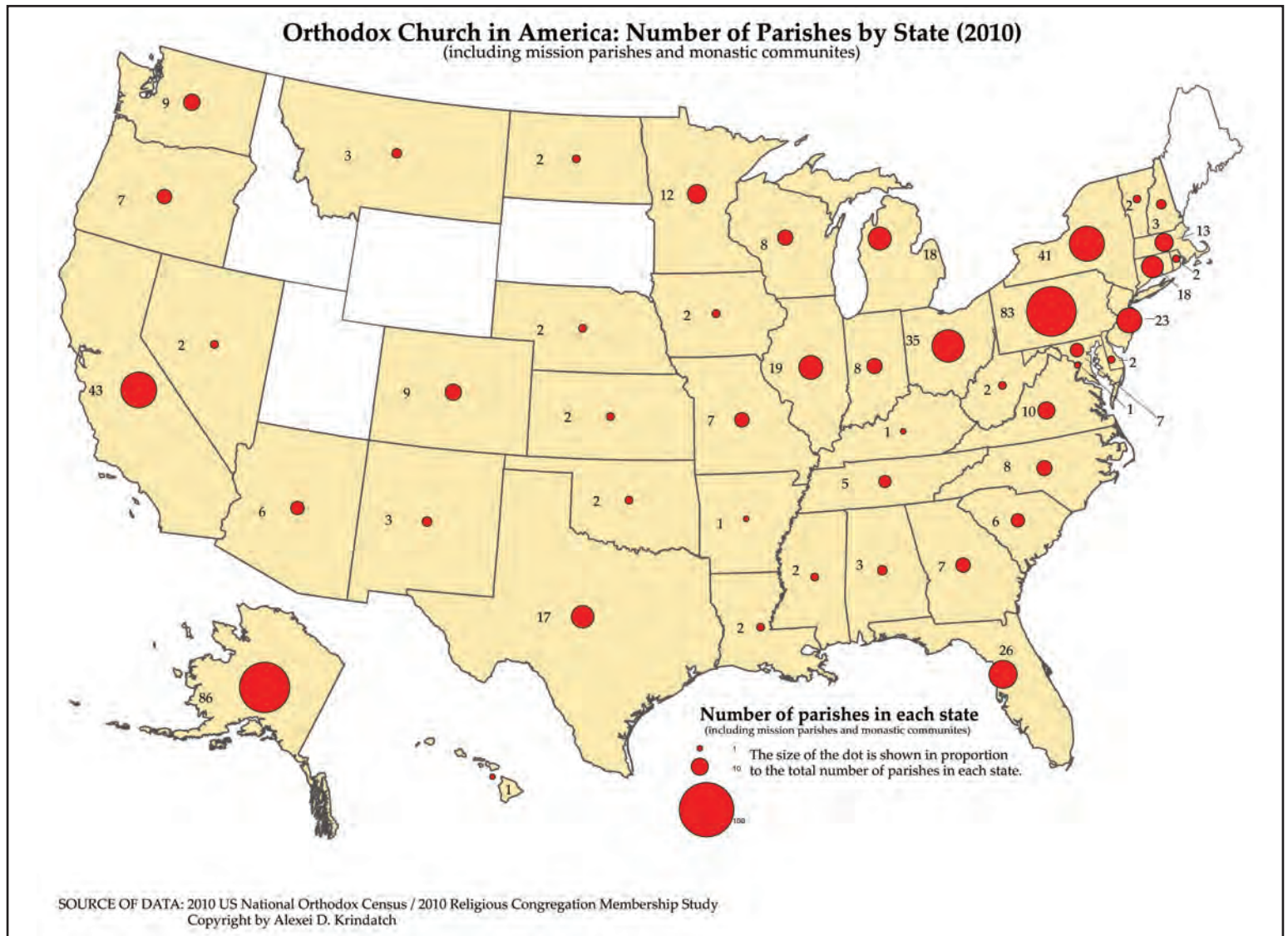
www.oca.org: The official website of the Orthodox Church in America supplies directories, news, photo galleries, and information on the history, mission, and vision of the OCA.

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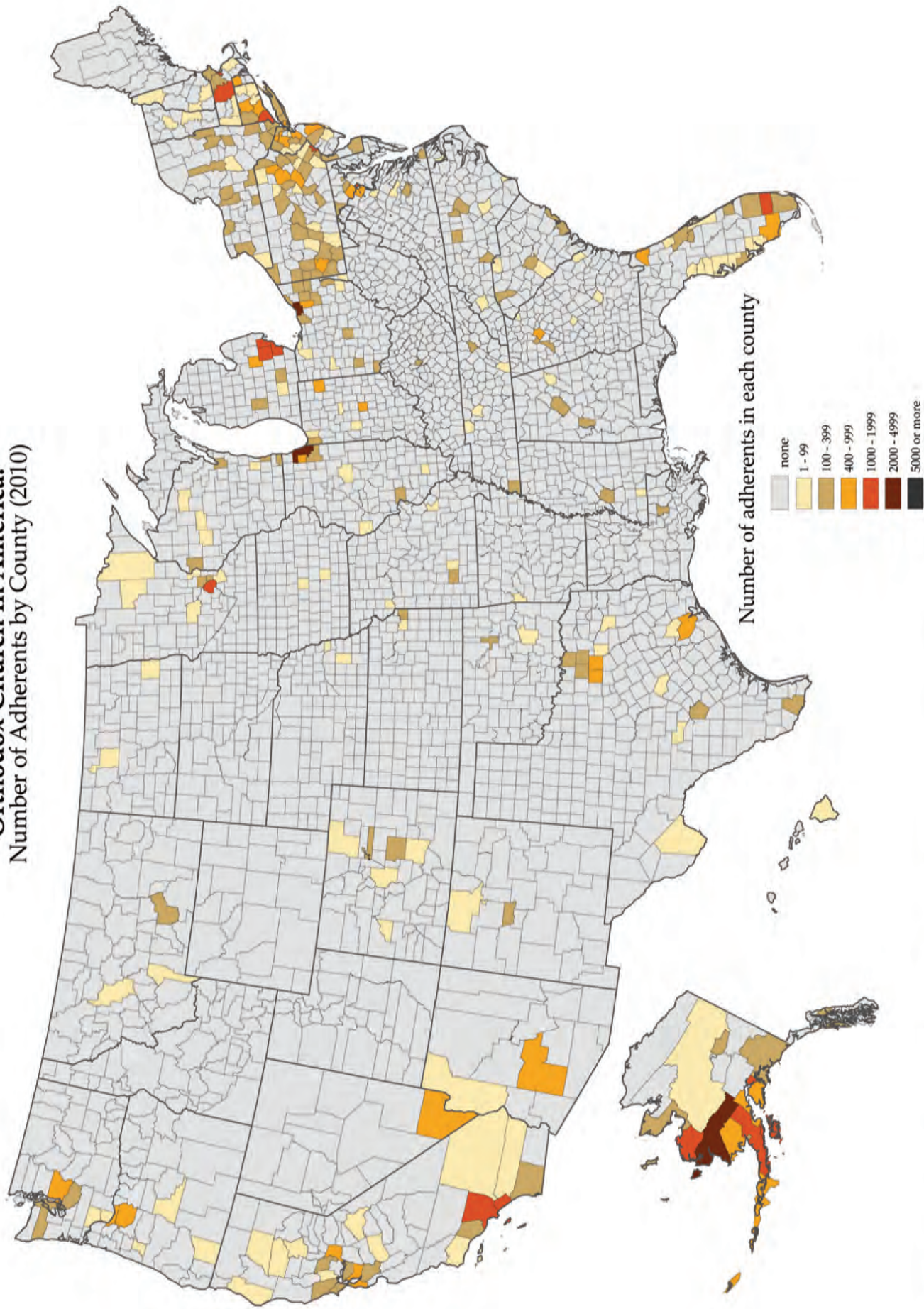
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Orthodox Church in America: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Patriarchal Parishes of the Russian Orthodox Church in the USA

World Headquarters: Patriarchal Parishes of the Russian Orthodox Church in the USA is a group of parishes that are subordinated to the Russian Orthodox Church – Moscow Patriarchate (headquartered in Moscow, Russia).

US Headquarters: St. Nicholas Orthodox Cathedral is the representation of the Moscow Patriarchate in the USA.

Street address: 15 East 97th St.
New York, NY 10029
Phone: 212-996-6638, 212-289-1915
Fax: 212-427-5003

Administrative Structure: A group of parishes (not a diocese) spread across the US territory.

Head: Archbishop Justinian (Ovchiinikov), the administrator of the Patriarchal Parishes in the USA.

Web-site: www.russianchurchusa.org

Number of Parishes (including mission parishes): 31

Number of Monastic Communities: 2

Number of Adherents: 12,400

Number of Regular Church Attendees (US only): 1,900

% of Regular Attendees in the Total of Adherents: 15%

The Patriarchal Parishes of the Russian Orthodox Church in the USA is a group of the Orthodox parishes that are directly subordinated to the Patriarch of the Russian Orthodox Church – Moscow Patriarchate. Known under its current name since 1970, the Patriarchal Parishes are descended from what was the North American Exarchate of the Moscow Patriarchate, which existed from 1933 until 1970.

Prior to the Communist revolution of 1917, the Russian Orthodox Church had a large multi-ethnic missionary archdiocese in North America headed by a ruling archbishop with several auxiliary bishops and with over 300 clergy. By 1917, the archdiocese had more than 350 parishes. Tensions and divisions resulting from the revolution in Russia contributed to the eventual fracturing of the Russian missionary archdiocese into several groups. The largest group, led by Metropolitan Platon (Rozhdestvensky) soon became known as the “Russian Metropolia.” A rival, schismatic group, called the “Living (or Renovated) Church,” consisted of clergy who were

inspired by the revolutionary changes in Russia. The Living Church was supported by the Soviet Regime and was headed by Fr. John Kedrovsky. Through civil court actions, the Living Church was able to exert its control over historic St. Nicholas Cathedral in New York and many other parishes throughout the US. This further contributed to the ecclesiastical chaos in America.

Because of the extreme difficulties of communication with the Church hierarchy in Soviet Russia and the vicious persecution of the Church by the Communist totalitarian regime there, the North American Metropolia under Metropolitan Platon declared itself “temporarily self-governing.” Subsequently, the Metropolia refused to accept any directives coming from church authorities in Russia that were deemed to be issued under state influence.

In 1933, Metropolitan Sergius (Stragorodsky), Locum Tenens of the Patriarchal See of Moscow (i.e., the provisional head of the Russian Orthodox Church – Moscow Patriarchate), sent Archbishop Benjamin (Fedchenkov) to investigate the Orthodox situation in America, particularly the perceived insubordination of Metropolitan Platon. As a resolution of contentious issues with Metropolitan Platon quickly proved to be unattainable, Archbishop Benjamin was appointed Exarch of the Moscow Patriarchate in North America, the head of the newly established church body, the North American Exarchate of the Moscow Patriarchate. For a variety of reasons, some parishes of the Metropolia chose to place themselves under the jurisdiction of the Moscow Patriarchal Exarchate. The number of these parishes reached a peak of fifty by the time of Metropolitan Benjamin’s departure back to the Soviet Union in 1947.

In the 1960s, dialogue between representatives of the Moscow Patriarchate and the North American Russian Metropolia resulted in their reconciliation and restoration of communion (broken since 1933). In 1970, the Russian Orthodox Church – Moscow Patriarchate granted autocephaly (independence and ecclesiastical self-government) to the Metropolia. This autocephaly implied the Patriarchate’s recognition of the Metropolia (henceforth called the Orthodox Church in America¹) as the local territorial church of North America. According to the Agreement and Tomos (decree) of Autocephaly, the Exarchate of the Moscow Patriarchate was abolished. However, the parishes of the Exarchate were given a choice to either join the Orthodox Church in America or to remain under the Moscow Patriarchate and be supervised

¹ See the article on Orthodox Church in America in this volume.

by an auxiliary bishop, the representative of the Russian Orthodox Church in America. St. Nicholas Cathedral in New York was designated as the Representation Church (ecclesiastical embassy) of the Moscow Patriarchate in the USA. Forty-three US parishes of the former exarchate have chosen to become “Patriarchal Parishes.” The recognition by the Moscow Patriarchate of the Orthodox Church in America (OCA) as an autocephalous church also meant, among other things, that the Russian Orthodox Church relinquished its right to establish new parishes in North America. Today, four decades later, the number of Patriarchal Parishes in the US has dwindled to thirty one. This decrease was, in most cases, a result of the dissolution of the parishes rather than their transfer to other Orthodox church bodies.

Until the early 1990s, the membership of Patriarchal Parishes was largely composed of descendants of their Carpatho-Russian founders along with some converts to Orthodoxy. Most of the clergy serving in Patriarchal Parishes were American-born, and English has been increasingly used as the liturgical language. The large influx of new immigrants from the former Soviet Union in the last two decades has swelled the numbers of faithful in some of the Patriarchal Parishes. The presence of Russian-speaking immigrants along with a number of new clergy sent from Russia to serve as pastors in these communities has decidedly transformed the customs and ethos of these parishes into a more “Russian style” of church life.

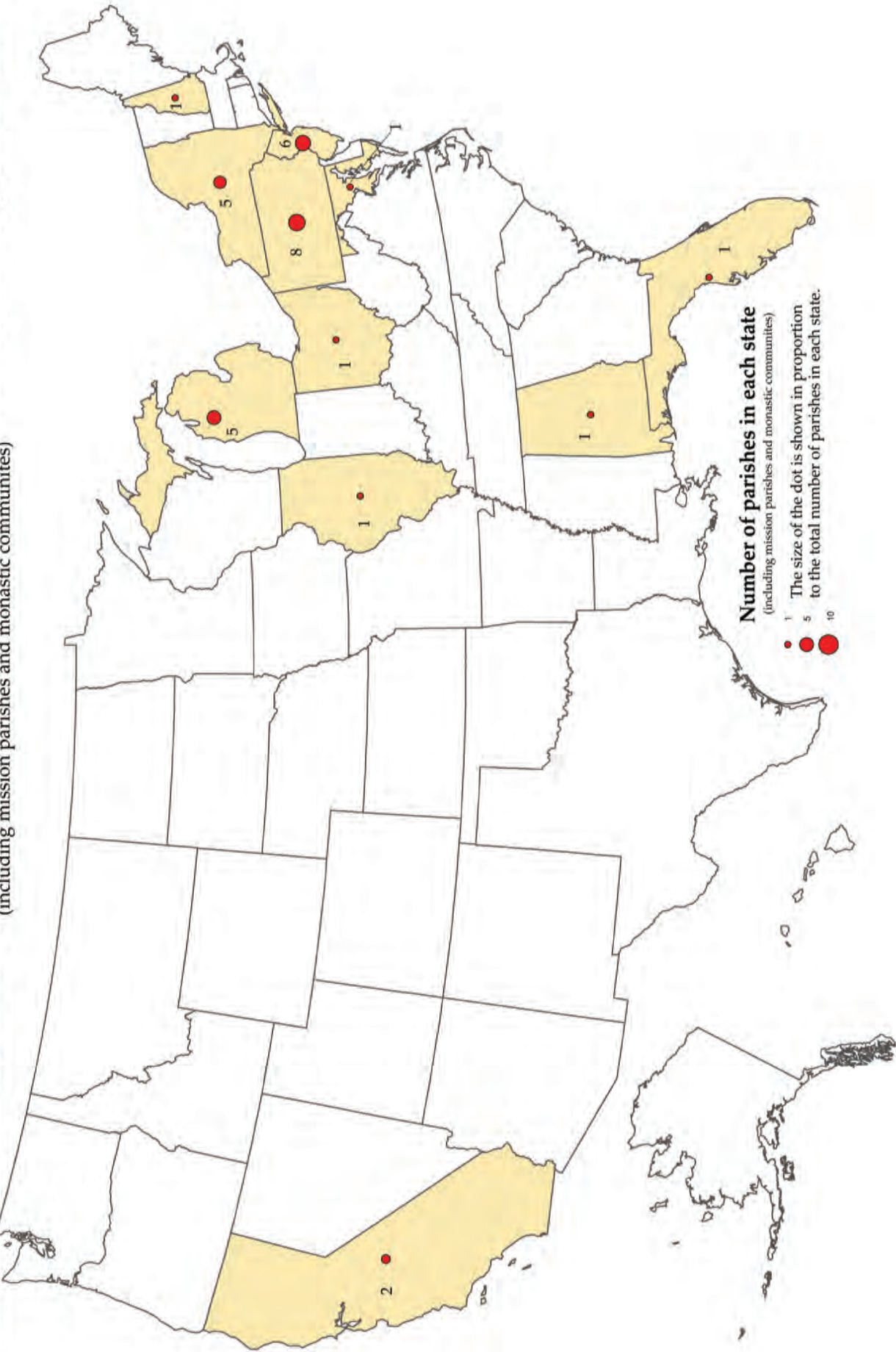
Since March 2010, the Administrator of the Patriarchal Parishes in the US has been Archbishop Justinian (Ovchinnikov) of Naro-Fominsk. Along with St. Nicholas Cathedral in New York, as Representation Church and the twenty-nine other parishes throughout the US, two monastic communities also belong to the Patriarchal Parishes in the USA: the Monastery of St. Mary of Egypt in the Lower East Side on Manhattan (www.mercyhousenyc.org) and the Savior’s Desert Monastery² in upstate New York.

The St. Nicholas Patriarchal Cathedral is a genuine landmark on the Upper East side of Manhattan. Consecrated in 1902, St. Nicholas continues to be one of the major centers of the Russian community in New York. During major church events (such as Easter), St. Nicholas attracts 5,000–7,000 faithful.

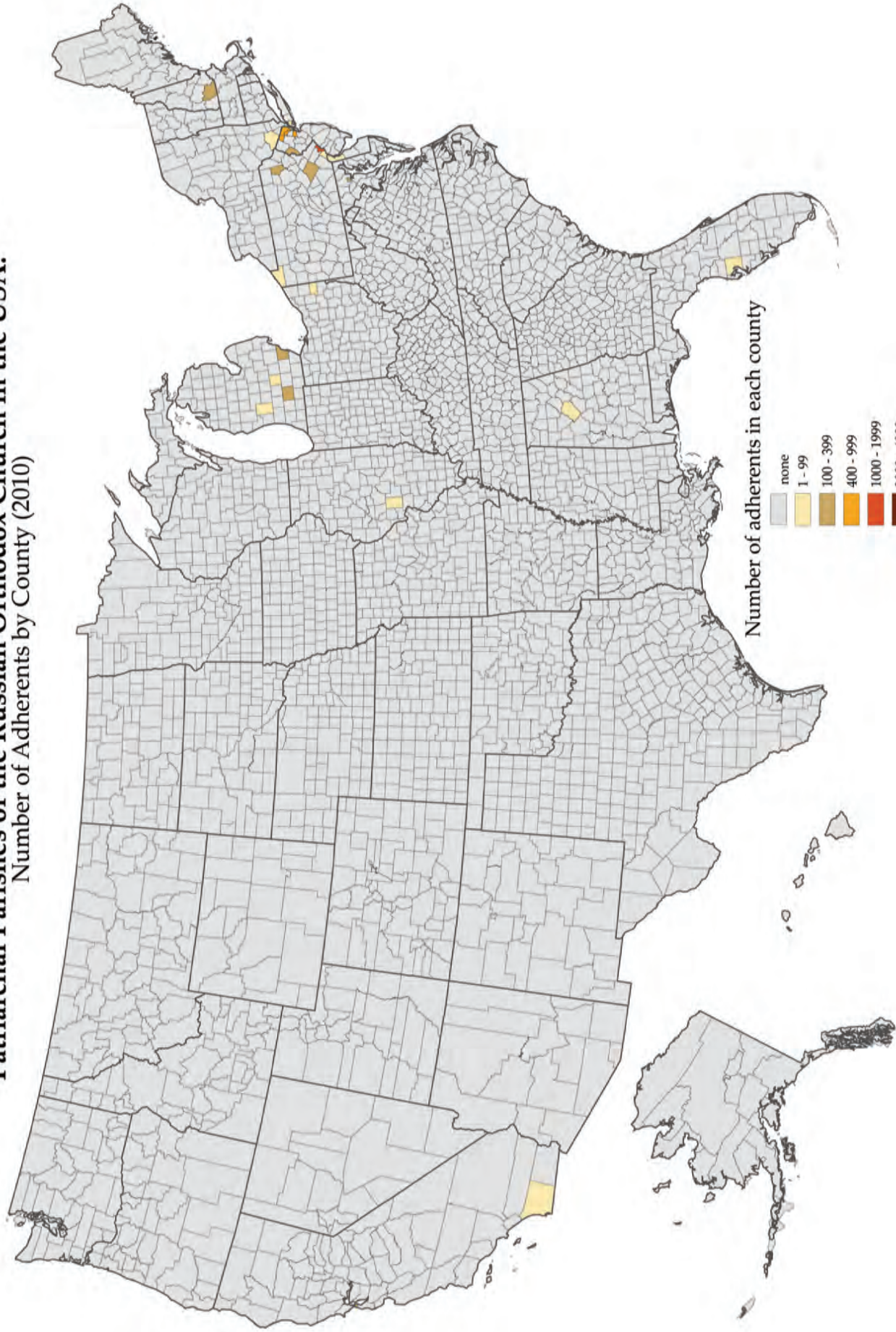
² Savior’s Desert Monastery is an “outgrowth” of the Monastery of St. Mary of Egypt in New York. It has twelve monks and three nuns and is situated on 150 acres of farmlands.

Patriarchal Parishes of the Russian Orthodox Church in the USA: Number of Parishes by State (2010)

(including mission parishes and monastic communities)



Patriarchal Parishes of the Russian Orthodox Church in the USA: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Romanian Orthodox Archdiocese in the Americas

World Headquarters: The Romanian Orthodox Archdiocese in the Americas is a part of the Romanian Orthodox Church (headquartered in Bucharest, Romania).

US Headquarters:

Street address: 5410 N. Newland Ave.
Chicago, IL 60656
Phone: 773-774-1677
Fax: 773-774-1805
E-mail: romarch67@aol.com

Administrative Structure: A single archdiocese covering the territories of the USA and Canada.

Head: Archbishop Nicolae (Condrea)

Web-site: www.romarch.org

Number of Parishes (US only, including mission parishes): 31

Number of Monastic Communities (US only): 1

Number of Adherents (US only): 11,200

Number of Regular Church Attendees (US only): 2,200

% of Regular Attendees in the Total of Adherents: 20%

Uniquely positioned in the Balkans, Romania is called sometimes a “Latin country in a sea of Slavs.” The Romanian language is a tongue directly descended from the language of Roman soldiers who occupied Dacia following its conquest by Emperor Trajan in 106 A.D. Romanian culture, cuisine, and music blend and borrow from all of its neighbors. The eastern parts of present-day Romania that were under Ottoman control from the 16th to 19th centuries have a more oriental feel. The western parts, ruled by the Austro-Hungarian Empire, have a decidedly different flavor. Until WWII, Romania had a sizeable Jewish community. It still has a significant Roma (Gypsy) population. One needs look no further than to Romanian folk, Jewish Klezmer, and Roma music to understand the interplay of cultures. Accordingly, the Romanian Orthodox Church is unique among the other Orthodox Churches because it alone exists within a Latin culture. For centuries, Romanian ethnic identity has been closely identified with the Orthodox Christian faith.

The Romanian Orthodox Christians came initially to North America at the end of the 19th century. One can speak of four periods in the history of the Romanian

Orthodox presence in the United States.

The first period coincided with a wave of immigration during 1895–1924. The people who arrived at that time were motivated by the promise of a better life. They came primarily from the rural areas of Transylvania, Bucovina, and Banat which at that time were included in the Austro-Hungarian Empire. This first influx of Romanians gravitated largely to the industrial centers such as Chicago, Detroit, Cleveland, New York, and other “Rust Belt” cities. Once settled, they began to establish cultural and mutual assistance societies. The first was the “Carpatina Cultural and Assistance Society” founded in Cleveland, OH in 1902. The first Romanian Orthodox Churches on US territory were built in Cleveland, OH (1904), South Sharon, PA (1906) and Youngstown, OH (1906).

The second period of Romanian Orthodox history in America, from 1924–1948, was a time of integration of these immigrants into the life and rhythm of the “New World.”

The third period, from 1949–1989, could be characterized as one filled with feelings of exile and anti-Communism. These four decades are noted for their strong political character and solidifying the distinct identity of the Romanian-American community as opposed to Communist Romania.

The last period, which began with the fall of Communism in Romania (1989), has much in common with the first. That is, it has brought to America the new massive wave of Romanian immigrants with the largely economic motives for immigration. While the causes of the first and present immigration are similar, the characteristics of the immigrants themselves are very different. Rather than coming for “blue-collar” agricultural, or industrial employment, the new immigrants are highly educated, often English-speaking. Further, because of the ease of travel and communication, many of them “keep a foot” both in Romania and in the United States.

Historically, the Romanian immigrants were accompanied by Romanian Orthodox clergy coming to America to minister to this new population. Gradually, the need for a proper ecclesiastical organization of the church life became evident. In 1928, the Holy Synod of the Romanian Orthodox Church sent Fr. Trandafir Scorobet to sort out the situation. In 1929, he gathered the Romanian clergy to help organize the Romanian communities on North American soil. The Congress of clergy and laity held later in Detroit established the “Autonomous Missionary Episcopate.” The Congress also requested official recognition and a Bishop to be

sent by the Holy Synod of the Romanian Orthodox Church in Bucharest.

It should be noted that from the very beginning, from this first Congress, strong emphasis was placed on the autonomy of the Romanian Church in North America from the Patriarchate in Bucharest. This attitude of Romanians living in the United States will remain a constant refrain in their relations with the Mother Church in Romania.

In 1935, the first Romanian Orthodox Bishop arrived to America: Bishop Policarp Morușca. He spent his first year traveling across United States and Canada, assessing the state of the Romanian communities, organizing new missions, encouraging the maintenance of Romanian language and identity through schools and cultural organization. The foundation of new Romanian parishes and building new churches were accompanied by the creation of Romanian cultural and mutual assistance societies. Usually the membership in these societies was virtually indistinguishable from parish membership.

Perhaps, the most important legacy of Bishop Policarp's was the purchase of Grey Tower Farms in Grass Lake near Detroit, Michigan (1935). Known as the Vatra Romaneasca (Romanian Hearth), it became the center of the Romanian Church in the United States. Later, a summer camp for children and a retreat center was developed there.

In 1939, Bishop Policarp returned to Romania to attend a meeting of the Holy Synod and to present his appeal for assistance for the fledgling Romanian communities in America. It was a fateful decision. Due to the war and the change of government in Romania, he would never return to America. The absence of spiritual leadership, the events associated with WWII, and the Communist takeover in postwar Romania had a catastrophic impact on the Romanian communities in America. The tensions and divisions reached into families.

In the church life, the question of either remaining loyal to the Patriarchate of Bucharest or separating from the Communist controlled Church in Romania brought a schism among Romanian Orthodox parishes in the USA. Since 1951, two rival Romanian Orthodox church bodies have existed in America: the Romanian Orthodox Archdiocese of the Americas under the Patriarchate of Bucharest and the Romanian Orthodox Episcopate of America which is a diocese of the Orthodox Church in America. In 1993, the two groups agreed to establish full normal ecclesial relations, but administratively they

continue to be independent from each other.

While Cold War issues and questions dominated the political lives of Romanians in America, in the day-to-day existence their communities gradually assumed typical features of the second and third generation immigrants. Isolated from Romania, the drive was to preserve the Romanian ethnic identity, while becoming economically ever more comfortable in America. The local Romanian Orthodox parishes, their Church choirs, their youth dance troupes, and summer festivals played a key role in keeping Romanian culture alive in the United States.

With the fall of Communism in Romania in 1989, an influx of new immigrants dramatically changed the demography of Romanian communities across North America.

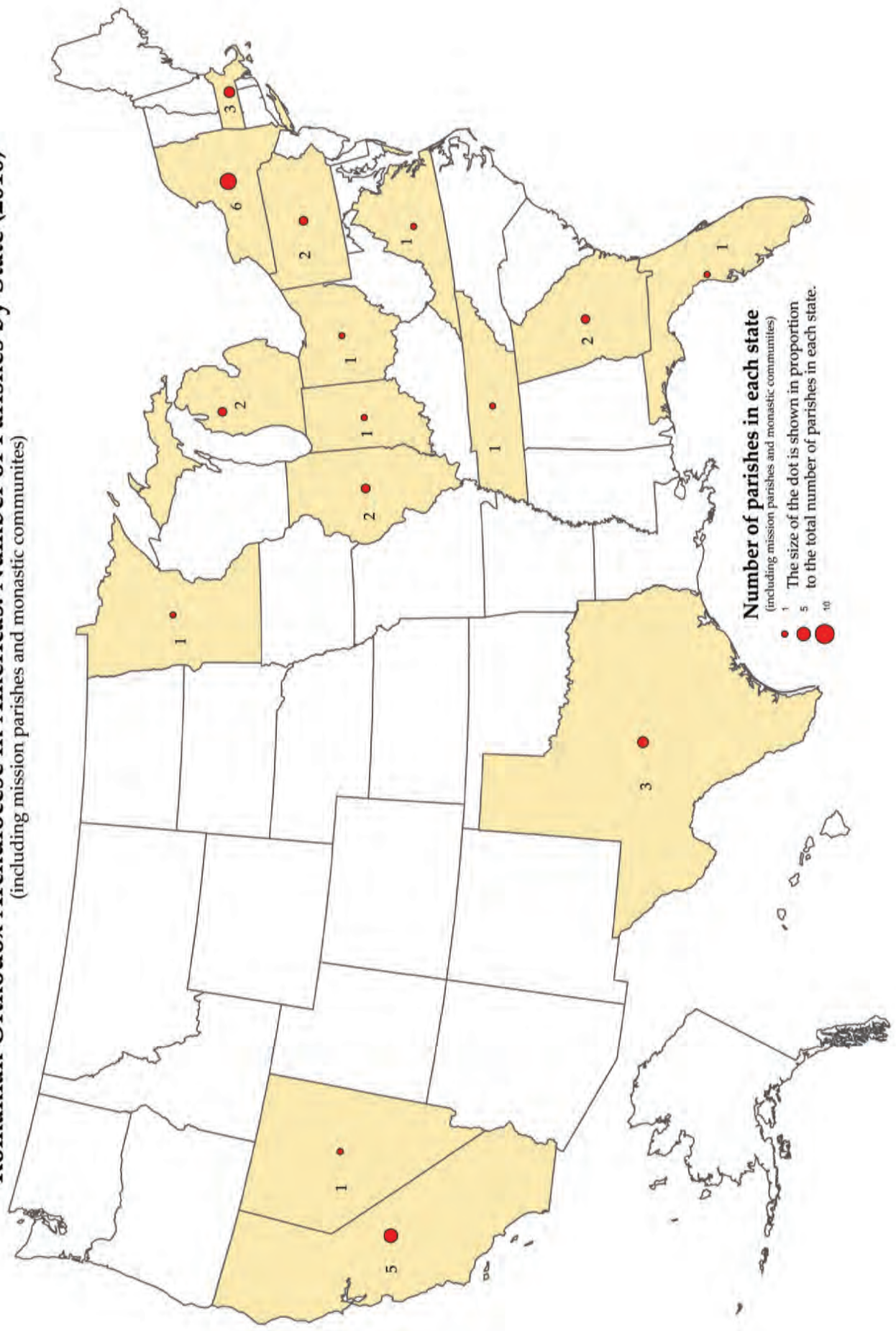
The number of parishes of the Romanian Archdiocese in United States grew rapidly from 11 in 1990 to 31 in 2010. While early immigrants rarely, if ever, returned to the homeland, even for a visit, the newcomers travel frequently between the two countries. The modern technologies in communication allow them to maintain connections between the USA and Romania which were impossible in the past. The interplay between the children of earlier immigrants and new arrivals has revitalized older communities, while also creating some tensions between the generations.

Further information:

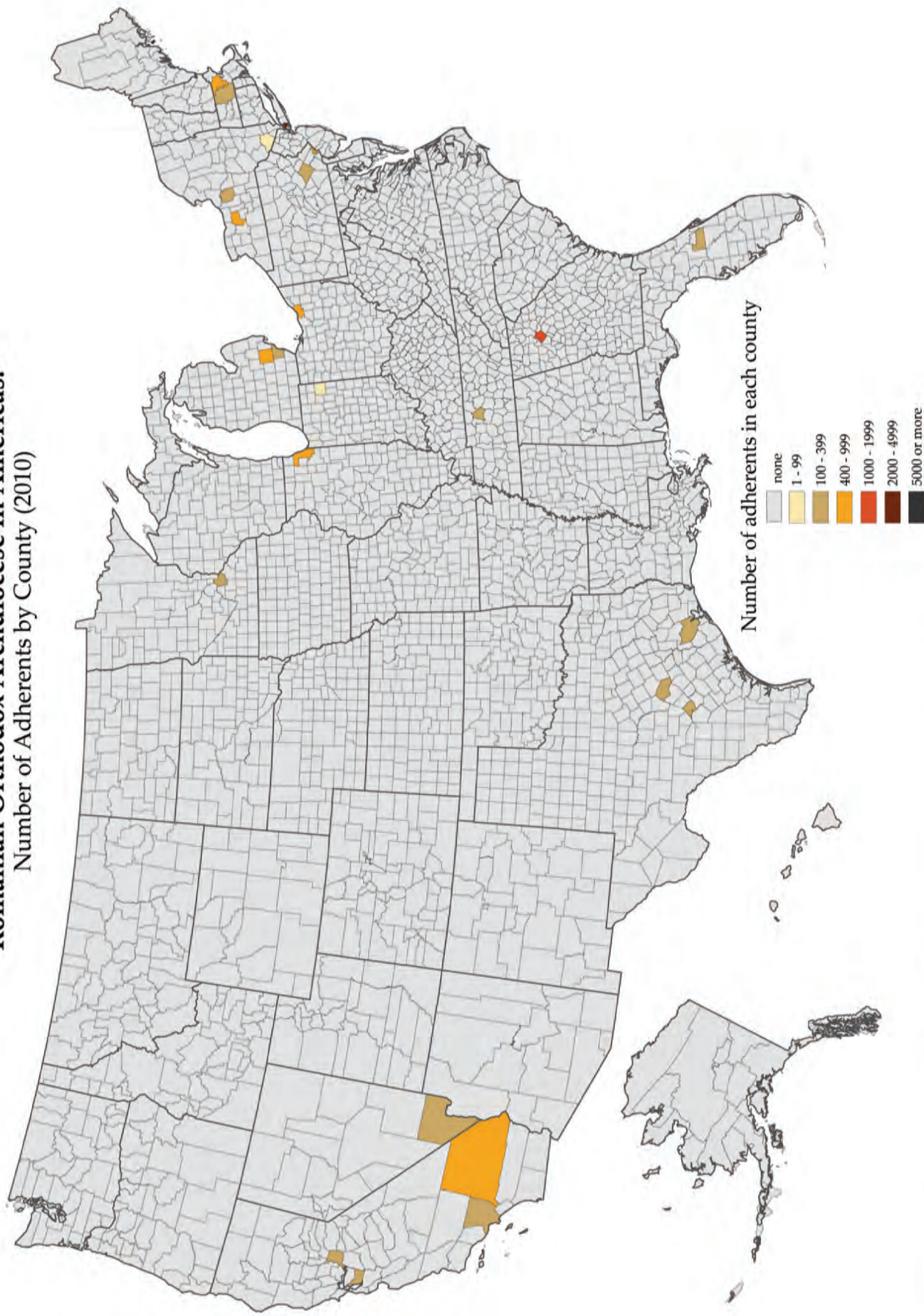
www.romarch.org: Information on the Romanian Orthodox Archdiocese in the Americas of America

www.romaniansocieties.com: Information on the Romanian cultural societies.

Romanian Orthodox Archdiocese in Americas: Number of Parishes by State (2010)
 (including mission parishes and monastic communities)



Romanian Orthodox Archdiocese in Americas: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Russian Orthodox Church Outside of Russia

World Headquarters: The Russian Orthodox Church Outside of Russia is a US-based autonomous church in the jurisdiction of the Russian Orthodox Church – Patriarchate Moscow (headquartered in Moscow, Russia).

US Headquarters:

Street address: 75 East 93rd St.
New York, NY 10128
Phone: 212-534-1601
Fax: 212-534-1798
E-mail: synod@superlink.com

Administrative Structure: The Russian Orthodox Church Outside of Russia is a worldwide church body that has dioceses, parishes, and members in North and South America, Europe, and Australia. In the US territory, the Russian Orthodox Church Outside of Russia consists of three dioceses. These dioceses include: Eastern American (chancery in New York, NY), Western American (chancery in San Francisco, CA), Chicago and Midwest (chancery in Des Plaines, IL).

Head: Metropolitan Hilarion (Kapral)

Web-site: www.synod.com/synod/indexeng.htm

Number of Parishes (US only, including mission parishes): 138

Number of Monastic Communities (US only): 10

Number of Adherents (US only): 27,700

Number of Regular Church Attendees (US only): 9,000

% of Regular Attendees in the Total of Adherents: 32%

After the Bolshevik revolution in Russia (1917) and the subsequent civil war, countless Russians, including Orthodox clergy, fled their homeland and settled abroad. The Russian Orthodox Church Outside of Russia (ROCOR), called also the “Russian Orthodox Church Abroad” or “Karlovtzy Synod,” was formed in 1921 in Sremski Karlovci, Yugoslavia, by the émigré Russian Orthodox bishops.

The “Ukaz” (Ordinance) No. 362 by Patriarch Tikhon of the Russian Orthodox Church allowed for the temporary self-administration of the Orthodox dioceses which – because of the civil war – were cut off from the Mother Church. The Ukaz No. 362 was seen by the Karlovtsy Synod as a legal basis for the establishment of a temporary Higher Church Administration for the exiled Russians. Metropolitan Anthony Khrapovitsky, the Metropolitan of Kiev and Galich, became the first Ruling Hierarchy of the

Russian Church Abroad.

Initially, the American Metropolia of the Russian Orthodox Church¹ was included in ROCOR. In 1926, however, several factors (the staunch monarchist political orientation of the Church Abroad, in particular) led Metropolitan Platon of New York to separate from the ROCOR. Subsequently, in 1927, the ROCOR re-established its own diocese in America, under Archbishop Apollinary. In 1935, a reunion of the Church Abroad and the American Orthodox Metropolia was achieved, but it lasted only until 1946. A brief warming of relations between the USSR and the United States at the end of WWII made it seem that the American Metropolia could rejoin the Moscow Patriarchate. This never happened, but it instead resulted in a renewed division between the Metropolia and the ROCOR.

In the wake of WWII and political changes in Europe, the headquarters of ROCOR moved from Yugoslavia to Munich, Germany (1945) and, later (1950), to the USA. A Russian banker, Sergei Semenenko, donated the historic Baker Mansion at 75 East 93rd St. in Manhattan to ROCOR. Consecrated as the new Synodal Cathedral, this became an important center of the Russian emigration in New York.

The move of the ROCOR center to America, along with the arrival of thousands of displaced persons from the Soviet Union (most of them with strong anti-communist sentiments) sparked further growth of the Russian Church Abroad in the United States.

A very important figure in ROCOR history at that time was Archbishop John (Maximovitch), the Bishop of Shanghai and later of San Francisco (1896–1966). Since 1934, he served as an Orthodox bishop for the sizeable Russian émigré community in China (the northeastern seaport of Harbin was one of the major centers where exiled soldiers and officers of the Anti-Bolshevik White army settled). In 1949, with the Communists coming to power in China, Archbishop John led the exodus of the original Russian émigrés and their children from China to the United States. He played a key role in lobbying the US government to amend the immigration law to allow these Russians to enter the United States. The last four years of his life (1962–1966), Archbishop John served as a ruling bishop for the Diocese of San Francisco, which encompasses most of the Western United States. It was under his tenure that the Russian Orthodox Holy Virgin Cathedral – Joy of all Who Sorrow was built on

¹ See article on the “Orthodox Church in America” in this volume.

Geary Blvd. in San Francisco. The Cathedral remains a spiritual and social center of the Russian community in this city.

During the 1960s and 1970s, ROCOR attracted new members and communities, due in part to its strong emphasis on spirituality, traditional church order, staunch anti-ecumenism, and its firm anti-communist political stance. Two non-Russian missionary church bodies joined ROCOR at that time in America: the parishes of the Romanian diocese under Bishop Teofil (Ionescu) and the Bulgarian diocese under Bishop Kyrill (Yonchev).

In 1970, the Tomos of Autocephaly (recognition of full independence) was given by the Moscow Patriarchate to the American Metropolia, which was subsequently renamed the Orthodox Church in America (OCA). This event was seen by some clergy and laity as a reestablishment of ties between the Orthodox Church in Communist Russia and its former American Metropolia. As a result, a number of parishes changed their jurisdiction and opted for ROCOR instead of the OCA.

The last two decades brought significant changes in the ROCOR's life. The fall of the Communist regime and the collapse of the Soviet Union (1991) furthered a revival of the Orthodox Church in Russia. This, combined with changes in church leadership both in the Russian Orthodox Church (Moscow Patriarchate) and in ROCOR, led to a gradual reconciliation and restoration of full communion between them. On Ascension Day, May 17, 2007, Metropolitan Laurus, the head of ROCOR, concelebrated with Patriarch Alexy II in the newly rebuilt cathedral of Christ the Saviour in Moscow, symbolizing the end of the church division.

Demographically, during the same period, many old and declining parishes of ROCOR were revitalized by an influx of new arrivals from the former USSR, who came to the United States in the 1990s. Unlike the emigration of the 1920s and 1950–60s, however, this new influx was caused not by political, but by economic reasons. The newcomers are typically well educated professionals seeking a better life in America. Many of them join ROCOR churches, because the Russian Church Abroad retained the Russian language and Slavic character to a greater extent than the Orthodox Church in America – the former Russian Metropolia – whose parishes use mostly English, and have a more “Western” feel.

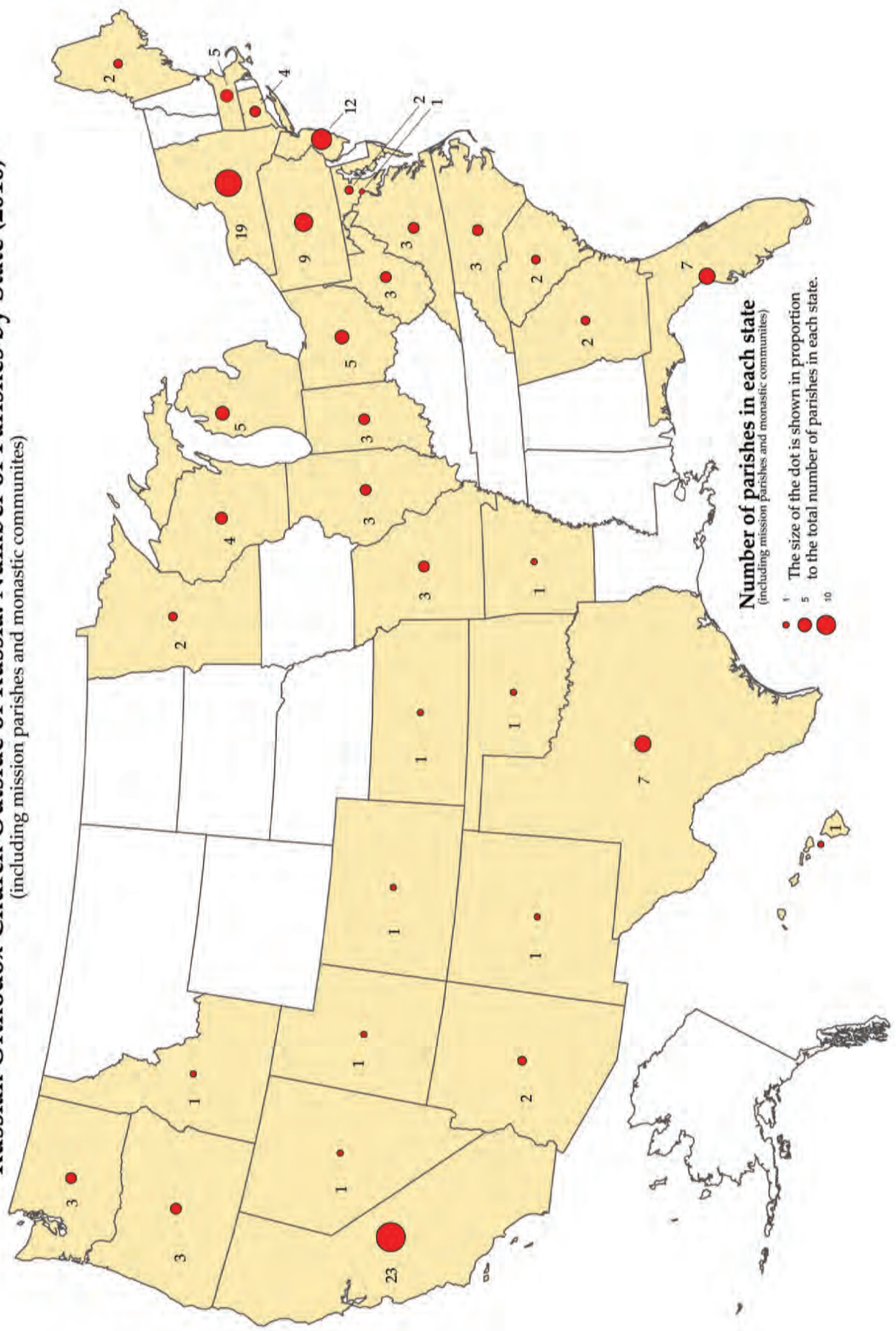
Among ROCOR institutions, Holy Trinity Monastery in Jordanville, NY (www.jordanville.org) deserves particular attention. Established in 1930, this monastic community was joined in 1946 by 14 monks from the brotherhood

of the historic monastery in Pochaev (Western Ukraine). Holy Trinity Monastery is one of the main spiritual centers of the Russian Church Abroad. Situated on 600 acres of old farmland, the monastery complex includes a cathedral, seminary, extensive publishing and printing facilities, a vegetable garden, an apiary (honey bees), and a large cemetery. The monastery has produced numerous Orthodox publications, and the English-language “Jordanville Prayerbook” inspires the prayer life of all Orthodox Christians in America regardless of their ethnic background. In 2001, the monastery published a translation of Archbishop Alypy's *Slavonic Grammar*, one of the few textbooks available for English speakers to study the Church Slavonic language.

Since 2008, ROCOR has been led by Metropolitan Hilarion (Kapral), the former Archbishop of Australia and New Zealand. Continuing a historical legacy of the missionary endeavors of the Russian Orthodox Church on American soil, one of his noteworthy projects has been the establishment of the “Western Orthodox communities.” This is a group of 14 Orthodox parishes whose members are Western converts to Orthodoxy and who have a blessing to celebrate services in the Western rite (most of them celebrate Liturgy according to the Roman tradition of St. Gregory the Dialogist). The largest of these parishes is Christ the Saviour Church in Tullyville, PA (a suburb of Philadelphia).

Russian Orthodox Church Outside of Russia: Number of Parishes by State (2010)

(including mission parishes and monastic communities)

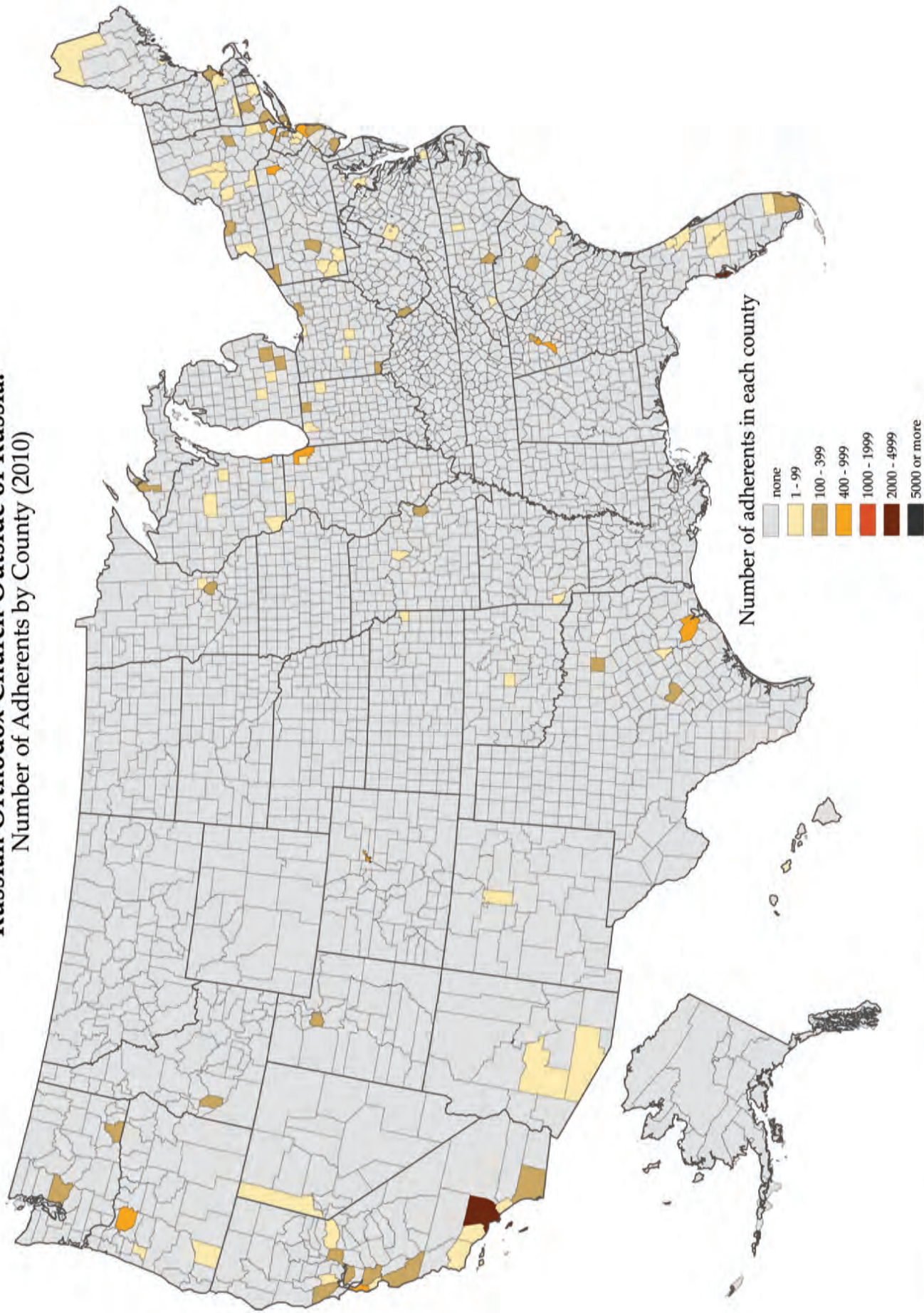


Number of parishes in each state
(including mission parishes and monastic communities)

1
5
10

The size of the dot is shown in proportion to the total number of parishes in each state.

Russian Orthodox Church Outside of Russia: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Serbian Orthodox Church in North America

World Headquarters: Serbian Orthodox parishes and dioceses in the United States are part of the Serbian Orthodox Church (headquartered in Belgrade, Serbia).

US Headquarters: There is no single national headquarters in the United States.

- a) Metropolitanate of Libertyville-Chicago
St. Sava Serbian Orthodox Monastery
Street address: 32377 N. Milwaukee Ave.
(PO Box 519)
Libertyville, IL 60048
Phone: 847-362-2440, 847-362-2441
Fax: 847-367-7901
- b) Serbian Orthodox Diocese of New Gracanica-Midwestern America. Protection of the Holy Mother of God Serbian Orthodox Monastery
Street address: 35240 North Grant St.
Third Lake, IL 60046
Postal address: PO Box 371
Grayslake, IL 60030
Phone: 847-223-4300
Fax: 847-223-4312
E-mail: eparhija@newgracanica.com
- c) Serbian Orthodox Diocese of Eastern America
Street address: 138 Carriage Hill Drive
Mars, PA 16046
Phone: 724-772-8866
Fax: 724-772-8813
E-mail: krka51@yahoo.com
- d) Western American Diocese
Street address: 1621 West Garvey Ave.
Alhambra, CA 91803
Phone: 626-289-9061
Fax: 626-284-1484
E-mail: westdiocese@earthlink.net

Administrative Structure: There is no single central church administration in the USA. In the United States territory, the Serbian Orthodox Church consists of the Metropolitanate of Libertyville-Chicago and three Dioceses: Serbian Orthodox Diocese of New Gracanica-Midwestern America, Serbian Orthodox Diocese of Eastern America and Serbian Western American Diocese.

- Heads:**
- a) Metropolitan Christopher (Kovachevich), the head of Metropolitanate of Libertyville-Chicago died on August 18, 2010. No replacement was announced by the time of publication.
 - b) Bishop Longin (Krc), ruling bishop of the Serbian Orthodox Diocese of New Gracanica-Midwestern America

- c) Bishop Mitrophan (Kodic), ruling bishop of Serbian Orthodox Diocese of Eastern America
- d) Bishop Maxim (Vasiljevich), ruling bishop of Serbian Western American Diocese

Web-sites:

- a) Metropolitanate of Libertyville-Chicago,
www.serborth.org/midwestdiocese.html
- b) Serbian Orthodox Diocese of New Gracanica-Midwestern America,
www.newgracanica.org
- c) Serbian Orthodox Diocese of Eastern America,
www.easterndioocese.org
- d) Serbian Western American Diocese,
www.westsrbdio.org

Number of Parishes (including mission parishes): 122

Number of Monastic Communities: 12

Number of Adherents: 68,800

Number of Regular Church Attendees (US only): 15,400

% of Regular Attendees in the Total of Adherents: 22%

The present Serbian Orthodox Church in North and South America has its origins in the immigration of Serbs who came from the various regions of the Austro-Hungarian Empire, Dalmatia and Montenegro in the Balkans in the middle to late 19th century. A large immigration of Serbs followed from the Ottoman ruled Kosovo and Metohija regions between the years 1890–1915.

Atop a hill in the mining town of Jackson, California in the Sierra Foothills, the first distinctly Serbian parish was established by Archimandrite Sebastian Dabovic, the first US-born Orthodox priest and missionary. Consecrated in 1894, the Saint Sava Church in Jackson is believed to be the oldest Serbian Orthodox Church in the USA. Soon after, other communities were founded in California and the steel centers of Western Pennsylvania and the Greater Chicago area.

Major “personalities” who contributed significantly to the early history of the Serbian Orthodox presence in America were: Fr. Sebastian Dabovich, known as the “English preacher” of the San Francisco Cathedral of the Russian Orthodox North American mission; the prominent theologian Saint Nicholia (Velimirovic) placed in the calendar of saints in 2003, who for his eloquent preaching is often referred to as “the New Chrysostom”; and Bishop Mardarije (Uskokovic) who was appointed as administrator of the Serbian parishes by the Russian North American missionary diocese.

Originally, Serbian Orthodox parishes in America were under the supervision of the multi-ethnic Russian Orthodox missionary archdiocese, led by the Russian Archbishop in New York. In 1921, however, in the wake of the Communist revolution in Russia, they were chartered as a diocese of the Serbian Orthodox Church and placed under the jurisdiction of the Patriarchate in Belgrade. In 1927, Bishop Mardarije became the first resident ruling bishop of the new Serbian diocese of America and Canada. Among his most remarkable accomplishments was the adoption of the first Church Constitution (1927) and the founding of the St. Sava Monastery in Libertyville, Illinois, which became his diocesan see and the center of spiritual life and place of pilgrimage for the Serbian Orthodox community in America. The cemetery at St. Sava Monastery is where such prominent Serbians as Bishop Mardarije (Uskokovic), Bishop Nicholai (Velimirovic), King Peter II Karadjordjevic (King of Yugoslavia who reigned from 1934–1945 and died in exile), and the famous poet Jovan Ducich are laid to rest.

Bishop Dionisije (Milivojevic) was the bishop who guided the Serbian diocese from the beginning of the Second World War and for nearly two decades. Under his tenure, much was done to strengthen the Serbian Orthodox Church in America. During this time, the philanthropic Federation of Circles of Serbian Sisters was formed, and the first Serbian Orthodox Christian children's summer camp was established at the St. Sava Monastery in Libertyville, Illinois. An estate of 1,400 acres in Shadeland, Pennsylvania was purchased, where a Charity Home and another children's camp were established. The diocese also purchased more land in Jackson, California, where a third summer camp was formed. These summer camps continue today to provide year-round opportunities for Christian education and recreation for children and youth.

In 1963, the Holy Assembly of Bishops in Serbia formed three new dioceses from the territory of one single diocese in the USA and elected three new ruling hierarchs. This action was coupled with the suspension and ultimate deposition of Bishop Dionisije Milivojevic, an event that brought on a tragic division among the Serbian Orthodox in America, lasting some 30 years. Indeed, similarly to other Eastern European communities in the United States, the Orthodox Serbians in America were deeply affected by the political changes in their homeland, Yugoslavia, which the Communist government took over in the wake of WWII. Increasing divisions among the older immigrants over whether to remain faithful to

the Mother Church or whether to separate themselves from the Patriarchate of Belgrade (allegedly manipulated by the Communist state) were exacerbated by the influx of the new Serbian political refugees and displaced persons. In 1963, growing tensions resulted in a final split between the two factions when a group of parishes, clergy, and laity led by Bishop Dionisije (Milvojevic) formed a new independent American Serbian Orthodox jurisdiction – the Serbian Metropolitanate of New Gracanica headquartered in New Gracanica Monastery at Third Lake, IL. The schism broke internally many local parish communities. As a result, in many American cities and towns “duplicated” Serbian Orthodox churches emerged with parishioners attending one or the other depending on their political preferences and loyalties. This division lasted for almost 30 years.

Only since 1992 has the Eucharistic unity between the two groups been finally restored. Subsequently, in 2009, the Holy Assembly of Serbian Bishops restructured the Serbian Orthodox Church in the United States so that now it consists of one Metropolitanate and three dioceses.

The Orthodox Serbian community in the USA continues to grow both through the influx of adult converts who embraced Orthodoxy from other faith communities and through new waves of Serbian immigration from the former Yugoslavia. Today, the Serbian Orthodox Church in America has over 120 parishes, 12 monasteries, and a theological school at the St. Sava Monastery in Libertyville, Illinois. Many of the Serbian church buildings stand as breathtaking representations of Serbo-Byzantine architecture that include unique characteristic elements from the Middle Ages.

The New Gracanica Monastery in Third Lake, IL is an impressive architectural replica of the Old Gracanica of Kosovo, the famous church that was continually destroyed and rebuilt in the course of the history. For many, the New Gracanica Monastery is a symbol of the powerful Serbian spirit that, with the Church as its guide, carried itself from the times of struggle in Serbia to the times of peace in America.

The Serbian Orthodox Church in America pays great attention to the development of Serbian liturgical music in the English language. The main characteristic of Serbian Orthodox chant is that it bears many elements of folk melodies. Many of these melodies are now sung in the English language and are being used in worship by other American Orthodox communities as well. A new ministry of the Serbian Orthodox Church in America is Sebastian Press. Established in 2007, it has published in

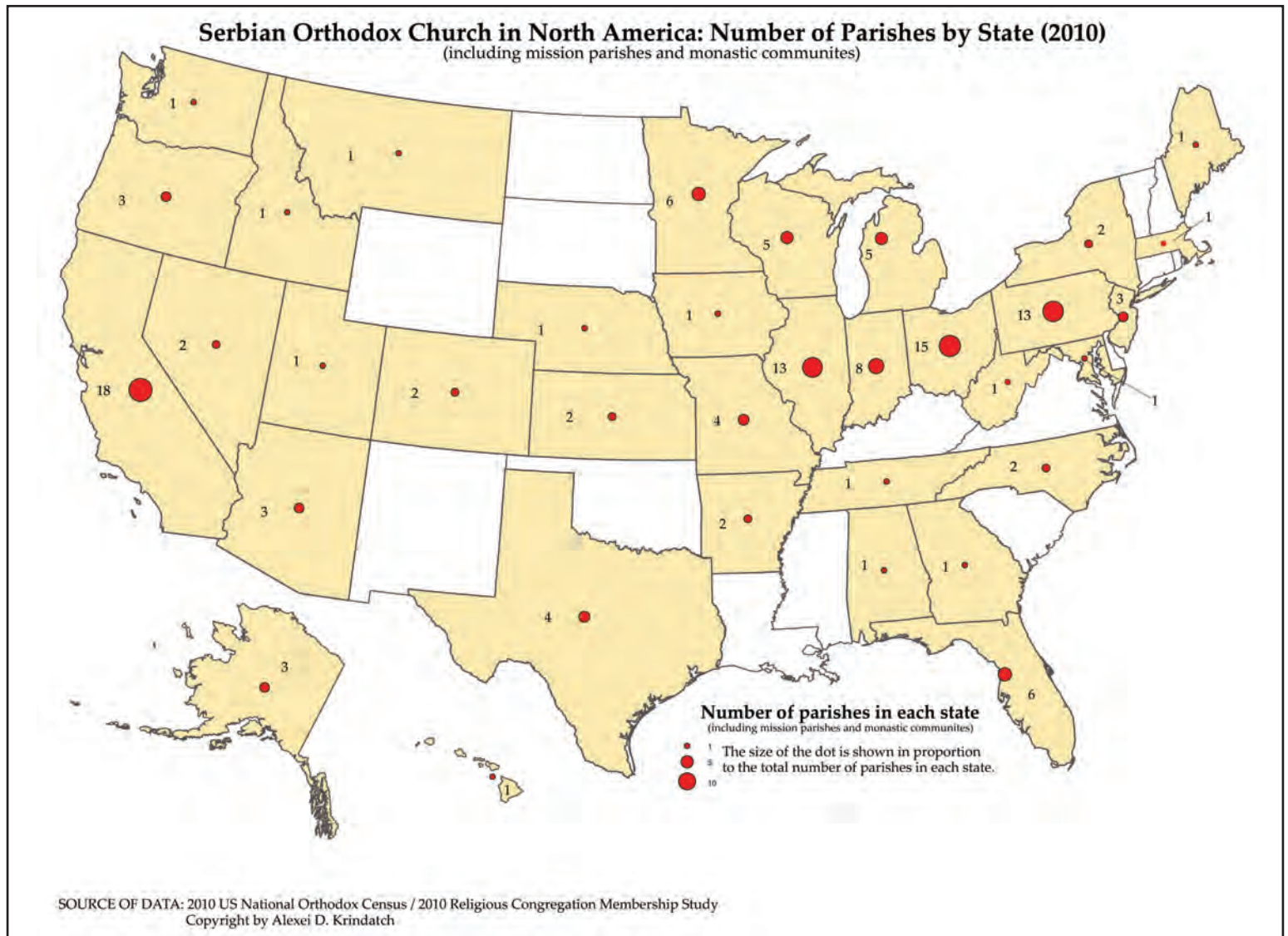
the English language over ten theological works by renowned Serbian theologians such as Saint Justin Popovic, Saint Nicholai Velimirovic, and Atanasije Jevtic.

Further information:

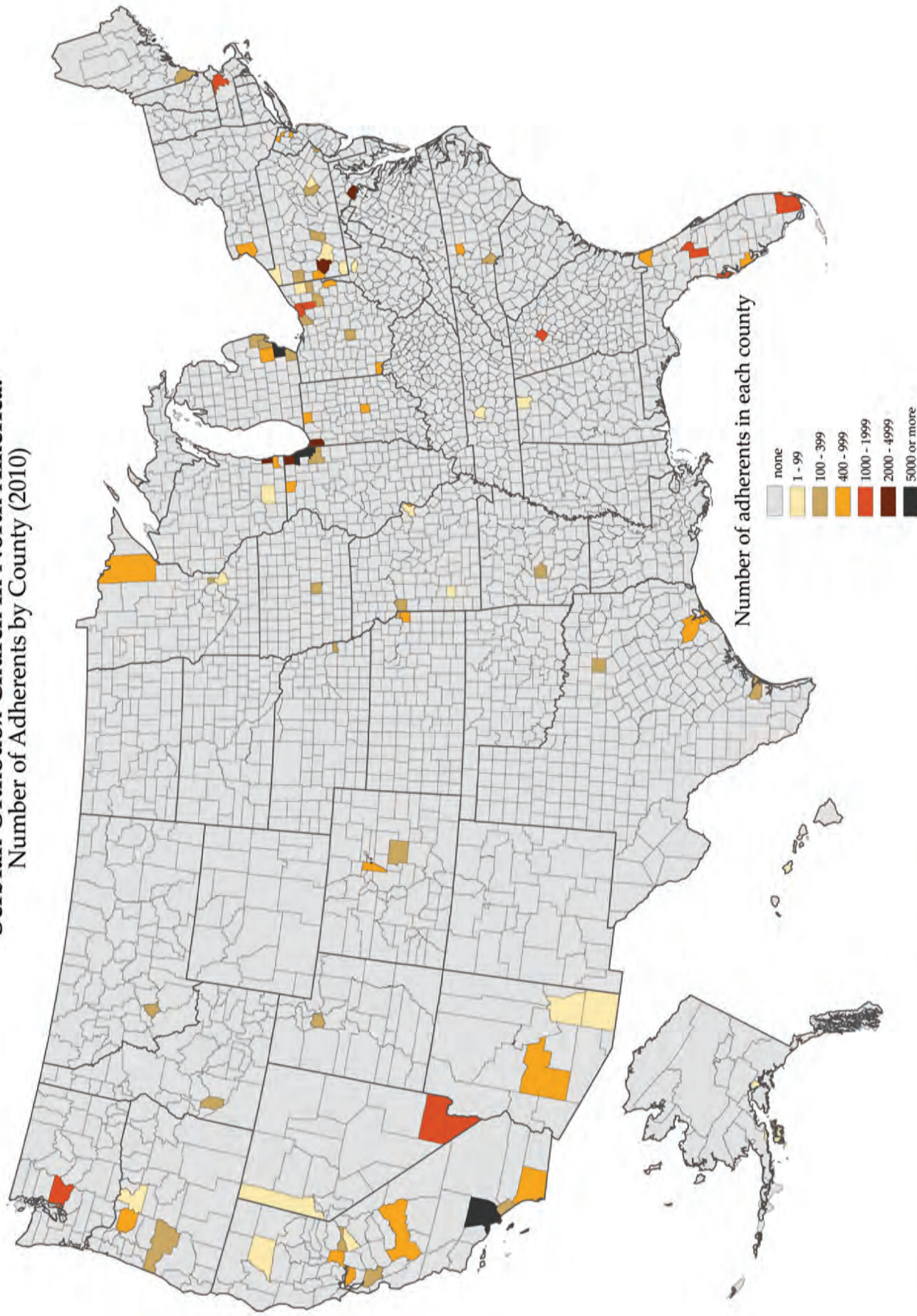
Spasovic, Stanimir. *The History of the Serbian Orthodox Church in America and Canada. 1941–1991*. Belgrade: Printing House of the Serbian Patriarchate, 1998.

Vukovic, Bishop Sava. *History of the Serbian Orthodox Church in America and Canada, 1891–1941*.

Kragujevac, Serbia: Kalenic Press, 1998.



Serbian Orthodox Church in North America: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Ukrainian Orthodox Church of the USA

World Headquarters: The Ukrainian Orthodox Church of the USA is a US-based autonomous church in the jurisdiction of the Ecumenical Patriarchate of Constantinople (headquartered in Istanbul, Turkey).

US Headquarters:

Street address: 135 Davidson Ave.
Somerset, NJ 08873
Postal address: PO Box 495
South Bound Brook, NJ 08880
Phone: 732-356-0090
Fax: 732-356-5556
E-mail: consistory@verizon.net

Administrative Structure: The Ukrainian Orthodox Church of the USA covers the territory of the United States. It is divided into three “eparchies” (dioceses): Eastern Eparchy (chancery in South Bound Brook, NJ), Western Eparchy (chancery in Chicago, IL), Central Eparchy (chancery in Parma, OH).

Head: Metropolitan Constantine (Bugan)

Web-site: www.uocofusa.org

Number of Parishes (including mission parishes): 100

Number of Monastic Communities: 0

Number of Adherents: 22,400

Number of Regular Church Attendees: 6,900

% of Regular Attendees in the Total of Adherents: 31%

The Ukraine is an heir to the medieval Kyivan Rus', which adopted Christianity as the state religion in 988. As a nation, the Ukraine had been divided and subdivided throughout its entire history. By the 19th century, the largest part of the present day Ukraine was incorporated into the Russian Empire with the rest under Austro-Hungarian control.

The Ukrainian Orthodox Church of the USA (UOC) traces its history to 1915 when several ethnically Ukrainian parishes and clergy that belonged to the other Orthodox and Catholic¹ dioceses decided that they should have their own Church jurisdiction. The Ukrainians in America were becoming increasingly aware of their distinct ethnic

¹ Many Ukrainians living in America are not Orthodox but the so-called “Uniates” or “Ukrainian Greek-Catholics.” The Ukrainian Greek-Catholics recognize the Pope as supreme Church authority, thus, being technically part of the Roman Catholic Church. At the same time, the Uniates celebrate the Eastern Rite Liturgy and keep many other church traditions that are typical for the Orthodox Christian Churches.

identity because of developing events in the Ukraine, which had proclaimed a short lived independence (1918–1921) just before the nation was forced into the Soviet Union. The ethnic “awakening” of Ukrainians in the USA saw the establishment of the “Ukrainian National Church” in Chicago. The first parish, Holy Trinity, was founded in 1915 by Fr. Gregory Chomycky. Later, it became the present day St. Volodymyr Ukrainian Cathedral on Cortez Street. The newly formed Ukrainian Orthodox Diocese was immediately successful in terms of the number of parishes and faithful who joined the movement.

In 1918, the group accepted spiritual protection under the omophorion² of Bishop Germanos of the Syrian Orthodox Church in the USA (now the Antiochian Orthodox Christian Archdiocese). In 1924, Bishop Germanos turned over leadership to Archbishop John (Theodorovich) who was recruited from the Ukrainian Autocephalous Orthodox Church which was established in 1921 in the Ukraine. Archbishop John was a good administrator and under his authority the UOC saw rapid growth. The establishment of new parishes was accompanied by acceptance of already existing parishes from other ethnic Orthodox Churches and by conversions of the “Uniate” Ukrainian Greek-Catholic parishes.

However, the consecration of John Teodorovich as a bishop was not considered canonical (lawful) by the Orthodox world. As a result, a rival Ukrainian Orthodox Diocese was created in 1928–29 by a group of former Ukrainian Greek-Catholic parishes. Several years later, the Diocese was accepted under the omophorion of the Ecumenical Patriarchate of Constantinople adopting the name “Ukrainian Orthodox Church in America.”

The two Ukrainian Orthodox groups existed with little contact until the arrival of Archbishop Mstyslav (Skrypnyk) in 1947. Archbishop Mstyslav was a bishop of the Ukrainian Autocephalous Orthodox Church, which was re-established in the territories of Eastern Poland and Western Ukraine during the period of occupation by German Nazis. In the United States, Archbishop Mstyslav joined the UOC in America (Ecumenical Patriarchate) but strove to unite this Church with the UOC of USA. He also persuaded John Teodorovich to be re-consecrated by canonical Orthodox bishops with the goal to end questions about the validity of his consecration. In 1950,

² In the Orthodox Church, the **omophorion** is one of the bishop’s vestments and the symbol of his spiritual and ecclesiastical authority. It is a band of brocade decorated with crosses and is worn about the neck and around the shoulders. Clergy and ecclesiastical institutions subject to a bishop’s authority are often said to be “under his omophorion.”

the UOC in America and UOC of USA were united. Archbishop John (Theodorovich) became the head of the unified Church with the rank of Metropolitan, while Archbishop Mstyslav (Skrypnik) was elected President of the Church's Consistory. (Archbishop Mstyslav succeeded Metropolitan John as Primate after his death in 1971.)

Some Ukrainian Orthodox clergy and parishes, however, refused to join the unified Church. As a result, the UOC in America – although being much smaller – continued to exist. In 1950s and 1960s, the Ukrainian community in America grew significantly, especially because of the arrival of a new wave of immigration from the Ukraine following WWII. In 1995, the UOC of USA was accepted under the omophorion (supervision) of the Patriarch of Constantinople, the event that resolved the issue of the canonical status of the UOC of USA and led to the final merger with UOC in America.

After the fall of the Soviet Union (1991) a massive number of Ukrainian immigrants entered the USA, swelling the size of some Ukrainian parishes.

At the same time, many original historic parishes of the UOC of USA have been confronted with declines in membership, in particular the churches that are located in the former “ethnic neighborhoods,” in the downtown sections of major urban areas. To address this problem, the UOC of USA today places a greater emphasis on the establishment of new mission parishes like St. Andrew, Atlanta, GA; St. Nicholas, Charlottesville, VA; Four Evangelists, Belle Air, MD; St. Nicholas, Dover, DE; St. Anthony of the Desert, Las Cruces, NM; and St. Nicholas, Kingston, RI. The membership in these parishes is ethnically and culturally diverse with many parishioners who are converts to the Orthodox faith – the former Roman Catholics and Protestants. Quite differently, there are also mission parishes (such as St. Panteleimon, Brooklyn, NY; Holy Trinity, Seattle, WA; and Holy Trinity, Whalleyville, MD) that were formed to primarily serve the new immigrants from the post-Communist Ukraine, whose church traditions and approaches to parish life differ significantly from the old immigrants or from the second-third generation Ukrainian Americans.

The center of the UOC of USA is located on 85 acres of land in South Bound Brook/Somerset, NJ. The extensive complex includes the Consistory administrative offices, St. Andrew Memorial Church, cemetery, mausoleum, St. Sophia Seminary, museum, the Archive and Research Center, and the Ukrainian Cultural Center.

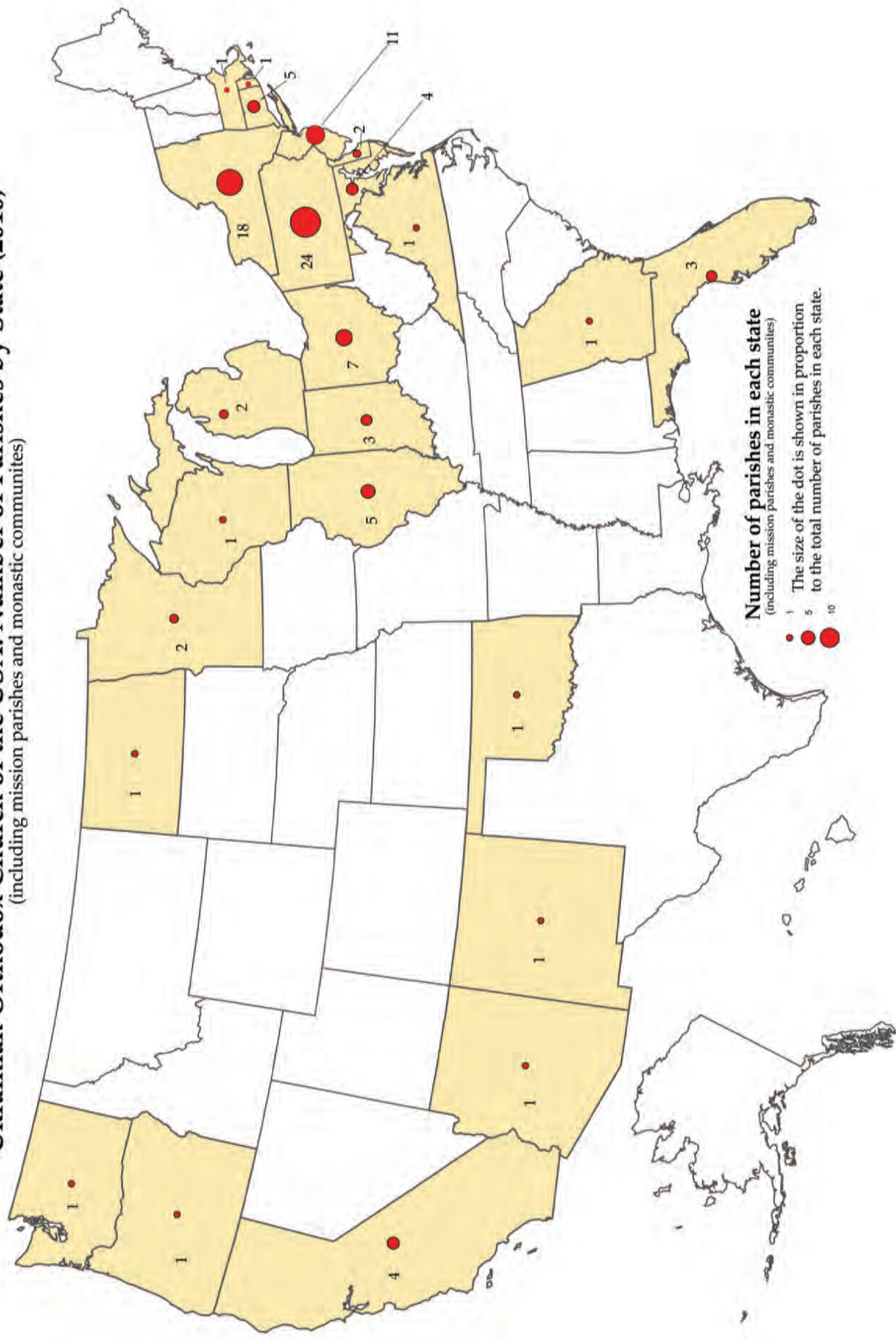
A part of the UOC youth ministry program, the 125-acre All Saints Camp in Emlenton, PA provides

religious, cultural, sports, and social activities throughout the summer season.

The best examples of traditional Ukrainian church architecture in the United States include UOC Administrative Center, South Bound Brook, NJ; St. Katherine Parish, Arden Hills, MN; St. Andrew Cathedral, Silver Spring, MD; St. Andrew Parish, Boston, MA; St. Andrew Parish, Los Angeles, CA; St. Vladimir Cathedral, Parma, OH; St. Mary Protectress, Rochester, NY; St. Mary Cathedral, Southfield, MI; St. Luke Parish, Warners, NY; and Sts. Peter and Paul Parish, Youngstown, OH.

Ukrainian Orthodox Church of the USA: Number of Parishes by State (2010)

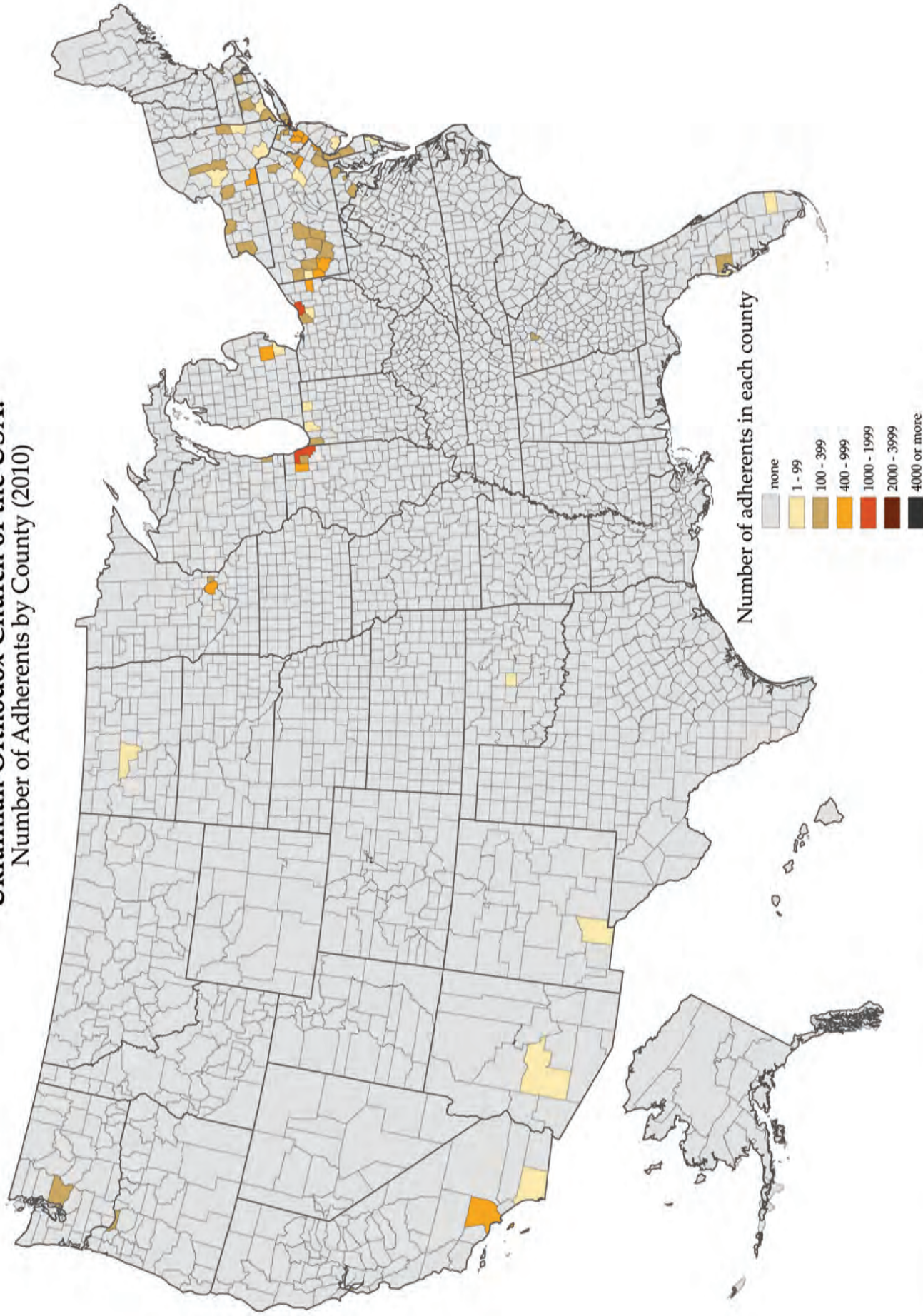
(including mission parishes and monastic communities)



Number of parishes in each state
 (including mission parishes and monastic communities)

The size of the dot is shown in proportion to the total number of parishes in each state.

Ukrainian Orthodox Church of the USA: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Vicariate for Palestinian and Jordanian Orthodox Christian Communities in the United States

World Headquarters: The Vicariate for Palestinian and Jordanian Orthodox Christian Communities in the United States is a US-based autonomous church body in the jurisdiction of the Ecumenical Patriarchate of Constantinople (headquartered in Istanbul, Turkey).

US Headquarters: St. George Orthodox Church
Street address: 339 San Fernando Way
San Francisco, CA 94127
Phone: 415-334-2234

Administrative Structure: The Vicariate is a single church body which covers the entire territory of the USA.

Head: Very Rev. Protopresbyter George Jweinat
(Archiepiscopal Vicar)

Web-site:
www.goarch.org/archdiocese/otherpatriarchal/palestinian-jordanian

Number of Parishes (including mission parishes): 9

Number of Monastic Communities: 0

Number of Adherents: 6,800

Number of Regular Church Attendees: 815

% of Regular Attendees in the Total of Adherents: 12%

The Vicariate for Palestinian and Jordanian Orthodox Christian Communities is an autonomous church body associated with the Greek Orthodox Archdiocese of America.¹ In 2007, after a long process related to the ecclesiastical status of a group of the Palestinian and Jordanian Orthodox Christian communities in the USA, an agreement was signed by the Ecumenical Patriarchate of Constantinople and the Patriarchate of Jerusalem. According to this agreement, the canonical and pastoral supervision of these communities and their clergy would be provided by the Ecumenical Patriarch by way of the Archbishop of the Greek Archdiocese in America. In 2008, the present “Vicariate for Palestinian and Jordanian Christian Orthodox Communities in the USA” was formed. The internal affairs and everyday life of Vicariate are supervised by an Archiepiscopal Vicar.

¹ See article on the Greek Orthodox Archdiocese of America in this volume.

The current Archiepiscopal Vicar is the Very Reverend Father George Jweinat, of St. George Orthodox Church, San Francisco, CA. Father George is the 43rd Orthodox priest in his family who has served the Orthodox Church in Jordan and Palestine for centuries.

The Patriarchate of Jerusalem is one of four ancient primary Patriarchates of Eastern Orthodox Christianity (along with Constantinople, Alexandria, and Antioch) and was established in 451 A.D. at the Council of Chalcedon, which elevated the mother Church of Jerusalem to the rank of Patriarchate. Today, most of the members of the Patriarchate of Jerusalem are Orthodox Christian Arabs living in Israel, Jordan, and the areas under the control of the Palestinian Authority. The Patriarchate’s headquarters are in Jerusalem, Israel.

Although unknown to many, the Patriarchate of Jerusalem has a longstanding history of presence in America. It claims such historic churches as St. Nicholas in New York (which was destroyed by the collapse of the Twin Towers on September 11, 2001) and such renowned person as Elder Joachim who was the first priest of the Jerusalem Patriarchate to be ordained in America. Along with his fiery sermons, Hieromonk Joachim was famous for his extremely long beard. Pained at heart that many American clergy of the Orthodox Church shaved or trimmed their beards in Western fashion, Father Joachim prayed to the Mother of God to bless him with a long beard, vowing never to cut it. Eventually Father Joachim’s beard grew so long that it reached the ground and had to be carried in a bag hung from his neck.

Three times between 1920 and 2008, the Orthodox communities originating from the Patriarchate of Jerusalem established their parishes in America to such an extent that governance from distant Jerusalem became difficult. Subsequently, three times the canonical oversight over these communities was eventually given over to the Ecumenical Patriarchate of Constantinople to be governed locally by the Greek Orthodox Archdiocese of America. The first two of such events occurred in the 1930s and 1950s. These parishes had been formed by immigrants from Palestine and Jordan who petitioned for clergy to be sent from the Jerusalem Patriarchate to serve in the United States.

Circumstances surrounding the creation of the current Vicariate for Palestinian and Jordanian Orthodox Communities were different. In 1993, seventy lay leaders from communities that would later form the Vicariate, traveled to Jerusalem to meet with then Patriarch of Jerusalem, Diodoros. Rather than asking for clergy to be

sent to the United States, they petitioned the Jerusalem Patriarchate for ordination of their own candidates in order to better serve their specific cultural and spiritual needs.

Within the context of American Orthodox Christianity, this presentation of candidates for ordination from the ranks of their own laity can be seen as a rather unique precedent. To date, no clergymen of the Vicariate have sought ordination for themselves but were presented to the bishop by their fellow Christians. This practice has fostered a high degree of cooperation and mutual accountability between clergy and laity and contributed significantly to the atmosphere of trust within each parish family.

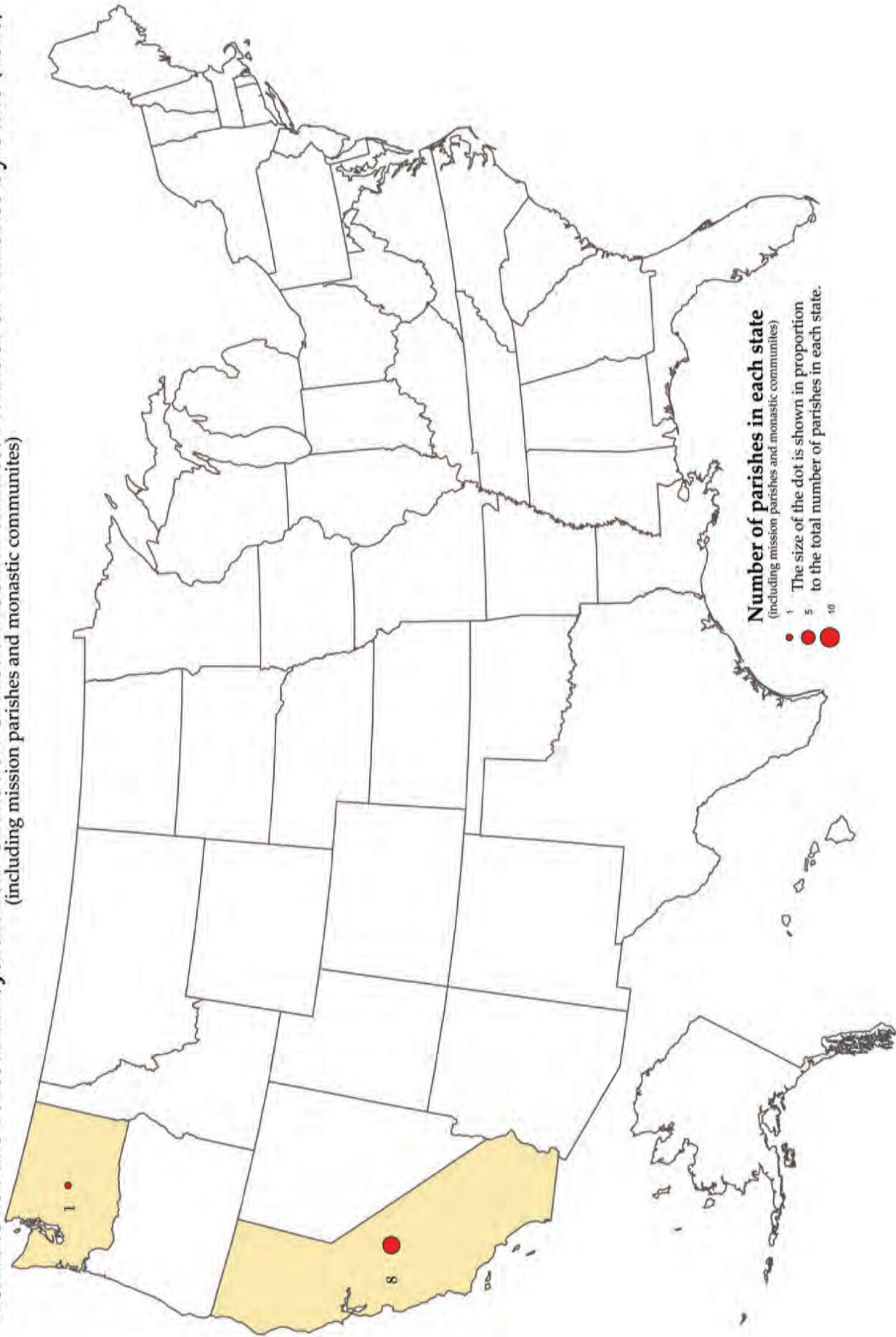
Tithes from each parish support the Vicariate as a whole, but the properties of each parish belong to the parish's members. This local autonomy encourages parish members to share responsibility for each parish's financial affairs. It also allows for funds to be utilized with a high degree of efficiency. A good example is St. Lawrence Orthodox Church in Felton, CA, which founded and has operated a private Orthodox elementary and middle school for nearly twenty years.

The Palestinian-Jordanian ethnic origins and culture of the parishes do not hinder the reception into the Orthodox Church of the persons from a wide range of Christian and non-Christian backgrounds and ethnicities. St. James Church in Milpitas, CA, is a prime example of such diversity. Presently, approximately 20 percent of the Vicariate's members are American converts to Orthodoxy. Since its inception in 2008, the Vicariate has grown in membership by approximately 30 Percent.

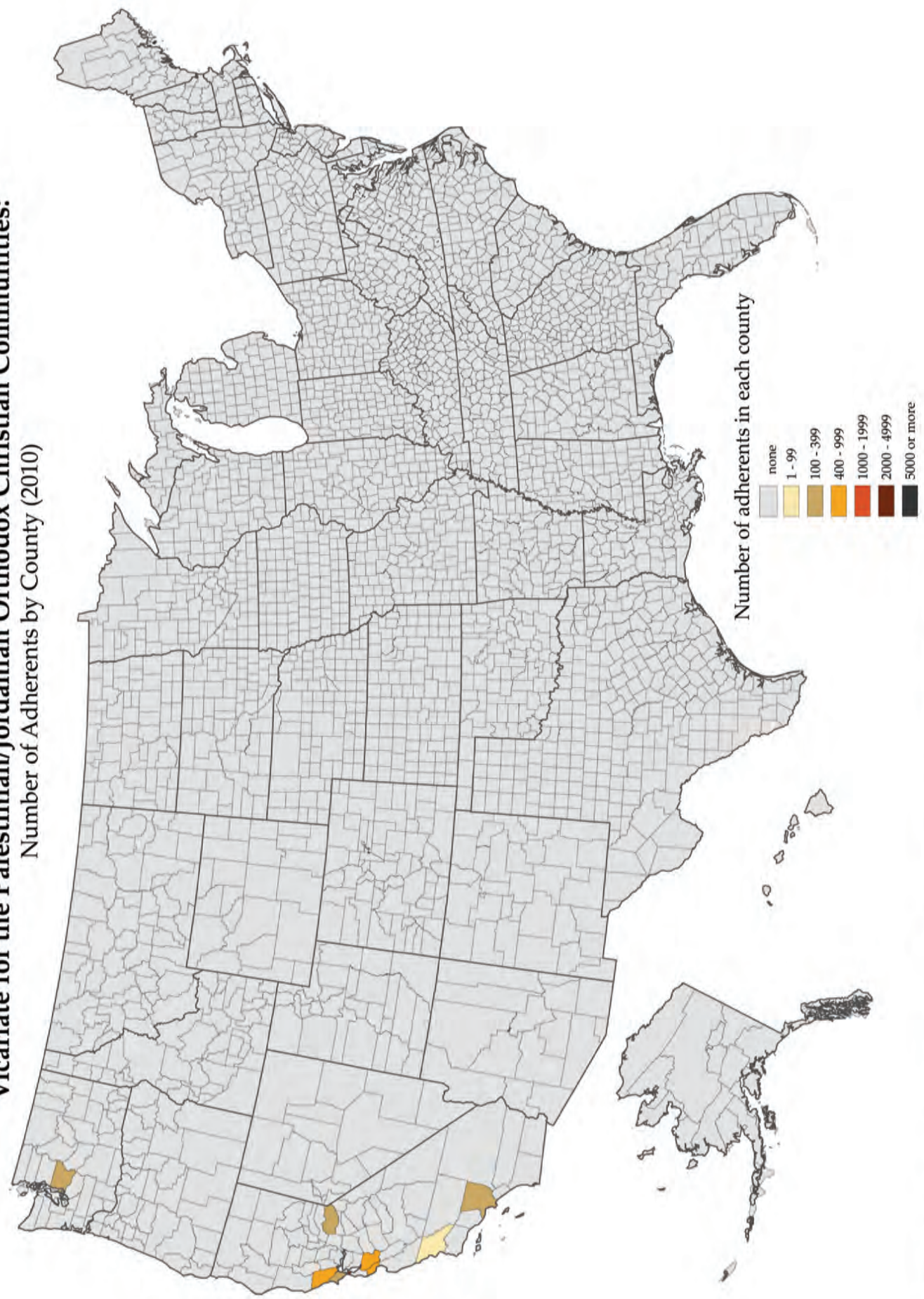
Along with serving the Palestinian, Israeli, Jordanian, and Syrian peoples, the Vicariate places a strong priority on evangelization work in North America. Each parish administers inquiry and catechumen classes for those interested in Eastern Orthodoxy Christianity and membership in the Orthodox Church. Worship services are conducted primarily in English and Arabic, although Greek, Church Slavonic, and other languages may be used depending on each parish's local context.

Vicariate for the Palestinian/Jordanian Orthodox Christian Communities: Number of Parishes by State (2010)

(including mission parishes and monastic communities)



**Vicariate for the Palestinian/Jordanian Orthodox Christian Communities:
Number of Adherents by County (2010)**



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Armenian Apostolic Church of America (Catholicosate of Cilicia)¹

World Headquarters: The Armenian Apostolic Church of America is part of the Armenian Apostolic Church (Catholicosate Cilicia). The world headquarters of Armenian Apostolic Church (Catholicosate Cilicia) are in Antelias, Lebanon.

US Headquarters: There is no single national headquarters in the United States.

- a) Eastern prelacy (diocese)
Street address: 138 East 39th Street
New York, NY 10016
Phone: 201-871-1355
Fax: 201-871-7954
E-mail: email@armenianprelacy.org
- b) Western prelacy (diocese)
Street address: 6252 Honolulu Ave.
La Crescenta, CA 91214
Phone: 818-248-7737/8
Fax: 818-248-7745
E-mail: administration@westernprelacy.org

Administrative Structure: There is no single central church administration in the USA. The Armenian Apostolic Church of America (Catholicosate of Cilicia) consists of two prelacies (dioceses): Eastern prelacy and Western prelacy.

- Heads:** a) Archbishop Oshagan (Choloyan), Prelate of the Eastern prelacy
b) Archbishop Moushegh (Mardirossyan), Prelate of the Western prelacy

Web-sites:

- a) Eastern prelacy (diocese), www.armenianprelacy.org
- b) Western prelacy (diocese), www.westernprelacy.org

Number of Parishes (including mission parishes): 37

Number of Monastic Communities: 0

Number of Adherents: 30,500

Number of Regular Church Attendees: 7,700

% of Regular Attendees in the Total of Adherents: 25%

Armenia is a country in the mountainous Caucasus region at the juncture of Western Asia and Eastern Europe. Christianity was brought to Armenia in the first century by the Apostles Thaddeus and Bartholomew.

¹ See also article on the Armenian Apostolic Church of America (Catholicosate Etchmiadzin) in this volume.

St. Gregory the Illuminator, the patron saint of Armenia, converted the Armenian King Tiridates, who proclaimed Christianity as the state religion in 301 A.D., thus, making Armenia the first Christian nation. St. Gregory became the first head – called “Catholicos” – of the Armenian Church.

The Armenian Apostolic Church belongs to the family of Oriental Orthodox Churches that includes Coptic, Ethiopian, Syrian, Eritrean, and Malankara Indian Orthodox Churches. They all adhere to an early Christian understanding of the nature of Christ formulated by St. Cyril of Alexandria in Egypt. St. Cyril emphasized the unity of the divine and the human in Christ as opposed to the Christological definition of the Council of Chalcedon (451 A.D.) which asserted that Christ is one person in two natures, undivided and unconfused.

The seat of the Armenian Church was originally established in Etchmiadzin, an ancient city near contemporary Armenia’s capital, Yerevan. Later, the See of the Armenian Church was moved to various other places. In 1293, it was relocated to the capital of the Armenian Kingdom of Cilicia² situated in what is today southern Turkey. In the early 14th century, a movement within lay and religious circles in Eastern Armenia wanted to return the See to its original location. The Catholicos in Cilicia did not wish to return, but did not object to the election of a second Catholicos in Etchmiadzin to serve faithful in Eastern Armenia. In 1441, a new Catholicos of Etchmiadzin was elected. From 1441 onward, there have been two independent Catholicosates of the Armenian Church that serve their faithful within their different geographic jurisdictions.

The greatest Armenian migration to the United States occurred during the late 19th and early 20th centuries and, especially, after the Armenian Genocide of 1915 in the Turkish Ottoman Empire. Along with the Armenian people came their traditions and their church.

While some immigrants found work in mills and factories, many established their own businesses as grocers, farmers, tailors, shoemakers, engravers, jewelers, and restaurateurs.

In 1891, the first parish of the Armenian Apostolic Church was founded in Worcester, Massachusetts. In 1898, Catholicos Mkrditch I of the Holy See of Etchmiadzin established a Prelacy (Diocese) of the Armenian Apostolic Church in the United States.

² Armenian Kingdom of Cilicia was an independent principality which existed in the 11th–13th centuries and was formed by Armenian refugees fleeing the Seljuk Turkish invasion of Armenia. Located outside of Eastern Armenian Highlands, it was centered in the Cilicia region northwest of the Gulf of Alexandretta in present day Southern Turkey.

It is beyond the scope of this article to delve into complex political differences within the Armenian American community and historical circumstances which led to the division of the Armenian Church in the United States in two factions. In September 1933, the conflicts and tensions resulted in a schism when during the church's National Representative Assembly a group of delegates left the meeting and convened their own Assembly. Ultimately, the faction that walked out was recognized by the Holy See of Etchmiadzin as the legitimate body. Thus, a large number of the faithful were left without leadership. In 1957, with the election of a new Catholicos of Cilicia, Zareh I, the leaderless parishes in America petitioned the Catholicosate of Cilicia to accept them under its jurisdiction. Their request was approved and a Prelate (Bishop) was elected to administer the Prelacy (Diocese) of the Armenian Apostolic Church of America, Catholicosate of Cilicia.

It should be noted that this division never affected the theology of the Church: the dogma, doctrines, liturgy, and canons are identical for the Armenian Apostolic Churches under the jurisdictions of the Catholicosates of Etchmiadzin and Cilicia.

Since 1930, the center of the Catholicosate of Cilicia has been located in Lebanon with most of its faithful living in the Middle East. Accordingly, various political and social changes in Middle Eastern countries resulted in a migration of Armenians to the United States and contributed to the growth of the newly formed Prelacy. In the 1950s, the wave of immigration was caused by the change of the political regime in Egypt. In the 1970s and 80s the turmoil in Lebanon brought to America many Lebanese Armenians.

The new immigrants helped to revive many church traditions that had been lost or diluted. Various Armenian holidays were now celebrated on the exact date rather than on the closest Sunday. Some of the Holy Week ceremonies that had been forgotten now became a part of the established services. Certain pre-Christian popular traditions that had been maintained in the Middle East, such as water games on Transfiguration and bonfires on the Presentation of the Lord to the Temple, were revived.

With the break-up of the Soviet Union (1991) and the independence of the Republic of Armenia, the mission of the Church assumed new goals. After the earthquake of 1988 that devastated northern Armenia, the US Prelacy of the Armenian Church established charitable mission in the territory of the Republic of Armenia. Its programs include financial support for orphans and the

elderly, renovation of churches and monasteries, rebuilding of homes and schools, religious education, scholarships, and distribution of medical supplies and humanitarian goods.

The Catholicosate of Cilicia places a strong emphasis on promoting ecumenical relations. Young, dedicated clergymen are encouraged to seek higher education and become active participants in the worldwide ecumenical movement. His Holiness Karekin II, the Catholicos of Cilicia from 1977–1994 (who was subsequently elected Catholicos Karekin I of Etchmiadzin), graduated from Oxford and became a dynamic leader not only in the Armenian Church but also in the World Council of Churches. The current Catholicos of Cilicia, Aram I, received his doctorate from Fordham University and served two terms as the Moderator of the Central Committee of the World Council of Churches.

Defining and distinct attributes of the Armenian Church include unique church architecture, *sharagans* (hymns) and *khatchkars* (stone-crosses).

In the United States, many Armenian churches have been built using elements of Armenian church design. Examples include St. Garabed Church in Hollywood, CA; St. Gregory Church, San Francisco, CA; St. Sarkis Church, Douglaston, NY; and St. Sarkis Church, Dearborn, MI.

Historically, Armenian stone-crosses were commissioned as gifts of thanksgiving or as memorials. Some of the most beautiful stone-crosses are found in cemeteries. Most Armenian churches in America have stone-crosses on their church grounds, sometimes, as memorials to the victims of the Armenian Genocide.

Armenian church hymns are called *sharagans*. They were composed for specific occasions, holy days, saints' days, and Sundays and recorded in Armenian notes (*khaz*). These hymns represent an impressive and unique body of church music.

The language of liturgy in Armenian parishes in America remains classical Armenian (*krapar*). Sermons are delivered in modern Armenian and English.

Although ethnically and religiously mixed marriages are increasing, they still comprise the minority in the US churches of the Catholicosate of Cilicia.

Strong adherence to the Armenian Church has always been one of the key-elements of Armenian ethnic identity. The Armenian Church in America continues to pursue the mission of integrating the Gospel and the teachings of Jesus Christ into the life of her faithful people.

Further information:

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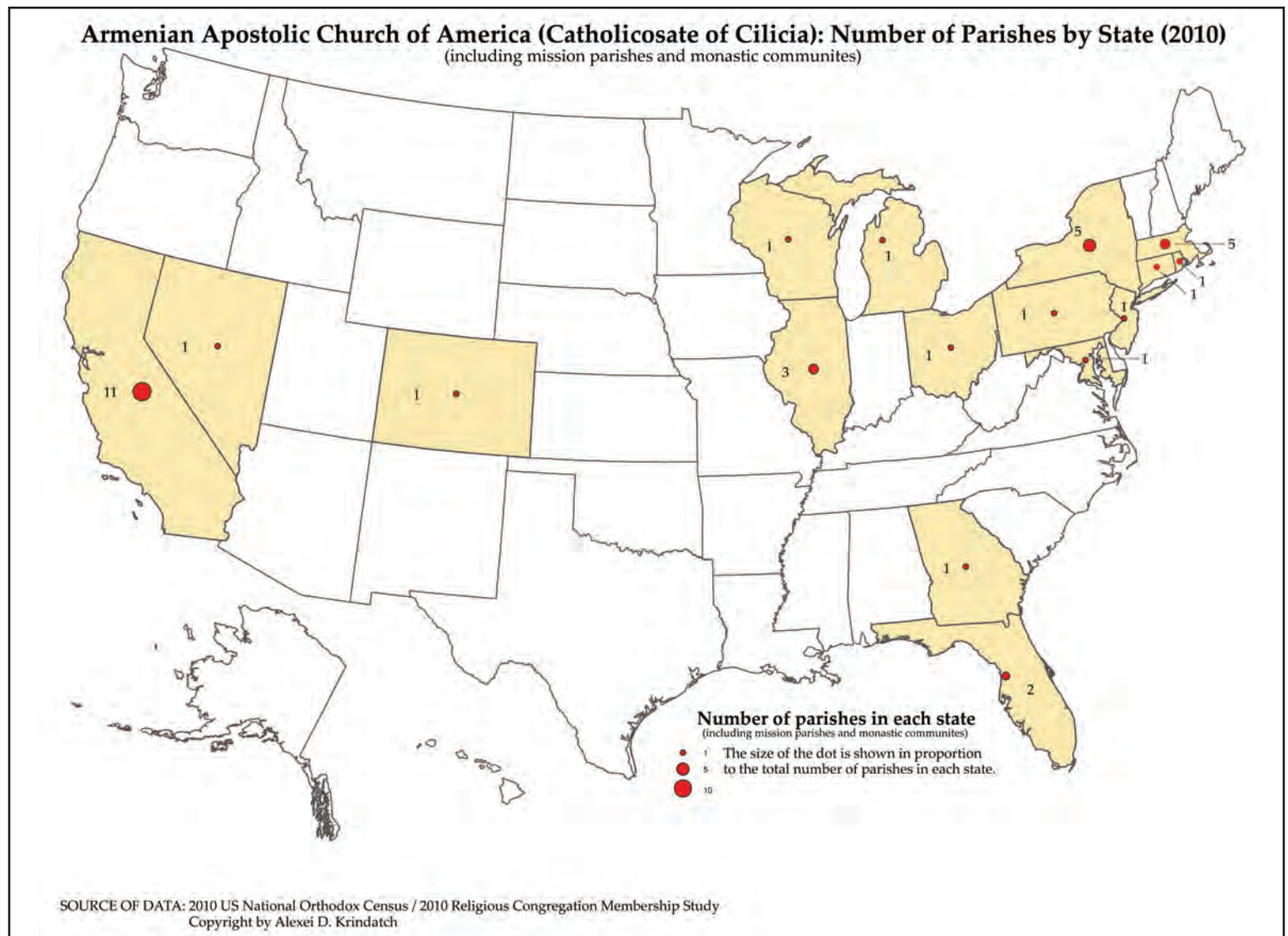
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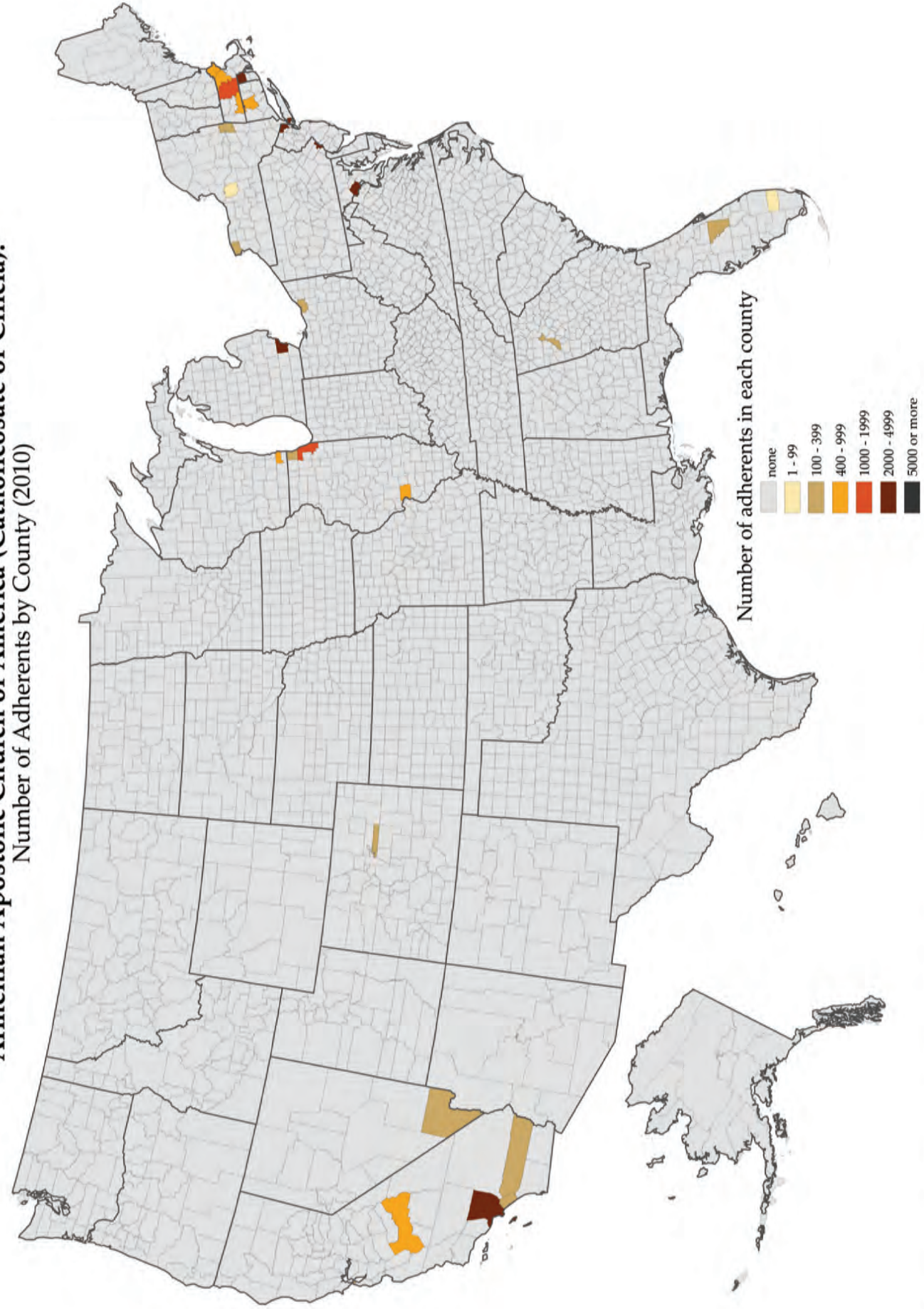
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Papazian, Michael D. *Light from Light: An Introduction to the History and Theology of the Armenian Church*. Armenian Prelacy, New York, 2006.

Zakian, Christopher H., eds. *The Torch Was Passed: The Centennial History of the Armenian Church of America*. St. Vartan Press, New York, 1998.



Armenian Apostolic Church of America (Catholicosate of Cilicia): Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Armenian Church of America (Catholicosate Etchmiadzin)¹

World Headquarters: Armenian Church of America is part of the Armenian Apostolic Church (Catholicosate Etchmiadzin). The world headquarters of Armenian Apostolic Church (Catholicosate Etchmiadzin) are in Etchmiadzin, Armenia.

US Headquarters: There is no single national headquarters in the United States.

- a) Eastern diocese
Street address: 630 Second Ave.
New York, NY 10016
Phone: 212-686-0710
Fax: 212-779-3558
E-mail: prmoff@armeniandiocese.org
- b) Western diocese
Street address: 3325 N. Glenoaks Blvd.
Burbank, CA 91504
Phone: 818-558-7474
Fax: 818-558-6333

Administrative Structure: There is no single central church administration in the USA. The Armenian Church of America (Catholicosate of Etchmiadzin) consists of two dioceses: Eastern diocese and Western diocese.

- Heads:**
- a) Archbishop Khajag (Barsamian), ruling Bishop of Eastern diocese
 - b) Archbishop Hovnan (Derderian), ruling Bishop of Western diocese

Web-sites:

- a) Eastern diocese, www.armenianchurch-ed.net
- b) Western diocese, www.armenianchurchwd.com

Number of Parishes (including mission parishes): 94

Number of Monastic Communities: 0

Number of Adherents: 64,500

Number of Regular Church Attendees: 8,300

% of Regular Attendees in the Total of Adherents: 13%

When Armenian immigrants settled in the United States, they carried with them a Christian heritage dating back to the apostolic age. Evangelized by Apostles Thaddeus and Bartholomew, Armenia adopted Christianity as its state religion and

became the world's first Christian nation in 301 A.D. The Center of the Armenian Apostolic Church is situated in Etchmiadzin, an ancient city near current Armenia's capital, Yerevan. The development of unique Armenian alphabetic script was sponsored by the national church and it fostered a thriving literary culture. The Armenian nation also distinguished itself in art, music, and strong traditions of monasticism.

The historical records indicate individual Armenians coming to the New World as early as 1618, but the large groups of Armenian immigrants began to arrive in the 1880s–90s to escape the Ottoman Turkish Empire, especially the massacres of 1895–96.

They founded small communities in the country's industrial centers, and established their own institutions in America. The first Armenian church was built in 1891 in Worcester, MA: the Armenian Church of Our Saviour (*Sourp Prgich*). The first Armenian priest in America, Fr. Hovsep Sarajian, traveled to other cities where Armenian churches had sprung up throughout the 1890s: New York, Boston, Providence, and Fresno (California). In 1898 a Diocese of the Armenian Church for the New World was established by Catholicos of Etchmiadzin, Mgrdich Khrimian.

The influx of Armenian immigrants to the New World peaked in the aftermath of the 1915 Armenian Genocide in the Turkish Ottoman Empire. Immigration of Genocide survivors continued through the 1920s, but abated as the Depression began.

A growing controversy over the credibility of Communist Armenia (which was declared a republic of the Soviet Union in 1920) and the status of the historic See of the Armenian Church, the Holy Etchmiadzin, polarized political factions in the American Armenian community and led to a growing division in the Armenian Church. The final split occurred in 1933 after the assassination of the primate of the Armenian Church of America, Archbishop Ghevont Tourian, during a worship service in New York City. The division between the two factions of the Armenian Church in United States continues to the present day. A majority of Armenian churches in America remain under the authority of the Catholicosate of Holy Etchmiadzin, situated in the Republic of Armenia. A smaller group of parishes joined in 1957 the Armenian Catholicosate of Cilicia with the headquarters in Lebanon.

In the 1940s, Archbishop Tiran Nersoyan led the Armenian church in America through a "second founding." The highlights of this period include framing of diocesan

¹ See also article on the Armenian Apostolic Church of America (Catholicosate Cilicia) in this volume.

by-laws; creation of a nation-wide youth organization; and growing involvement of the Armenian Church in the ecumenical movement.

The middle 1950s saw an uptick in Armenian immigration and a building boom of Armenian churches proliferating across the United States. The first US-born Armenian priest was ordained in 1956, and a new generation of leaders raised in America began to exert itself at that time. In 1961, St. Nersess Armenian Seminary was established in Illinois (later, it would move to New York).

The dream of building an Armenian cathedral in New York was fulfilled at this time. The sanctuary – designed along classic Armenian lines – was consecrated as “St. Vartan Armenian Cathedral” by His Holiness Vasken I, Catholicos of All Armenians who visited the USA in 1968. Situated at 630 on 2nd Ave, the Armenian cathedral became a hub of social and civic activity in Manhattan.

In addition to the deep engagement in the ecumenical movement, the Armenian Church took up a role in America’s political culture, advocating for the official recognition of the 1915 Armenian Genocide by the US government.

The 1970s saw a large influx of Armenians from the Middle East caused by civil war in Lebanon (1975) and the Iranian revolution in the late 1970s. The late 1980s and 1990s brought a wave of immigrants from the former Soviet Union, a mixed result of the expulsion of ethnic Armenians from Azerbaijan, the earthquake in Armenia in 1988, the fall of the Soviet Union in 1991, and the birth of the independent Republic of Armenia in 1991. This most recent immigration refocused the priorities and ministries of the Armenian Church in America. The need for humanitarian relief to the Armenian homeland, combined with outreach to refugees settling throughout the United States (concentrated in New York and Los Angeles) led to the creation of the Fund for Armenian Relief.

The Armenian Apostolic Church in America continues to maintain strong connections to the Mother See of Holy Etchmiadzin, and the current Supreme Patriarch, His Holiness Karekin II, the 132nd Catholicos of All Armenians (elected in 1999).

In the context of the worldwide Armenian Church, the American dioceses have exerted a profound influence. “American” practices related to church governance, the election of church officials, social and youth organizations, education, and finances have now been incorporated into the operations of the Armenian Church globally, most notably in Armenia itself.

The life of the Armenian Church is centered around the Divine Liturgy, which is celebrated in the classical Armenian language and is richly melodic, reflecting enduring attachments to Armenian culture and traditions. Non-Armenian converts are rare in Armenian parishes in America, except in the case of spouses from the mixed families.

The sense of an inherited connection to a heroic past has a strong presence in Armenian spiritual and church life. It remains a source of pride and inspiration. In practical terms, however, the examples of spiritual “heroes” are historically remote: the most contemporary Armenian saint lived in the 14th century. The consciousness of the victimization of Armenians who suffered during the 1915 Genocide is one of the major unifying factors in the Armenian worldwide community.

The Armenian church in the United States has been subject to the usual generational challenges: a loss of language by the young generation and a deficiency of vocations (i.e., a growing lack of people entering the ordained ministry and working for the Church). Nevertheless, considering that many Armenian families have lived in America for four or more generations, the sense of a heritage in which religion and ethnic identity are deeply intertwined has proved surprisingly robust.

Further information:

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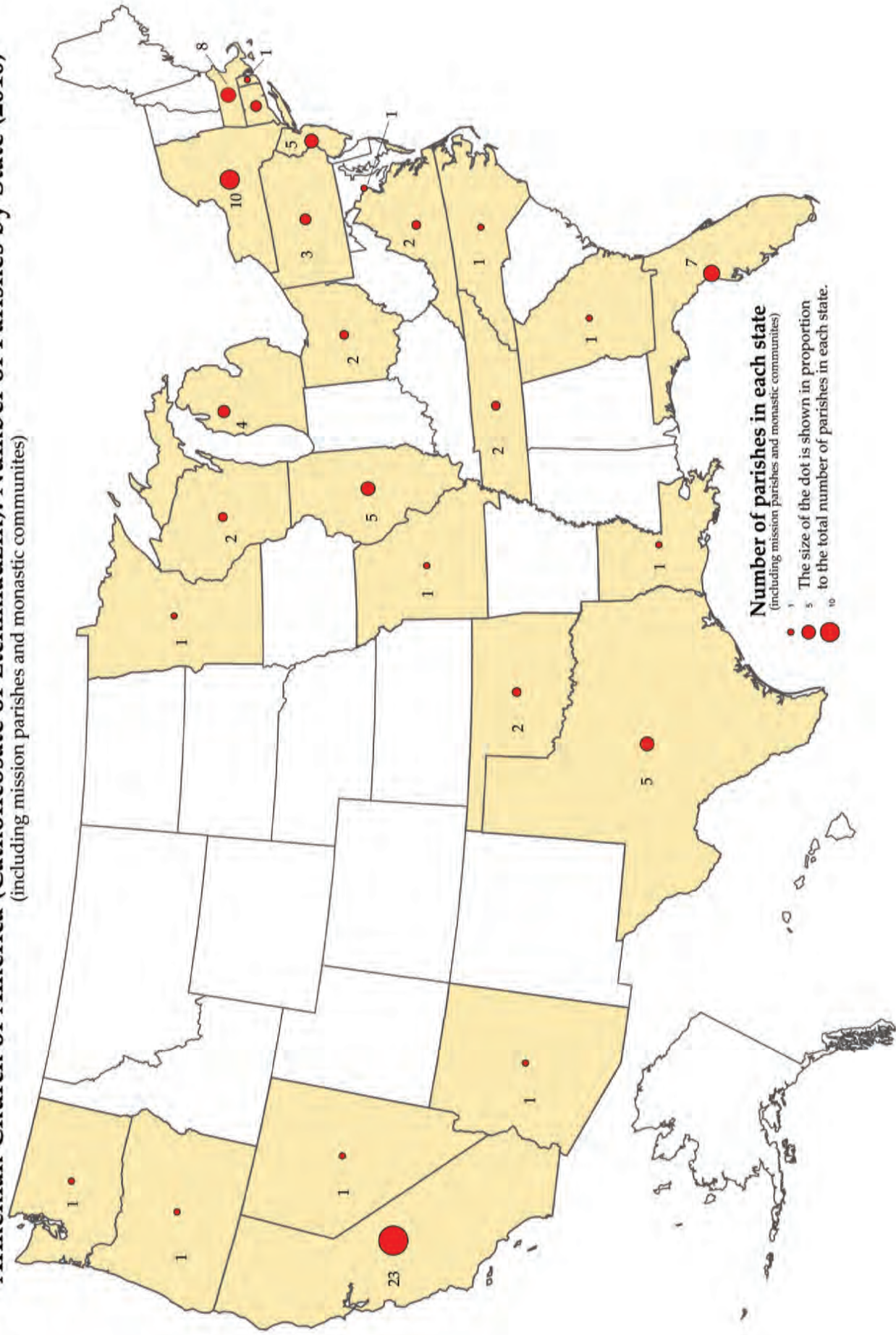
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Papazian, Michael D. *Light from Light: An Introduction to the History and Theology of the Armenian Church*. Armenian Prelacy, New York, 2006.

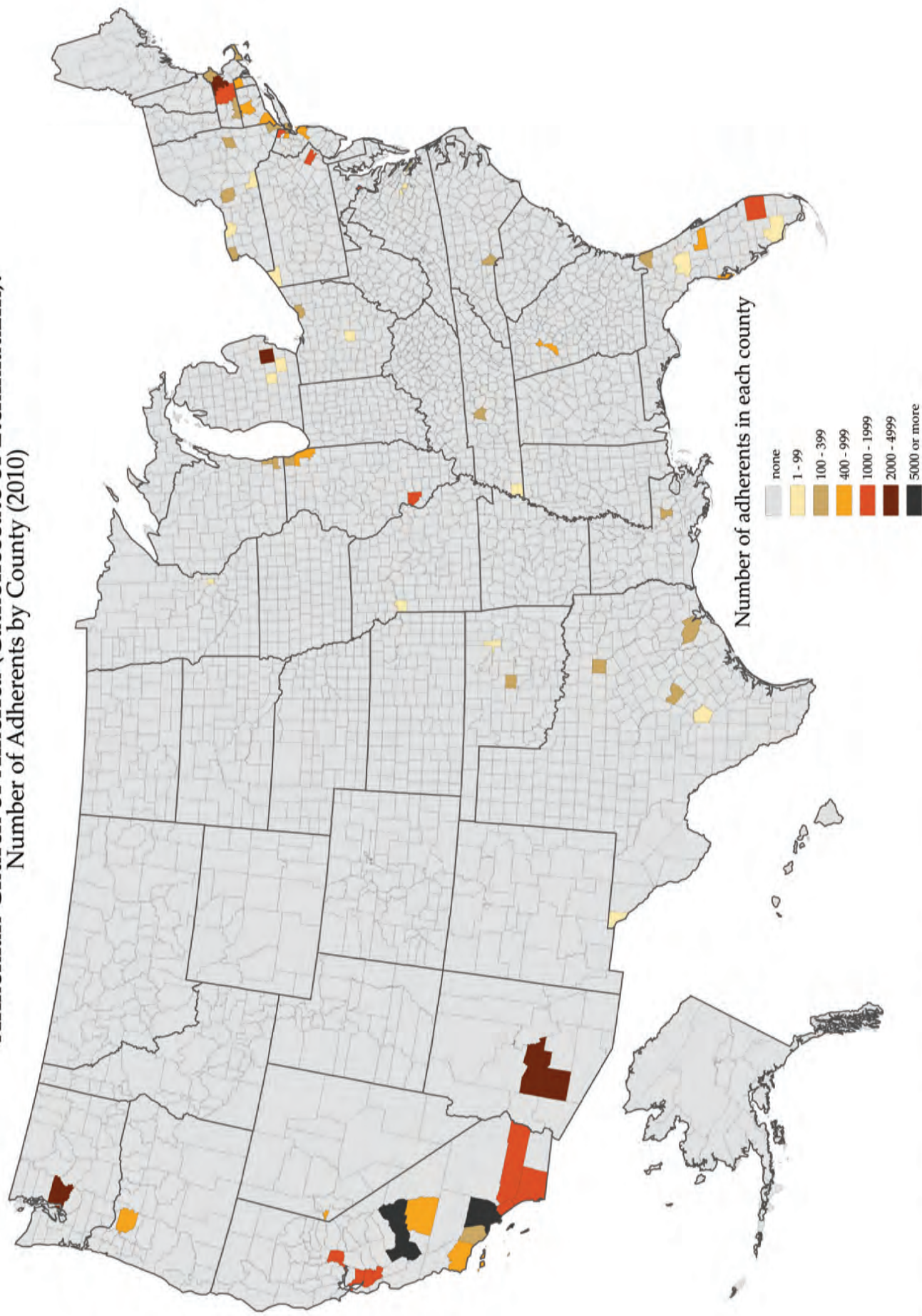
Zakian, Christopher H., eds. *The Torch Was Passed: The Centennial History of the Armenian Church of America*. St. Vartan Press, New York, 1998.

Armenian Church of America (Catholicosate of Etchmiadzin): Number of Parishes by State (2010)

(including mission parishes and monastic communities)



Armenian Church of America (Catholosate of Etchmiadzin): Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Coptic Orthodox Church in the United States

Number of Adherents: 92,100

Number of Regular Church Attendees: 46,900

% of Regular Attendees in the Total of Adherents: 51%

World Headquarters: Coptic Orthodox parishes and dioceses in the United States are part of the worldwide Coptic Orthodox Church (headquartered in Cairo, Egypt).

US Headquarters: There is no single national headquarters in the United States.

- a) Archdiocese of North America
Street address: 5 Woodstone Dr.
Cedar Grove, NJ 07009
Postal address: PO Box 373
Cedar Grove, NJ 07009
Phone: 973-857-0078
Fax: 973-857-1315
- b) Coptic Diocese of Los Angeles, Southern California and Hawaii
Street address: 3803 W. Mission Blvd.
Pomona, CA 91766
Phone: 909-865-5252
Fax: 909-865-8348
E-mail: bishopserapion@lacopts.org
- c) Coptic Orthodox Diocese of the Southern United States
Street address: St. Mary and St. Moses Abbey
101 South Vista Dr.
Sandia, TX 78383
Phone: 817-400-4515, 817-494-6215
Fax: 817-704-2389
E-mail: office@suscots.org, abbey@suscots.org

Administrative Structure: There is no single central church administration in the USA. The Coptic Orthodox Church in America consists of the Archdiocese of North America and two Dioceses: Coptic Diocese of Los Angeles, Southern California and Hawaii; and Coptic Orthodox Diocese of the Southern United States.

- Heads:**
- a) Bishop David, General Bishop and Patriarchal Exarch for the Archdiocese of North America
 - b) Bishop Serapion, ruling Bishop of the Diocese of Los Angeles, Southern California and Hawaii
 - c) Bishop Youssef, ruling Bishop for the Coptic Orthodox Diocese of the Southern United States

Web-sites:

- a) Archdiocese of North America, www.nacopts.org
- b) Diocese of Los Angeles, Southern California and Hawaii, www.lacopts.org
- c) Coptic Orthodox Diocese of the Southern United States, www.suscots.org

Number of Parishes (including mission parishes): 170

Number of Monastic Communities: 4

The Coptic Orthodox Church – also known as the Coptic Orthodox Patriarchate of Alexandria – is one of the ancient Christian Churches with the headquarters in Cairo, Egypt. The current head of the Coptic Church, who has title “Pope of Alexandria” and “Patriarch of the See of St. Mark,” is Shenouda III, the 117th Patriarch of Alexandria. It is believed that Christianity was brought to Egypt by St. Mark the Evangelist around the year 43 A.D. St. Anthony the Great of Egypt is widely recognized as the founder of the Christian monastic movement. Other significant figures in the history of monasticism from Egypt were Sts. Macarius and Pachomius. Inspired by the example of these early “desert fathers,” Coptic monks from the Egyptian desert provided the first models for the Christian monastic tradition in general.

The Coptic Church is part of the group of the so-called Oriental Orthodox Churches. Unlike the Eastern (or Byzantine) Orthodox Churches, the Oriental Orthodox Churches did not accept the Christological definition agreed upon at the Council of Chalcedon (451 A.D.) which asserted that Christ is one person in two natures, undivided and unconfused. Rather, Coptic and other Oriental Orthodox Christians (Armenians, Ethiopians, Syrians, and Malankara-Indians) all adhere to an early Christian understanding of the nature of Christ formulated by St. Cyril of Alexandria in Egypt, who emphasized the unity of the divine and the human in Christ.

Coptic immigration to the United States from Egypt began after the coup of 1952 when Gamal Abdel Nasser overthrew the monarchy of King Farouk and established a republic. The Coptic community was deeply affected by this event, because Nasser promoted Arab nationalism, while Copts viewed themselves as pre-Arab, original people of Egypt who lived there since well before the Arab conquests of the seventh century. The political changes in Egypt led to delays in obtaining church building permits and even confiscation of Christian church property.

The first Coptic immigrants settled in New Jersey and New York. The history of the Coptic Church in America began with the establishment of St. Mark’s Coptic Orthodox Church in Jersey City, NJ where the first liturgy was celebrated on March 22, 1970 by the late Rev. Fr. Rafael Younan. Today, four decades later, there are 170 Coptic parishes which are spread across US

territory. The Coptic Orthodox Archdiocese of North America is headquartered in Cedar Grove, New Jersey and administered by His Grace Bishop David, General (Auxiliary) Bishop. However, a unique feature of the Coptic Church administration in America is that the Patriarch of Alexandria, the Pope Shenouda III, maintains full direct authority over many Coptic parishes in the United States.

Most Coptic Orthodox parishes in America use both the Arabic and English languages with some elements of liturgy in the ancient Coptic language (which is not used anymore outside the Church).

A strong emphasis on the monastic tradition has always been essential to the life of the Coptic Church, and all candidates for the episcopacy – the future leaders of the Church – are tonsured and practicing monks. Therefore, it is no surprise that despite a relatively short history of the Coptic community in America, several Coptic monasteries exist today in the United States: St. Antony Monastery in Newberry Springs, CA; St. Mary and St. Moses Abbey near Corpus Christi, TX; St. Mary Convent in Titusville, FL; St. Shenouda Monastery in West Henrietta, NY.

Three Coptic seminaries operate on a part-time basis and help train those who will serve in various leadership capacities in the Church, including candidates for priestly ordination, Sunday School teachers, program directors, and missionaries. Unlike many other Orthodox Churches in America, in the Coptic Church there is no formal process set up for becoming a priest. Oftentimes the candidates for ordination lack the formal theological education and degrees (such as Master of Divinity) that are considered standard in many Eastern Orthodox Churches. Rather, entering the priestly service and office is an organic process that starts at the parish level when one member is chosen by the parish to be considered for future ordination.

A very important institution and spiritual center of the American Coptic community is St. Anthony Monastery in Newberry Springs, CA (www.stantonymonastery.org). Situated in the Mojave desert, St. Anthony was founded in 1973, only three years after the first Coptic parish was established in America. St. Anthony was also the very first Coptic monastery outside of Egypt to be officially recognized by the Synod of the Coptic Orthodox Church. The facilities include a U-shaped main building with cells for monks, Saint Antony's Church, and a dining room. A new St. Moses' Church is built according to the traditional Coptic architecture. The monastery recently purchased a former Catholic Byzantine Monastery located nearby. This 30-acre property is currently being prepared

to serve as a retreat center for groups and families. St. Antony maintains a physical and online bookstore (which also offers icons and other religious objects). The monastery's web-site offers recorded sermons, liturgies, and church music.

The Coptic Church in America is wrestling with several issues associated with growth and demographic change in membership. One of the major challenges is finding a proper balance between serving the recent immigrants while at the same time being relevant and responsive to the needs of US-born and "Americanized" youth and young adults.

A "success story" and a good example of this balance is the Coptic parish of St. Mark in Fairfax, VA, near Washington DC (www.stmarkdc.org). Under the leadership of the Very Rev. Father Bishoy Andrawes and his assistant the Rev. Father Anthony Messeh, St. Mark offers various ministries to both the English and Arabic speaking members of its community, as well as to all residents of the surrounding area neighborhood. The parish has diverse and vibrant youth and young adults programs. The sermons and lectures given at St. Mark on a weekly basis are recorded and streamed to thousands of viewers around the country via the Internet. In 2003, St. Mark started the Little Flock preschool and later the Good Shepherd Christian Academy (K–6). In 2006, St. Mark established the Mission Life Center and Hope Clinic which provides medical services to uninsured residents in the Washington, DC area.

The Coptic Church continues to grow rapidly in America as more Orthodox Christian Egyptians find ways to leave an economically and religiously oppressive situation in their homeland. It is hoped that the faith and zeal of this people will leave a positive imprint upon the American cultural and spiritual landscape.

Further information:

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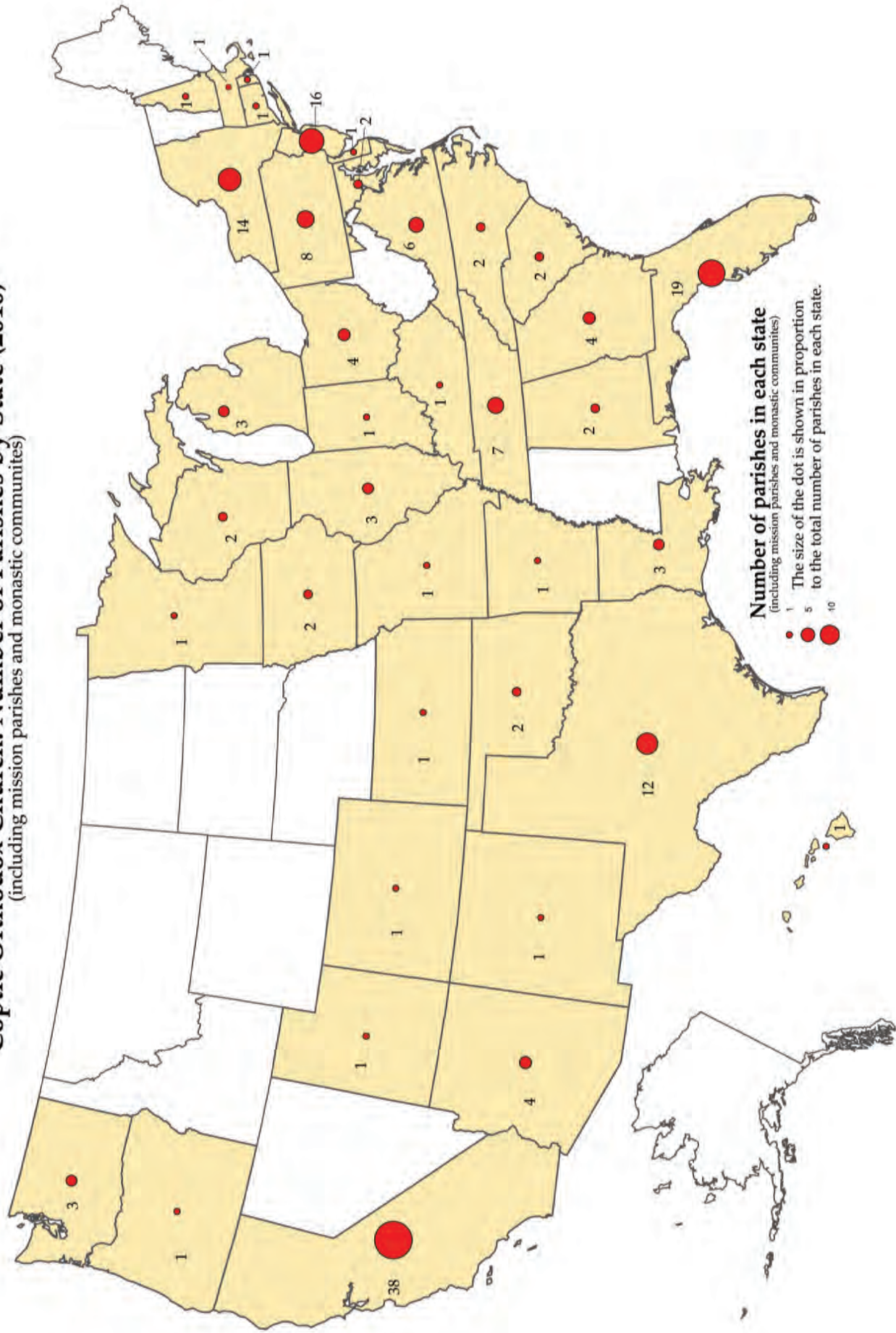
www.stantonymonastery.org Coptic Monastery of St. Antony, Newberry Springs, CA.

www.convent.suscpts.org St. Mary Coptic Convent, New Smyrna, FL.

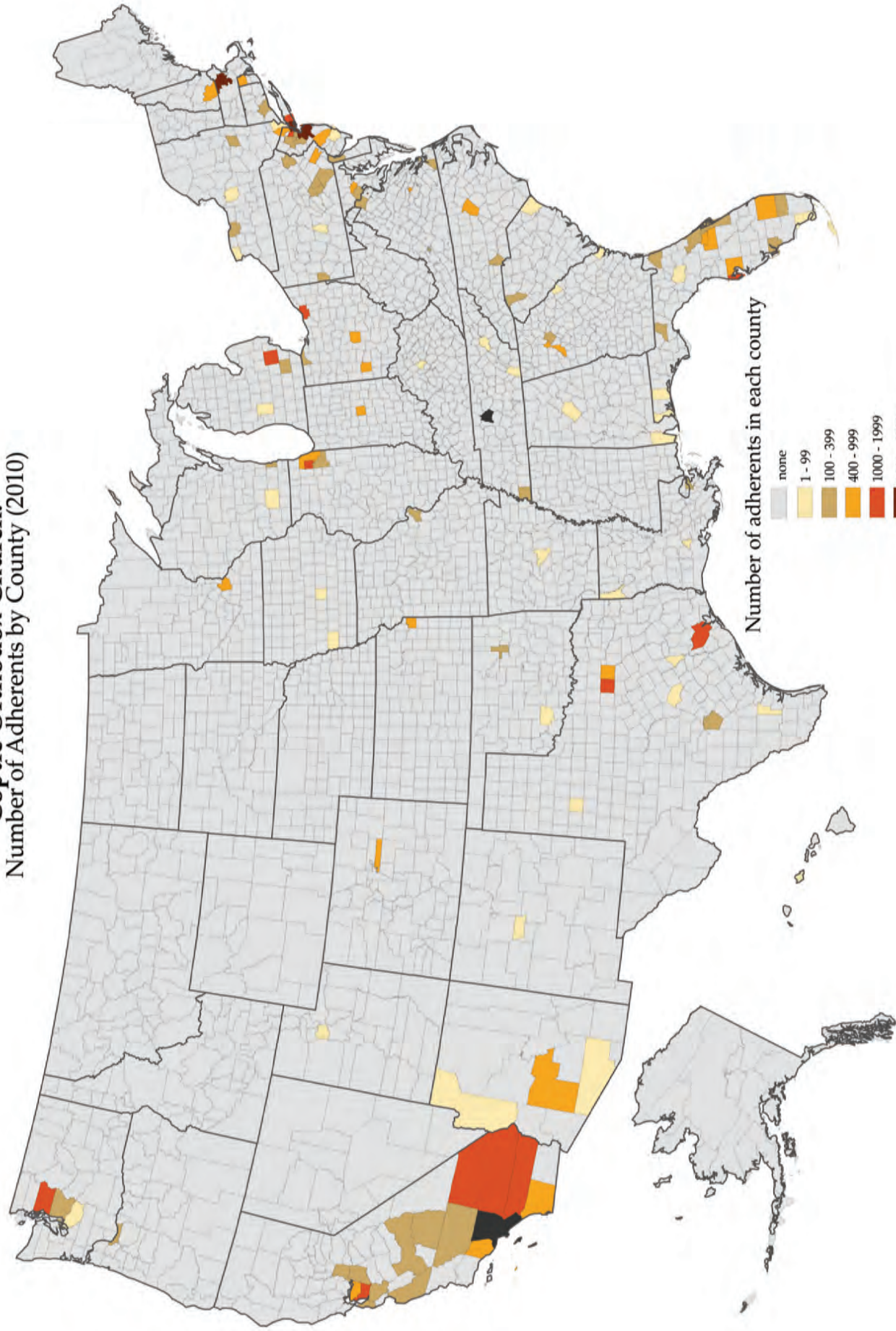
www.abbey.suscpts.org St. Mary and St. Moses Coptic Abbey, Sandia, TX.

Coptic Orthodox Church: Number of Parishes by State (2010)

(including mission parishes and monastic communities)



Coptic Orthodox Church: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Malankara (Indian) Orthodox Syrian Church

World Headquarters: The Malankara Orthodox Syrian dioceses and parishes in the United States are part of the Malankara Orthodox Syrian Church (headquartered in Kottayam, Kerala State, India).

US Headquarters: There is no single national headquarters in the United States.

- a) Northeast American diocese
Street address: 80-34 Commonwealth Blvd.
Queens, NY 11426
Phone: 718-470-9844
E-mail: neamdio@neamericandiocese.org
- b) Southwest American diocese
Street address: 3703 Chesterdale Dr.
Missouri City, TX 77459
Phone: 281-403-0670
Fax: 281-459-0814

Administrative Structure: There is no single central church administration in the USA. The Malankara (Indian) Orthodox Syrian Church in America consists of two dioceses: the Northeast American diocese and the Southwest American diocese.

- Heads:**
- a) Metropolitan Zachariah Mar Nicholovos, ruling bishop of the Northeast American diocese
 - b) Metropolitan Alexios Mar Eusebius, ruling bishop of the Southeast American diocese

Web-sites:

- a) Northeast American diocese, www.neamericandiocese.org
- b) Southwest American diocese, www.ds-wa.org

Number of Parishes (including mission parishes): 92

Number of Monastic Communities: 0

Number of Adherents: 17,000

Number of Regular Church Attendees: 9,000

% of Regular Attendees in the Total of Adherents: 53%

The Malankara¹ Orthodox Syrian Church of the East – also known as the Indian Orthodox Church – is one of the oldest Churches in Christendom. The Church is believed to be founded by St. Thomas, the Apostle, in 52 A.D. It is an autocephalous (fully self-governing and independent) Church and it belongs to a family of the so-called Oriental Orthodox Churches. The

¹ *Malankara* is the name of the island of Maliankara near Muziris, on the banks of the river Periyar in the modern-day state of Kerala, South India on the Malabar coast, which according to tradition was the first place where Apostle Thomas came in India.

Church's headquarters are in Kottayam, Kerala State, India.

Historically, the Malankara Church shared very strong ties with the Syrian (Syriac) Orthodox Church of Antioch.² In 1665, the Syrian Patriarch sent a bishop to lead the community of Christians in India on the condition that its leadership and followers agree to accept Syrian Christology and would follow the West Syrian rite. For several centuries, the Indian Orthodox Church functioned as an autonomous church within the Syrian Patriarchate. In 1912, however, the Indian Orthodox Church was divided over the issue of the authority of the Syrian Patriarch. One faction declared itself an autocephalous (fully independent) Church and proclaimed a reestablishment and relocation of the ancient Catholicosate of the East from Persia in India. The other group remained loyal to the Syrian Patriarch. The first group became what is now the Malankara (Indian) Orthodox Syrian Church of the East, while those who stayed with the Syrian Patriarch became the Malankara Syriac Orthodox Christian Church.³ As a result, two Malankara Indian churches of the same origin co-exist today in India: one is fully independent, while the other is part of the Syriac Orthodox Church.

The beginnings of the Malankara Orthodox Syrian Church of the East in the United States are in the mid-20th century. Between the late 1940s and early 1960s, a number of prominent priests from India came to America for graduate studies in theology. Beginning in 1953, Father K. M. Simon of the Knanaya⁴ Syriac Orthodox Church served as Dean of the Syriac Orthodox Cathedral in New Jersey. He took the initiative to gather *Malayali*⁵ Christians from Kerala, South India, and conduct separate worship services for them.

In 1954, a delegation from the Malankara Orthodox Syrian Church attended the Second World Council of Churches held in Evanston, Illinois. Later that year His Grace Bishop Daniel Mor Philoxenos celebrated the Holy *Qurbono*⁶ (Divine Liturgy) at St. John the Divine

² The Syrian (Syriac) Orthodox Church is headquartered in Damascus, of Syria. The head of the Church, with the title of Syrian Orthodox Patriarch of Antioch and All the East, resides at the Mar Aphrem Monastery located about fifteen miles north of Damascus. For more information, see the article on Syrian (Syriac) Orthodox Church in this volume.

³ See also the article on the Malankara Archdiocese of the Syrian Orthodox Church in North America in this volume.

⁴ Knanaya consider themselves descendants of 72 Aramean families who migrated from Edessa (modern day Şanlıurfa, Turkey) to Malabar coast (Kerala, South India) in 345 A.D., under the leadership of a prominent merchant Knai Thomman (Thomas the Zealot).

⁵ A linguistic identification of people from the Indian state of Kerala who speak the language Malayalam.

⁶ *Qurbono* is Syriac for the Divine Liturgy, derived from the word *qrb*, which means offering.

Cathedral in New York City.⁷ This was the first recorded celebration of the Divine Liturgy of the Malankara Orthodox Syrian Church in the United States.

In 1965, the United States legislature passed a new bill that cleared the way for thousands of professionally qualified individuals to make their way to America. Many Malankara Orthodox Christians (especially nurses, from Kerala, South India) came to the United States during this time. Father K. M. Simon of the Syriac Orthodox Church continued to attend to the pastoral needs of the Indian Orthodox Christians in various parts of the Northeastern United States. Further, these gatherings were truly ecumenical in nature: all *Malayali* Christians, irrespective of their denomination back in India, participated. It is said that even non-Christian Hindus⁸ would attend these services because it was an opportunity for them to get a taste of the life they left back home in Kerala and interact with other Malayalis living in New York.⁹ This original congregation gathered in the Lampman chapel of Union Theological Seminary in Manhattan, New York.

In 1972, the first Malankara Orthodox Syrian parish in America was legally incorporated under the name of St. Thomas Malankara Orthodox Syrian Church and registered in the State of New York. In 1974, the parish relocated from the Lampman chapel at Union Theological Seminary to a Presbyterian Church in Fort Washington, New York.

As more Malankara Orthodox congregations in the United States were formed, the Mother Church in India sought to better organize them and to bring these congregations under the authority of the Catholicos and Malankara Metropolitan of the East.¹⁰ In 1979, the Holy Synod of the Malankara Indian Orthodox Church established the Diocese of America with Metropolitan

⁷ The Cathedral of St. John the Divine is the Cathedral of the Episcopal Diocese of New York.

⁸ *Hindu* was a secular term, which was used to describe all inhabitants of the Indian subcontinent (or *Hindustan*) irrespective of their religious affiliation. However, modern day usage denotes followers of the religious systems (Hinduism, Jainism, Buddhism or Sikhism) that are indigenous to the Indian subcontinent.

⁹ Deacon Gregory Varghese, *Rise of the Malankara Orthodox Church in America*, (St. Vladimir's Master's Thesis, 2008), pp. 34.

¹⁰ The Malankara Orthodox Church refers to the supreme head of the Church as Catholicos, similar to the title Patriarch in other Orthodox Churches. Malankara Metropolitan is an administrative title given to the supreme head of the Malankara Orthodox Church by the governments of Travancore and Cochin in South India. Colonel Munro, (the British Resident in Travancore and Cochin) was the first to recommend such a title in 1815. Unfortunately, after 1877, every denomination that broke away from the Malankara Church started claiming their prelate as the Malankara Metropolitan. The Catholicos of the Malankara Orthodox Syrian Church alone carries the title Malankara Metropolitan and Catholicos of the East as part of his official title.

Mor Makarios (former Metropolitan of Bombay) as its first Diocesan Bishop. During his tenure, the Diocese of America grew to almost fifty parishes strong. In 1992, Metropolitan Mathews Mor Barnabas assumed responsibility of the Diocese. Most notable of his accomplishments was the development of various church-based organizations, such as Mor Gregorios Orthodox Christian Student Movement (MGOCSM), Fellowship of Orthodox Christians in the United States (FOCUS), Sunday Schools, and Morth Mariam Samajam (Women's Forum).

In 2009, the American Diocese of the Malankara Orthodox Church was divided in two: the Northeast American Diocese headquartered in New York and the Southwest American Diocese headquartered in Houston, TX.

The Divine Liturgy in Malankara Orthodox Indian parishes in the United States is celebrated mainly in Malayalam and English although at times Syriac (an ancient Church language, a dialect of Aramaic) is used. All prayers are sung in the form of chants and melodies. The Malankara Orthodox Church has a tradition of communal "congregational" singing in the church, which is not common in many other Orthodox Churches. A musical notation system has not been developed in the Malankara culture, and melodies are transmitted between generations via oral tradition. Malankara liturgical hymns are chanted antiphonally ("call-and-response" style of singing) by two *gude* (choirs).

Traditionally, the use of musical instruments was avoided in worship services, but they are becoming increasingly present in Malankara Orthodox Churches in the United States. Along with musical instruments, various innovations in traditional Syriac melodies and church hymns are now common, often influenced by secular music.

Along with innovations, the celebration of the Divine Liturgy in the Malankara Orthodox Church in America still incorporates various traditional Hindu customs and elements. On feast days, after Divine Liturgy there is always a procession accompanied by the *chenda mellam*,¹¹ a typical temple art form played with instruments such as *chenda*, *kombu* (shell horn), and *kuzhal* (pipe horn) that are common back in India. The men and women will usually be dressed in traditional Kerala attire, which is *set-sari*¹² for women and a *mundu*¹³ with a shirt for men.

¹¹ An ensemble of different local instruments of which the cylindrical percussion instrument used widely in the state of Kerala is the most prominent.

¹² Sari is strip of long (6–10 yards) unstitched cloth, that is draped over the body in various styles.

¹³ Length of fabric, often wrapped around the waist and worn as a kilt by men in South India.

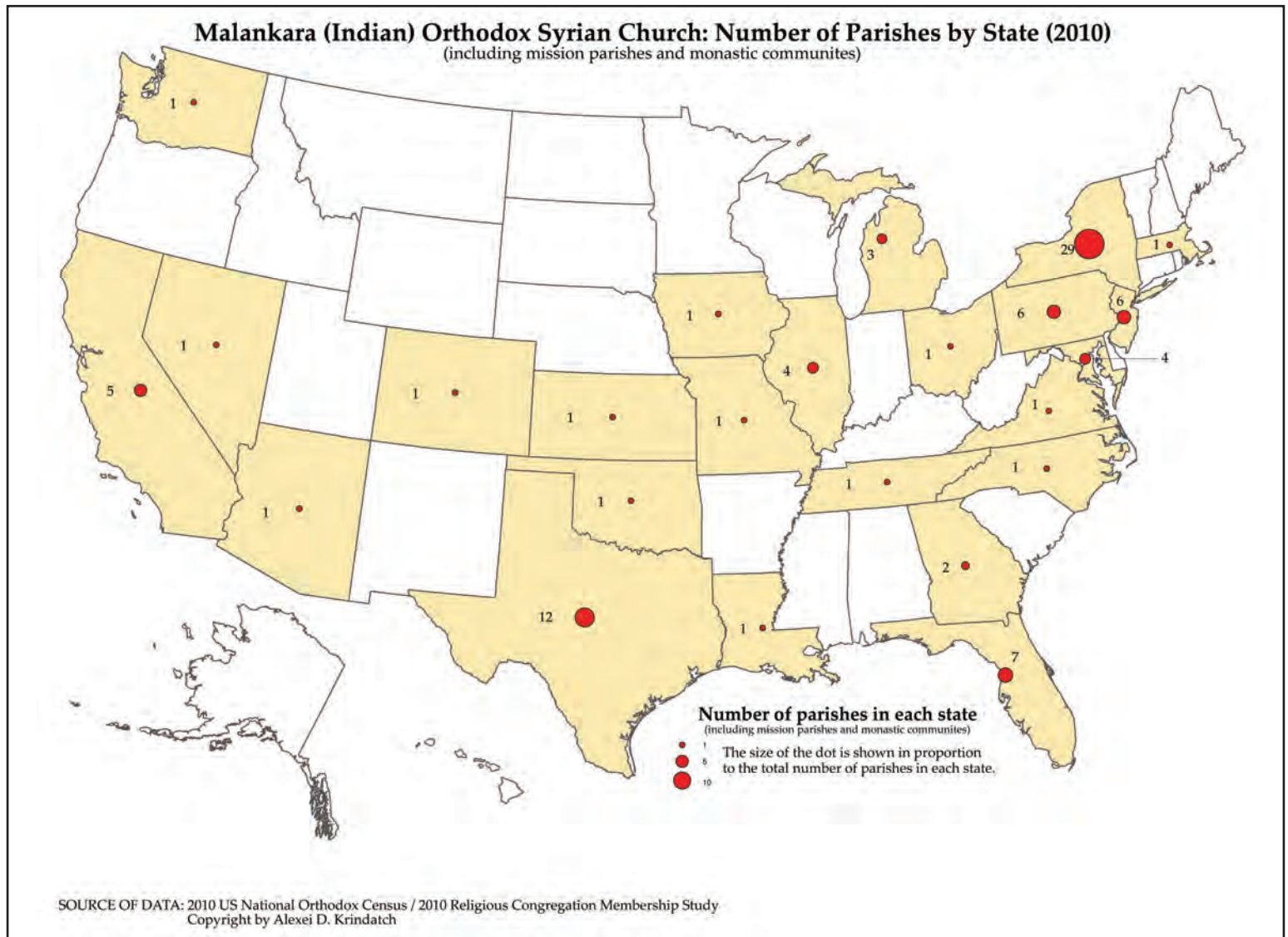
The procession is extremely colorful with several gold and silver crosses, traditional oil lamps and many decorated ornate umbrellas called *muthu kuda*. Most Malankara Orthodox families in America still conduct weddings only on Sundays or Mondays.

Within the last decade, thirty young Malankara Orthodox men born and raised in America left their secular jobs and entered theological education. They all are now in the ordained ministry serving various parishes in the United States. In general, US-born priests are increasingly replacing the older generations of immigrant clergy.

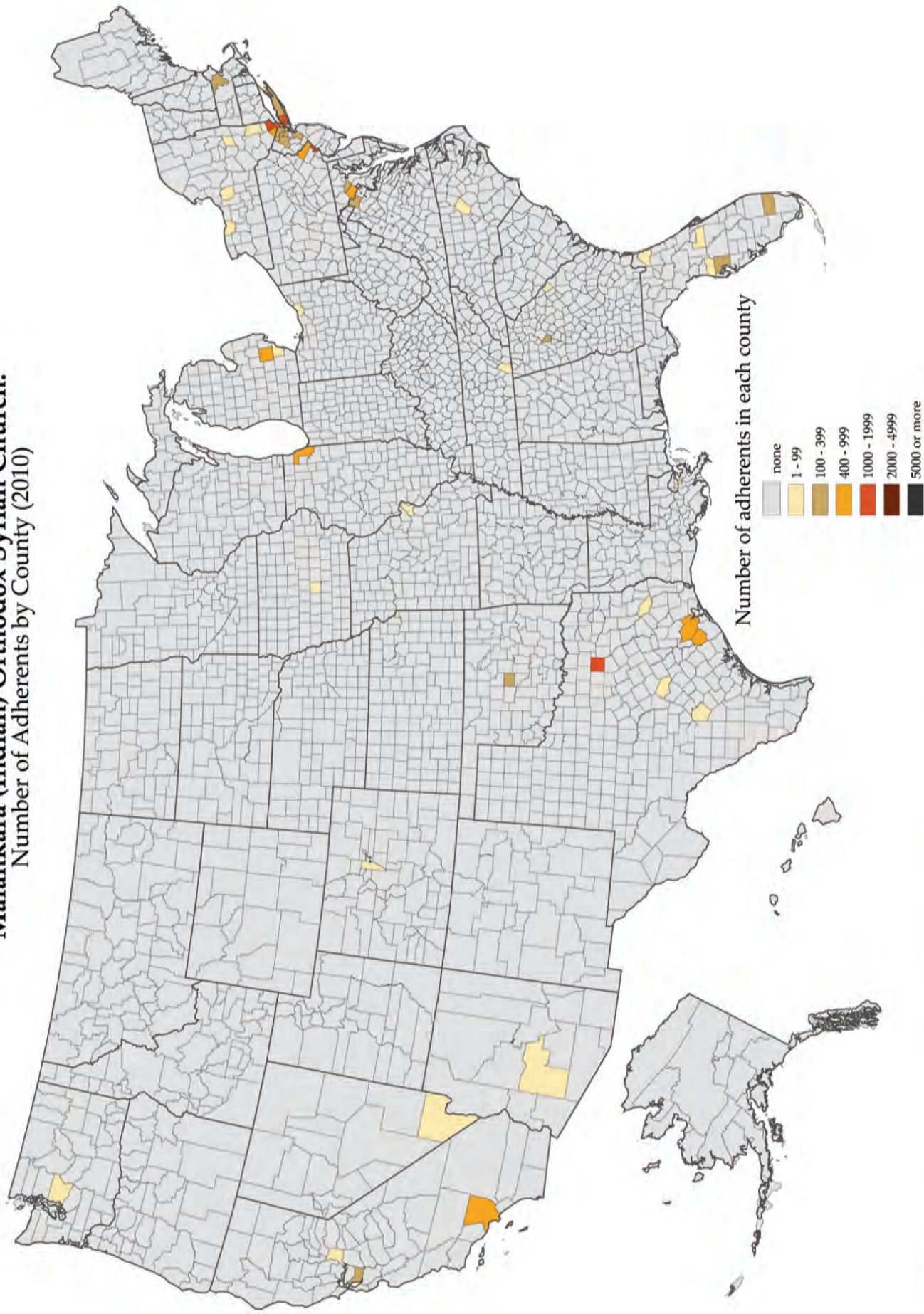
The Malankara Orthodox Syrian Church in America consisted originally of immigrants from Kerala, South India, but later people from other ethnic groups – the former Protestants, Roman Catholics, and non-Christians – have converted to the Orthodox faith in Malankara Churches.

In the 1980s, it became clear that the Malankara Orthodox Church needed to give more attention to these

new adult convert members. In 1987, the first convert priest of the Malankara Orthodox Church, Father Michael Hatcher, was ordained. He was placed in charge of the national Mission Society of St. Gregorios of India and the mission parish in Spokane, Washington. Currently, there are three convert clergy and they serve three mission parishes: St. Gregorios in Spokane, WA; St. Thomas in Seattle, WA; and Holy Transfiguration in Madison, Wisconsin.



Malankara (Indian) Orthodox Syrian Church: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

Malankara Archdiocese of the Syrian (Syriac) Orthodox Church in North America

World Headquarters: Malankara Archdiocese is an autonomous archdiocese in the jurisdiction of the Syrian (Syriac) Orthodox Church (headquartered in Damascus, Syria).

US Headquarters:

Street address: 10 Stonehurst Court
Pomona, NY 10970
Phone: 845-364-6003
E-mail: BishopTitus@gmail.com

Administrative Structure: A single archdiocese that covers territory of the USA.

Head: Archbishop Mor Titus Yeldho

Web-site: www.malankara.com

Number of Parishes (including mission parishes): 41

Number of Monastic Communities: 0

Number of Adherents: 6,400

Number of Regular Church Attendees: 3,400

% of Regular Attendees in the Total of Adherents: 53%

Since the late 1960s, a considerable number of people from Kerala, South India migrated to North America. Some of them were Malankara Syriac (Syrian) Orthodox Christians, the members of the Syriac (Syrian) Orthodox Church of Antioch.¹ The Center of the Syriac Church is now in Damascus, the capital of Syria. The head of the Church, the Patriarch of Antioch and All the East, resides at the Mar Aphrem Monastery located about fifteen miles north of Damascus. The Malankara Syriac Orthodox Church in India is an integral part of the Syriac Orthodox Church, with the Patriarch of Antioch as its supreme head.

Historically, Orthodox Christians in India shared very strong ties with the Syrian (Syriac) Orthodox Church of Antioch. In 1665, the Syrian Patriarch sent a bishop to lead the community of Christians in India on the condition that its leadership and followers agree to accept Syrian Christology and would follow the West Syrian rite. For

¹ For more information, see the article on the Syrian (Syriac) Orthodox Church of Antioch in this volume.

several centuries, the Indian Orthodox Church functioned as an autonomous church within the Syrian Patriarchate. In 1912, however, the Indian Orthodox Church was divided over the issue of the authority of Syrian Patriarch. One faction declared itself an autocephalous (fully independent) Church and proclaimed reestablishment and relocation of the ancient Catholicosate of the East from Persia in India. The other group remained loyal to the Syrian Patriarch. The first group became what is now the Malankara (Indian) Orthodox Syrian Church of the East,² while those who stayed with the Syrian Patriarch became the Malankara Syriac Orthodox Christian Church. As a result, two Malankara Indian churches of the same origin co-exist today in India: one is fully independent while the other is part of the Syriac Orthodox Church.

The liturgical and cultural practices of the Malankara Syriac Orthodox Church are very similar to the Malankara (Indian) Syrian Orthodox Church as the faithful from both churches hail from the state of Kerala in South India and adhere to the West Syrian liturgical tradition. The language of the Divine Liturgy in the parishes of the Malankara Archdiocese of the Syriac Orthodox Church in North America is partly Malayalam (the language of many people in Kerala), partly English, and partly Syriac (an ancient language, a dialect of Aramaic, that is currently used only in the Church).

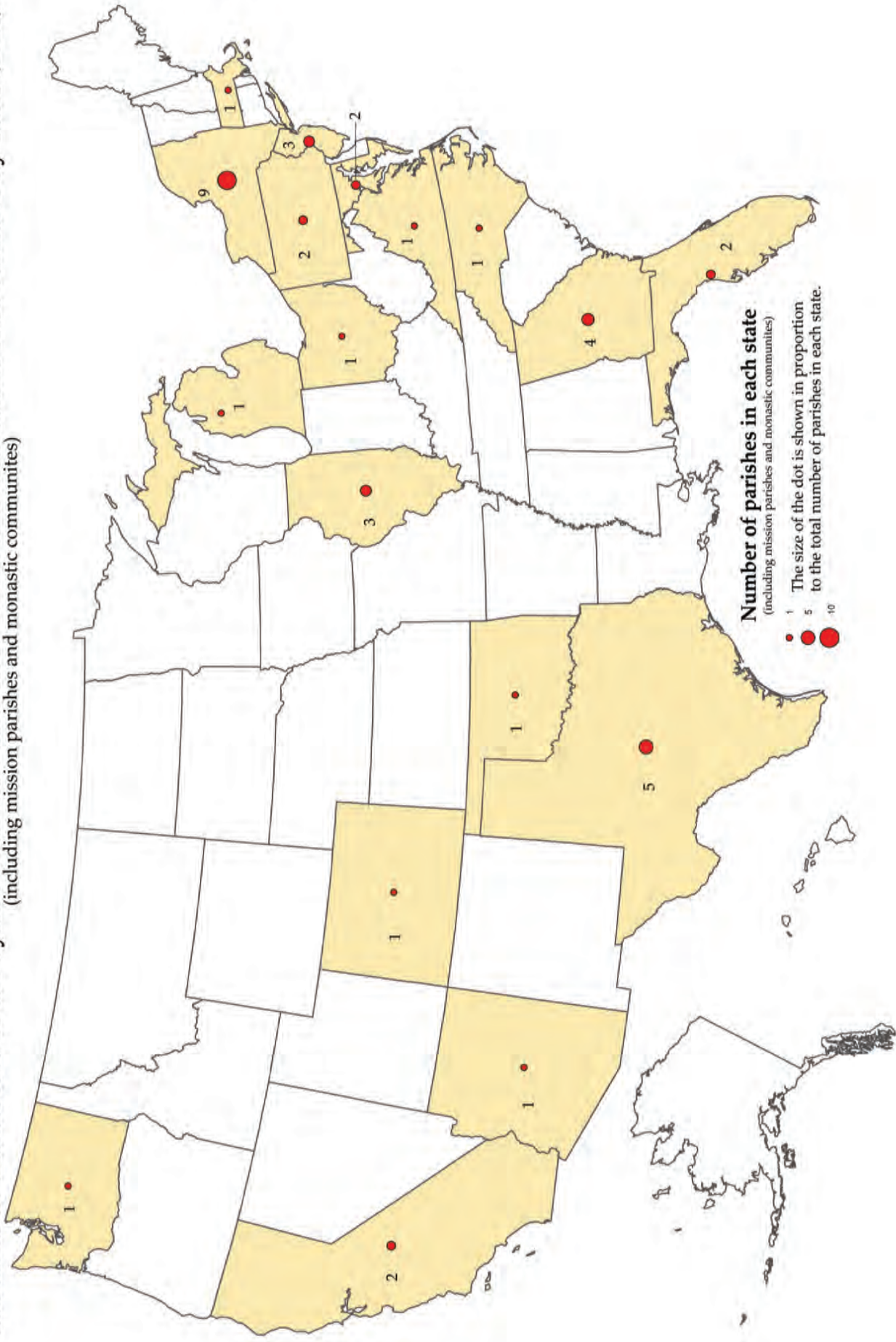
The first Malankara Syrian Orthodox Parish in North America, the Mor Gregorios Syrian Orthodox Church in Staten Island, NY, was formed in 1975. Subsequently more parishes and other church-based organizations such as Sunday schools for children, a Youth Association for the young adults, and St. Mary's Women's League were formed for the spiritual nourishment of the Syrian Orthodox faithful from India.

In 1987, a Malankara Council was constituted for the purpose of administrative unification of the American Syrian Orthodox parishes with members from India. As the number of people of Indian background professing the Syrian Orthodox faith increased, the Malankara Council held in 1992 requested His Holiness, the Patriarch of Antioch and All the East to send a Metropolitan from India to administer the affairs of the Malankara Syrian parishes in America. In 1993, the Malankara Archdiocese of the Syriac Orthodox Church in North America was established as a self-ruling Diocese under the Holy Apostolic See of Antioch and All the East. The

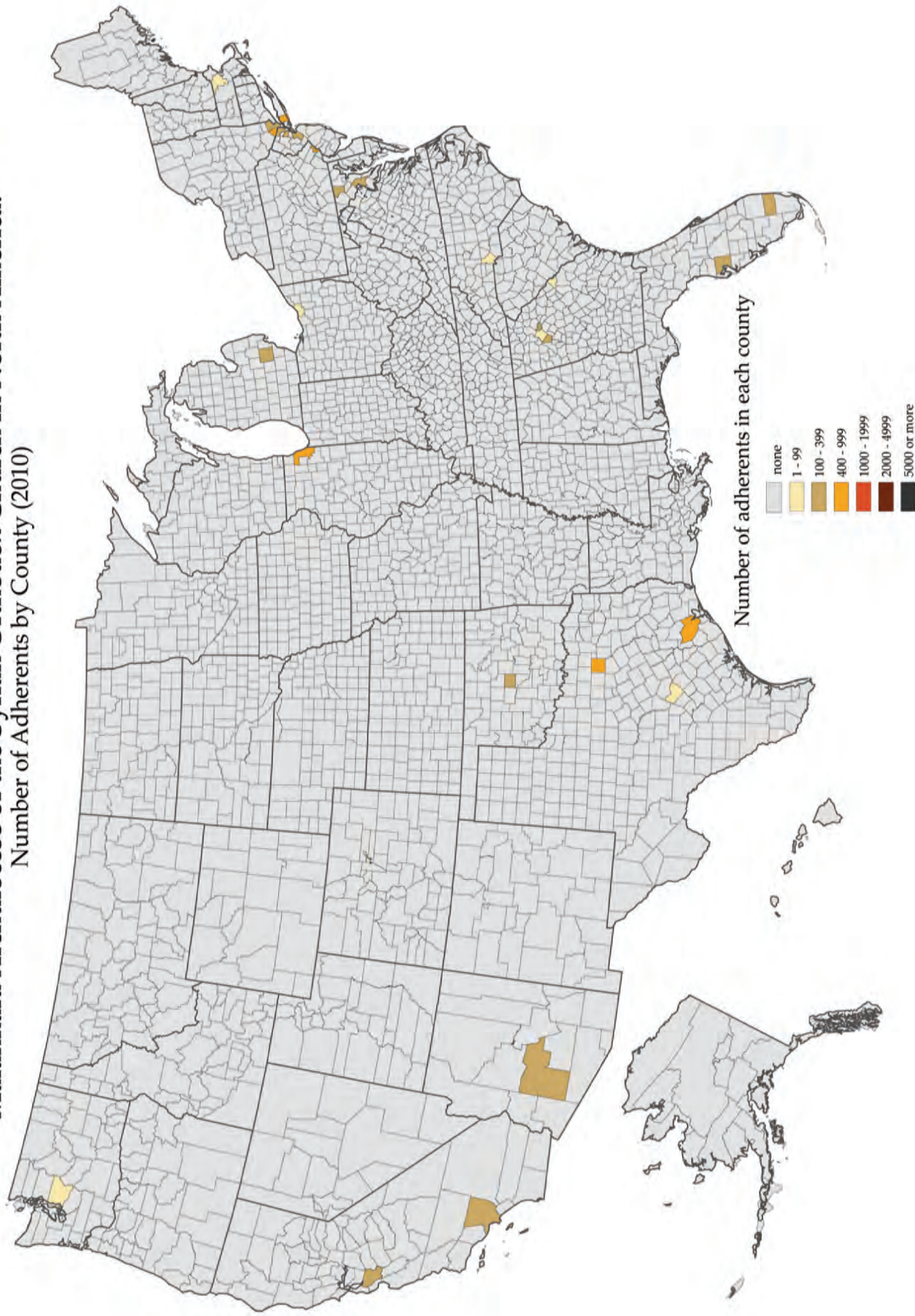
² See also the article and information on the Malankara (Indian) Orthodox Syrian Church of the East in this volume.

new Archdiocese consolidated all Malankara Indian Syrian parishes in North America. Father P.G. Cherian was consecrated and appointed as the Archdiocese's first Archbishop under the name Mor Nicholovos Zachariah. The present head of the Malankara Archdiocese of the Syrian Orthodox Church in the United States is Archbishop Mor Titus Yeldho.

Malankara Archdiocese of the Syrian Orthodox Church in North America: Number of Parishes by State (2010)
 (including mission parishes and monastic communities)



Malankara Archdiocese of the Syrian Orthodox Church in North America: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
Copyright by Alexei D. Krindatch

The Syrian (Syriac) Orthodox Church of Antioch

World Headquarters: The parishes and dioceses of the Syrian Orthodox Church in the United States are part of the Syrian (Syriac) Orthodox Church of Antioch (headquartered in Damascus, Syria).

US Headquarters: There is no single national headquarters in the United States.

- a) Archdiocese of the Eastern United States
Street address: 260 Elm Ave.
Teaneck, NJ 07666
Phone: 201-801-0660
Fax: 201-801-0603
E-mail: archbishopkarim@syrianorthodoxchurch.org
- b) Archdiocese of the Western United States
Street address: 417 E. Fairmount Rd.
Burbank, CA 91501
Phone: 818-845-5089
Fax: 818-953-7203
E-mail: bishopric@soc-wus.org

Administrative Structure: There is no single central church administration in the United States. The Syrian (Syriac) Orthodox Church in America consists of two archdioceses: Archdiocese of the Eastern United States and Archdiocese of the Western United States.

- Heads:**
- a) Metropolitan Mor Cyril Aphrem Karim, Patriarchal Vicar for the Archdiocese of the Eastern United States
 - b) Archbishop Mor Clemis Eugene Kaplan, Patriarchal Vicar for the Archdiocese of the Western United States

Web-sites:

- a) Archdiocese of the Eastern United States, www.syrianorthodoxchurch.org
- b) Archdiocese of the Western United States, www.soc-wus.org

Number of Parishes (including mission parishes): 32

Number of Monastic Communities: 0

Number of Adherents: 15,700

Number of Regular Church Attendees: 4,200

% of Regular Attendees in the Total of Adherents: 27%

The Syrian Orthodox Church in the United States is the “geographic extension” of the ancient Syrian Orthodox Church of Antioch where the followers of Christ were first called Christians (Acts 11:26). The

Church of Antioch is a living witness to early Syriac-speaking Christianity. The supreme head of the Church, the Syrian Orthodox Patriarch of Antioch and All the East, resides in Damascus, Syria with most members residing in Syria, Iraq, the Holy Land, Lebanon, Turkey and India.

The presence of Syrian Orthodox Christians in the United States dates back to the late nineteenth century when religious persecution in Ottoman Turkey forced immigration to America. By occupation, many of these first immigrants were silk weavers. According to their skills, Syrian Orthodox from Diyarbakir, Turkey, settled in New Jersey, a major center of the silk industry at that time. Families from Harput, Turkey were drawn to Massachusetts while faithful from the province of Tur ‘Abdin, Turkey established themselves in Rhode Island and worked in the local mills. During the same period of time, the faithful from Homs, Syria came to the Detroit area in Michigan and worked in the infant automobile industry.

In 1907, the Very Rev. Hanna Koorie arrived in the United States to serve the spiritual needs of the Syrian Orthodox in New Jersey and the greater New York area. In 1922, the Very Rev. Nahum Koorie came to join his brother. In 1927, Mor Severus Ephrem Barsoum, then Syrian Orthodox Metropolitan of Syria and Lebanon, consecrated the Virgin Mary Syrian Orthodox church in West New York, NJ, the very first church building in America constructed originally as a Syrian Orthodox Church. During the 1920s, parish churches were also built in Worcester, MA, Central Falls, RI and Detroit, MI. A few years later, some Syrian Orthodox families from Detroit moved to Jacksonville and Miami in Florida.

In 1949, Archbishop Mor Athanasius Yeshue Samuel, then Syrian Orthodox Metropolitan of Jerusalem, arrived in the United States and became the first resident Syrian Orthodox bishop in America. In 1957, the Archdiocese of the Syrian Orthodox Church in the United States and Canada was created. The diocesan see, St. Mark Cathedral, was established in Hackensack, NJ (in 1994, it was relocated to a new complex in Teaneck, NJ). In 1961, the first annual Archdiocesan Convention was held, bringing together the clergy and lay representatives from the various parishes of the Archdiocese to discuss matters of common concern and to help prepare for the future needs and growth of the Church in North America.

During 1960s to the 1980s, new Syrian Orthodox faithful arrived in America from the Holy Land, Iraq, Lebanon, Syria, and Turkey. In many ways, this

immigration was caused by the continued unrest in the Middle East resulting from the Palestinian-Israeli conflict. Unlike the first wave of immigration, these new immigrants were of various educational backgrounds and with a wide range of professional skills. New parishes were established in Los Angeles, CA, Southfield, MI, Chicago, IL, West Roxbury, MA, Portland, OR, Long Island, NY, and in Washington, DC.

After the death of Archbishop Samuel in 1995, the Holy Synod of the Syrian Orthodox Church divided the North American Archdiocese into three separate Patriarchal Vicariates: the Syrian Orthodox Archdiocese for the Eastern United States under His Eminence Mor Cyril Aphrem Karim, the Syrian Orthodox Archdiocese of the Western United States under His Eminence Mor Clemis Eugene Kaplan and the Syrian Orthodox Archdiocese of Canada currently under His Eminence Mor Athanasius Elia Bahi.

Today, the majority of Syrian Orthodox faithful in America are first generation immigrants with most clergy still coming from overseas. The Syrian Orthodox parishes in the United States use the Classical Syriac church language in their services (a dialect of an ancient Aramaic language). Yet, greater usage of English is also encouraged for the sake of the younger generation and to foster more active participation of the laity in the liturgical services of the Church (most church members do not understand Classical Syriac but speak other languages among themselves such as Arabic, English, Turkish, and vernacular Syriac). Several cultural and educational church affiliated institutions have been established recently such as the Aramaic American Association and the American Foundation for Syriac Studies.

The Syrian Orthodox Church actively participates in various American ecumenical bodies such as the National Council of the Churches of Christ and Christian Churches Together in the USA. The Church is a member of the United States Oriental Orthodox-Roman Catholic Consultation and the Joint Commission of Eastern and Oriental Orthodox Churches in America. Today, significant attention is paid to plans to establish youth and retreat centers as well as monastic communities in the United States.

Further information:

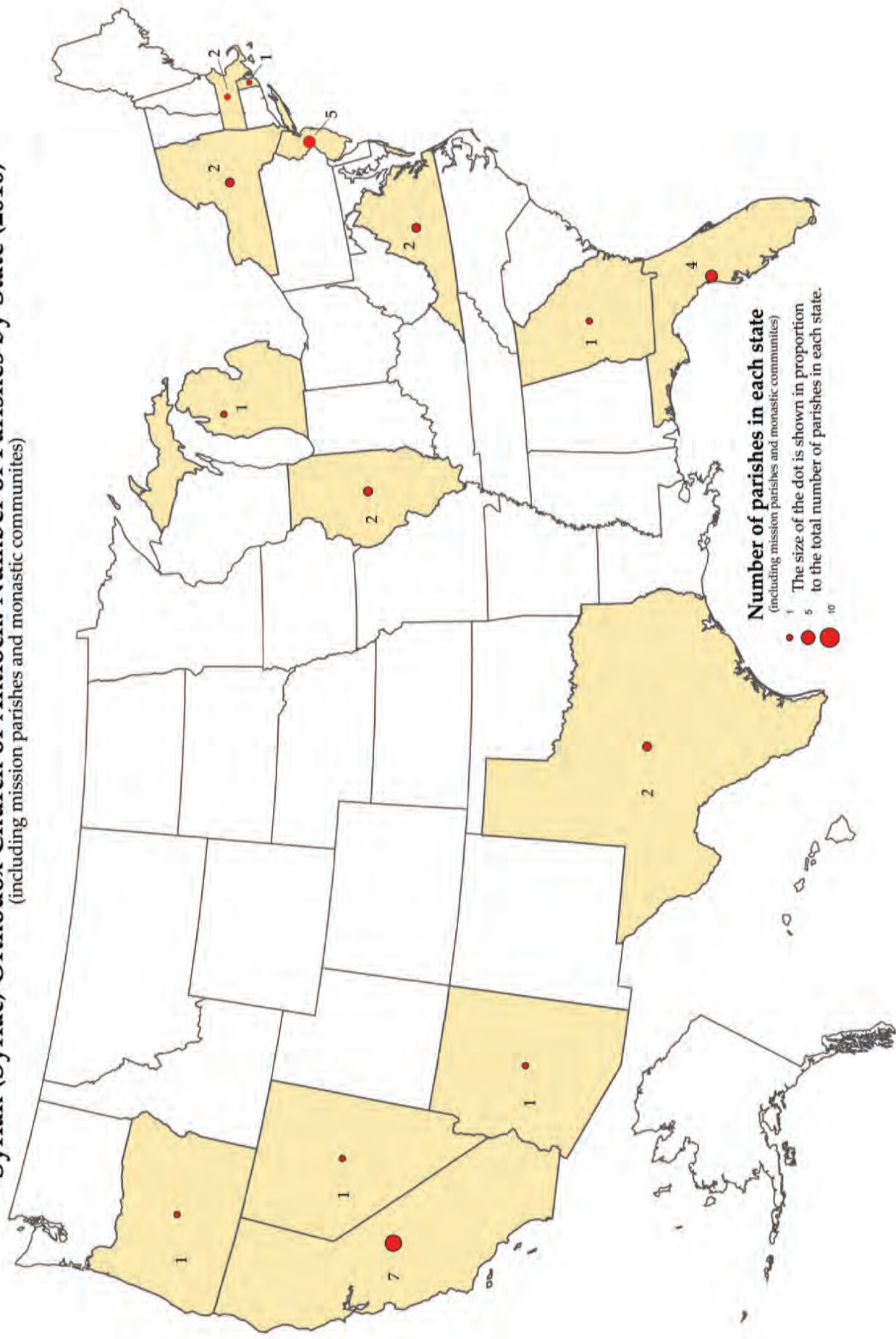
Chaillot, C. *The Syrian Orthodox Church of Antioch and All East*. Geneva, 1998.

Joseph, J. *Muslim-Christian Relations and Inter-Christian Rivalries in the Middle East: The Case of the Jacobites in an Age of Transition*. Albany, New York, 1983.

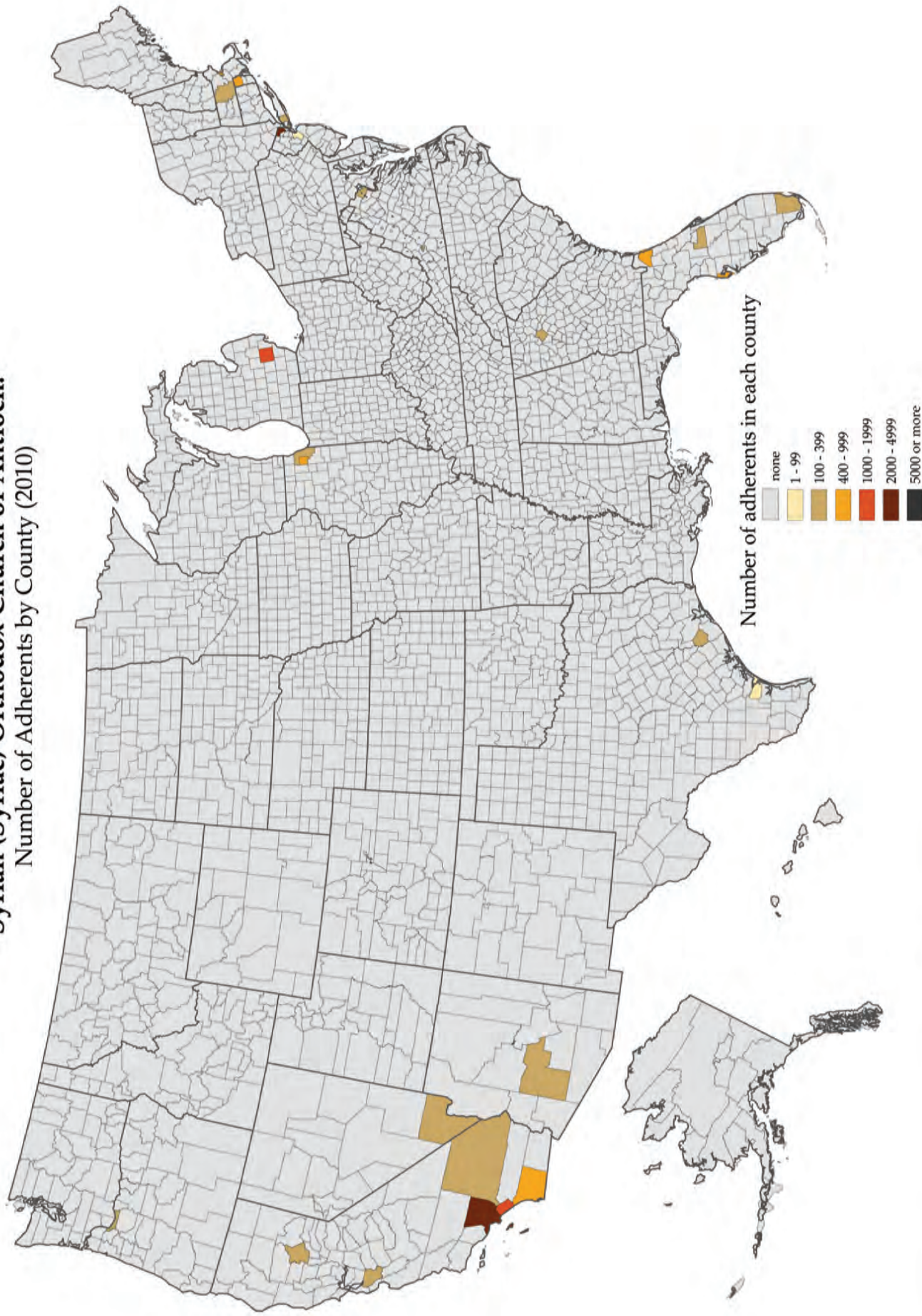
Kadavil, P. *The Orthodox Syrian Church: Its Religion and Philosophy*. Puthencruz, India, 1973.

Syrian (Syriac) Orthodox Church of Antioch: Number of Parishes by State (2010)

(including mission parishes and monastic communities)



Syrian (Syriac) Orthodox Church of Antioch: Number of Adherents by County (2010)



Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
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Chapter 3

Orthodox Monasteries

Orthodox Monastic Communities in the United States: Introduction

In those days came John the Baptist, preaching in the wilderness of Judaea, And saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. (Matthew 3:1-6)

John the Baptist is a Scriptural model of monasticism, from the Greek word “monachos” which means “solitary.” In the early days of the Church, everyone was “monastic” in that becoming a Christian was tantamount to a death sentence; at best it meant a life of persecution by both the Jewish leadership of the day and the Roman Empire. However, once serious persecution of the Church ended in the fourth century under the Emperor Constantine, life as a Christian became easier. Some people felt it necessary to live a more difficult life of asceticism, rather than accept the relatively easy life around them. Monastic life is bound by ascetic practices expressed in the vows of celibacy, poverty, and obedience, called the evangelical counsels.

There is a growing interest in monasticism in today's America. As many people become disenchanted with the materialism of modern life, monasteries provide an alternative. Monasteries are spiritual oases in the desert that is post-Christian America. They are a clarion call to re-examine our own lives and priorities and question what is really important. Monasticism is not a different kind of spirituality, it is merely a more intense spirituality that all Christians are called to, not just monks.

More than 80 Orthodox monasteries function presently in the United States. Of particular note are the relatively recent efforts of Elder Ephraim, a disciple of Elder Joseph the Hesychast. Having already restored and repopulated four monasteries on Mt. Athos¹ and established several

¹ Mt. Athos is located on a peninsula in Greece on the Aegean Sea and it can be viewed as the heart of Eastern Orthodox monasticism. It is a “monastic republic,” entirely populated by monks and dedicated to the Mother of God.

men's and women's monastic communities throughout Greece, he has worked to transplant the ethos of Mt. Athos – a key center of Orthodox monastic tradition in Greece – into the heart of America. In the period between 1995 and 2005, Elder Ephraim established sixteen new monasteries around the US following the Athonite traditions under the auspices of the Greek Archdiocese.

The first monastery on the North American continent was formed by monastics from Russia on Kodiak Island, Alaska in 1794 while it was still part of the Russian Empire. St. Herman established his hermitage on Spruce Island in 1808. Uninhabited for many decades, today St. Herman's original dwelling is preserved by the monastics of St. Archangel Michael Skete, located in Sunny Cove on Spruce Island, under the Serbian Archdiocese. There is also a convent of nuns, St. Nilus Skete, nearby on Nelson Island. Overnight accommodations are available at both locations but pilgrims need to write far enough in advance to account for regular postal mail, since the sketes have no Internet or phone service. Weather is a big factor, since storms are frequent and often make travel from Kodiak to Spruce Island difficult or impossible.

The St. Herman of Alaska Monastery in Platina, California, also of the Serbian Archdiocese is very rustic. There is no running water, phones, gas, or electricity on the monastery property. Overnight guests will need to bring a sleeping bag and a flash light. Women may stay at St. Xenia Convent twelve miles away. The Brotherhood is self-supporting through the translation and publication of books on Orthodoxy through St. Herman's Press. A periodical, *The Orthodox Word*, is published bi-monthly.

At the Serbian St. Paisius Monastery the sisters publish spiritual texts, make prayer ropes, and offer a fully stocked bookstore. They also keep a vegetable garden and keep a flock of purebred milk goats and other animals in order to be as self-sufficient as possible. Since 1995, the sisterhood has welcomed teenage girls who wish to live and study at the monastery. The monastery school is dedicated to the Protection of the Theotokos. The sisters tutor the girls in their studies and offer supplementary classes.

The oldest continuous Orthodox monastery in the contiguous United States is St. Tikhon in South Canaan, Pennsylvania, under the OCA. Originally founded in 1904, the extensive facilities of over thirty-six buildings include a main church and monastic residences, seminary, publishing house, mausoleum, the Millennium Bell Tower, several chapels and shrines, family and men's guest houses, and two separate museums. It has provided over

a century of consistent Orthodox monastic witness and educated thousands of Orthodox theologians and clergy over the years.

New Skete is a religious community of men and women, under the OCA, consisting of three separate facilities for monks, nuns, and married couples. The Monks of New Skete began in 1966, under the Byzantine Rite of the Catholic Church. In 1979 New Skete joined the Orthodox Church in America. The monastery consists of two churches, the monks' quarters, a bell tower with 17 bells, a cemetery, and a building containing a small gift shop, workshops, kennels, and guestrooms. There are currently 12 monks in residence. The monks breed German Shepherd dogs and board and train dogs of all breeds. New Skete publishes *Gleanings*, a journal of prose, poetry, art, and photography. The monks market smoked meat and cheese products under the New Skete Farms label. In addition, they make religious goods, compose liturgical music, and translate and publish church books.

New York City is the home of the Monastery of St. Mary of Egypt. This monastery under the Moscow Patriarch was originally established to serve the needs of the inner-city poor. They have recently expanded and opened a new facility in a more rural setting in Treadwell, New York, where a farmhouse with two beautiful barns on 153 acres of land serves as the Savior's Desert Monastery. One of the barns, which is more than 200 years old, has been renovated into a chapel. The monastics spend time at both monasteries. Three nuns stay in a rented house nearby in hopes of establishing a more permanent facility in the near future.

Situated on 300 acres of farmland in Jordanville, New York, Holy Trinity Monastery which belongs to ROCOR² may be considered one of the most important monasteries in North America. It includes an extensive complex with a cathedral, seminary, extensive publishing/printing facilities, vegetable garden, apiary (honey bees), and large cemetery. A large beautiful bell tower was added in 1988. The monastery has produced countless publications important to Orthodoxy, and the "Jordanville Prayerbook" continues to inspire the prayer-life of Orthodox Christians in all jurisdictions.

Scenic Vashon Island in the central Puget Sound, near Seattle, Washington, is the home of All-Merciful Savior Monastery, accessible only by ferry. Although it is in a major metropolitan region, 85 percent of the island is undeveloped forest. Just south of the small village of

Dockton, the Monastery is set on a hill surrounded by a forest of large fir, hemlock, and madrona trees. The monastic community has constructed a small chapel dedicated to St. John the Wonderworker of Shanghai and San Francisco, a katholikon (main temple) dedicated to the Holy Protection of the Theotokos, in addition to seven monastic cells, the Metropolitan Laurus Memorial Library, and the Trapeza (dining hall and kitchen). The monastics produce Monastery Blend Coffee to support themselves.

St. Anthony Monastery under the Greek Archdiocese is a true oasis in the Sonoran desert south of Phoenix, Arizona. The extensive facilities include an elaborate system of gardens, pathways, and gazebos with Spanish fountains. A vegetable garden, small vineyard, citrus orchards, and an olive grove dot the 100-acre landscape. There are accommodations for over fifty monastics. Three guesthouses can accommodate up to 50 overnight guests at one time, and there is a separate clergy guesthouse.

Holy Archangels Monastery is located on a beautiful 155-acre site in the hill country of central Texas, between Austin and San Antonio. A century-old Texas ranch house built of field stone serves as one monastic residence, while other monks are housed in a contemporary structure that includes a large Trapeza for the monastics and guests. A vast complex currently under renovation and construction includes a Katholikon and many cells. The monastery does not have overnight accommodations for pilgrims but there are several motels nearby.

Located on a beautiful and secluded 180-acre property with rolling green hills, St. Nektarios Monastery in Roscoe, New York offers a guest house, refectory, chapel, and monastic cells. Several buildings on the property are being renovated. The monks follow the Athonite Typicon.

At Holy Annunciation Monastery in Reddick Florida, founded in 1998, the nuns trace their spiritual heritage to the ancient monastery of the Honorable John Forerunner in Serres, Greece. The nuns make incense using ancient recipes received from Mt. Athos.

Guests are welcome, and even encouraged, at most Orthodox monasteries. Many observe the ancient practice of offering three days of hospitality, and longer stays can be arranged. Some monasteries have elaborate guest houses, some are relatively simple, and some merely offer empty monastic cells. One must be aware that a monastery is primarily a place of prayer. Monastics are people who have been called from the world by God to lead the angelic life. It is for this reason that the Church encourages the faithful to regularly visit monasteries so that they may

² See also article on the "Russian Orthodox Church Outside of Russia" in this volume.

find the help they need to develop their own spiritual life. Visitors need to be sensitive to this and help maintain an atmosphere and environment that is conducive to sanctity and prayer. One should always call ahead before visiting a monastery, especially if planning to stay overnight. Guests are generally expected to clean up after themselves, and participate in the life of the monastery, attending all the services and working around the monastery itself, in the kitchen, or cleaning the grounds.

Further information:

www.kosovo.net/monasticism.html: This website is maintained by the Serbian Orthodox Church. It contains a good general explanation of monasticism and its importance in the Orthodox Church.

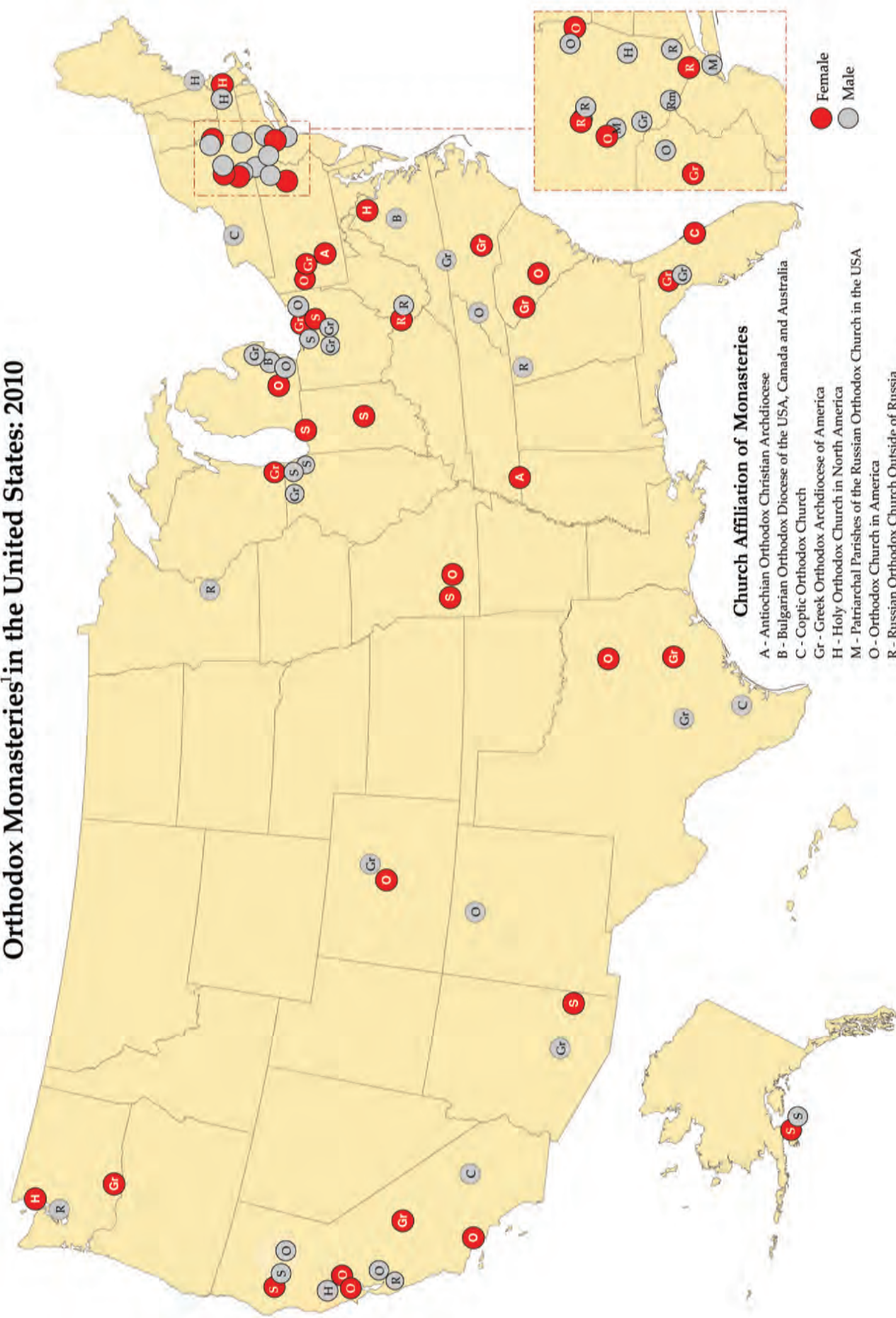
www.goarch.org/ourfaith/ourfaith7103: This is a short article, *Monasticism in the Orthodox Church*, by His Eminence Metropolitan Maximos of Pittsburgh of the Greek Orthodox Archdiocese of America. It contains some basic history, information, and additional useful links.

www.myriobiblos.gr/texts/english/christou_monastic.html: This is an online book, *The Monastic Life in the Eastern Orthodox Church*, by Panayiotis Christou, that gives a very detailed examination of Orthodox Monasticism.

www.monachos.net: This website is dedicated to the study of Orthodox Christianity through its patristic, monastic, and liturgical heritage. It also has an active forum with online discussions of monasticism and Orthodoxy in general that can answer many questions.

An excellent information source on the rich monastic tradition of Mt. Athos can be found in the book: Golitzin, Alexander (Hieromonk), ed. *The Living Witness of the Holy Mountain: Contemporary Voices from the Mount Athos*. South Canaan, PA: St. Tikhon's Seminary Press, 1995.

Orthodox Monasteries in the United States: 2010



¹including sketes

Source of data: 2010 US National Orthodox Census / 2010 Religious Congregation Membership Study
 Copyright by Alexei D. Krindatch

Table 3.1

Orthodox Monastic Communities by State

Name	State	City	Church Affiliation	Male / Female	Overnight Accommodations
St. Archangel Michael Skete	AK	Ouzinkie	SERB	Male	Yes
St. Nilus Skete	AK	Ouzinkie	SERB	Female	Yes
St. Anthony Monastery	AZ	Florence	GOA	Male	Yes
St. Paisius Monastery	AZ	Safford	SERB	Female	Yes
Holy Assumption Monastery	CA	Calistoga	OCA	Female	No
Holy Cross Monastery	CA	Castro Valley	OCA	Male	No
Holy Theotokos of the Life-Giving Spring Monastery	CA	Dunlap	GOA	Female	No
Monastery of St John of San Francisco	CA	Manton	OCA	Male	Yes
Our Lady of Kazan Skete	CA	Santa Rosa	OCA	Female	No
St Barbara Monastery	CA	Santa Paula	OCA	Female	Yes
St. Gregory of Sinai Monastery	CA	Kelseyville	HOCNA	Male	Yes
St. Antony Monastery	CA	Newberry Springs	COPTIC	Male	Yes
St. Herman of Alaska Monastery	CA	Platina	SERB	Male	Yes
St. Silouan's Monastery	CA	Ben Lomond	ROCOR	Male	No
St. Xenia Skete	CA	Wildwood	SERB	Female	Yes
Nativity of the St. John the Baptist	CO	Denver	GOA	Male	Yes
Protection of the Holy Virgin Monastery	CO	Lake George	OCA	Female	Yes
Holy Annunciation Monastery	FL	Reddick	GOA	Female	Yes
Holy Monastery of Panagia Vlahernon	FL	Williston	GOA	Male	Yes
St. Mary Convent	FL	Titusville	COPTIC	Female	Yes
Glorious Ascension Monastery	GA	Dalton	ROCOR	Male	Yes
Holy Transfiguration Monastery	IL	Harvard	GOA	Male	No
New Gracanica Monastery	IL	Third Lake	SERB	Male	No
St. Sava Monastery	IL	Libertyville	SERB	Male	No
Nativity of the Mother of God	IN	New Carlisle	SERB	Female	No
St. Xenia Metochion Monastery	IN	Indianapolis	SERB	Female	No
Holy Nativity Convent	MA	Brookline	HOCNA	Female	Yes
Holy Transfiguration Monastery	MA	Brookline	HOCNA	Male	Yes
Holy Ascension Skete	ME	York	HOCNA	Male	No
Dormition of the Mother of God Monastery	MI	Rives Junction	OCA	Female	Yes
Holy Ascension Monastery	MI	Detroit	OCA	Male	Yes
Holy Trinity Monastery	MI	Smith Creek	GOA	Male	Yes
Monastery of St. Sabbas	MI	Harper Woods	BUL	Male	No
Resurrection of Christ Church and Skete	MN	Fridley	ROCOR	Male	Yes
Presentation of the Virgin Mary Monastery	MO	Marshfield	OCA	Female	No
St. Pachomius Monastery	MO	Greenfield	SERB	Female	No
Holy Convent of Panagia Prousiotissa	NC	Troy	GOA	Female	No
Holy Monastery of Panagia Pammakaristou	NC	Lawsonville	GOA	Male	No
Protection of the Most Holy Theotokos Monastery	NC	Weaverville	OCA	Male	No

Abbreviations:

AOCA – Antiochian Orthodox Christian Archdiocese
 BUL – Bulgarian Orthodox Diocese of the USA, Canada and Australia
 COPTIC – Coptic Orthodox Church
 GEORG – Georgian Orthodox Parishes in the USA
 GOA – Greek Orthodox Archdiocese of America

HOCNA – Holy Orthodox Church in North America
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 ROM – Romanian Orthodox Archdiocese in the Americas
 SERB – Serbian Orthodox Church in North America

Table 3.1: Orthodox Monastic Communities by State

Name	State	City	Church Affiliation	Male / Female	Overnight Accommodations
Monastery of the Holy Archangel Michael	NM	Cañones	OCA	Male	Yes
Community (Convent) of St. Elizabeth	NY	Mohawk	ROCOR	Female	Yes
Companions of New Skete	NY	Cambridge	OCA	Male / Female	Yes
Coptic Monastery of St. Shenouda	NY	West Henrietta	COPTIC	Male	Yes
Hermitage of the Holy Theotokos	NY	Livingston	HOCNA	Male	No
Holy Myrrhbearers Monastery	NY	Otego	OCA	Female	Yes
Holy Trinity Monastery	NY	Jordanville	ROCOR	Male	Yes
Monastery of St. Mary of Egypt	NY	New York	MP	Male	No
Monks of New Skete	NY	Cambridge	OCA	Male	Yes
New Kursk-Root Stavropegial Hermitage	NY	Mahopac	ROCOR	Male	No
Nuns of New Skete	NY	Cambridge	OCA	Female	Yes
Russian Orthodox Convent "Novo Diveevo"	NY	Nanuet	ROCOR	Female	Yes
St. Dumitru Monastery	NY	Middletown	ROM	Male	Yes
St. Nektarios Monastery	NY	Roscoe	GOA	Male	Yes
The Savior's Desert	NY	Treadwell/Delhi	MP	Male	No
Marcha Monastery	OH	Richfield	SERB	Female	No
Monastery of St John the Theologian	OH	Hiram	OCA	Male	No
St. Gregory Palamas Monastery	OH	Perrysville	GOA	Male	Yes
St. Mark Serbian Orthodox Monastery and Parish	OH	Sheffield Lake	SERB	Male	No
St. Mary of Egypt Orthodox Convent	OH	Cleveland	GOA	Female	No
St. Theodore Monastic House	OH	Galion	GOA	Male	No
Holy Protection Convent	PA	White Haven	GOA	Female	Yes
Holy Transfiguration Monastery	PA	Ellwood City	OCA	Female	Yes
Nativity of the Theotokos Monastery	PA	Saxonburg	GOA	Female	Yes
St Tikhon of Zadonsk Monastery	PA	South Canaan	OCA	Male	Yes
St. King David the Builder Monastery	PA	Hanover	GEORG	Female	No
St. Thekla Convent	PA	Bolivar	AOCA	Female	Yes
Paracletos Greek Orthodox Monastery	SC	Abbeville	GOA	Female	No
SS Mary & Martha Monastery	SC	Wagener	OCA	Female	Yes
St. Paul Skete	TN	Grand Junction	AOCA	Female	Yes
Holy Archangels Monastery	TX	Kendalia	GOA	Male	No
Nativity of Our Lord Monastery	TX	Kemp	OCA	Female	No
Saint Paraskevi Greek Orthodox Monastery	TX	Washington	GOA	Female	No
St. Mary and St. Moses Abbey	TX	Sandia	COPTIC	Male	Yes
Hermitage of St. Mary Magdalene	VA	Warrenton	HOCNA	Female	No
St. Maximos Confessor Skete	VA	Palmyra	BUL	Male	No
All-Merciful Savior Mission and Monastery	WA	Maury Island	ROCOR	Male	No
Convent of the Meeting of the Lord in the Temple	WA	Stanwood	HOCNA	Female	No
St. John the Forerunner Monastery	WA	Goldendale	GOA	Female	Yes
Holy Monastery of St. John Chrysostom	WI	Pleasant Prairie	GOA	Female	Yes
Convent of Nativity of the Virgin Mary	WV	Wayne	ROCOR	Female	No
Holy Cross Hermitage	WV	Wayne	ROCOR	Male	Yes

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Directory of Orthodox Monastic Communities by State

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in the USA
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ALASKA

Name: St. Archangel Michael Skete
Street Address: Sunny Cove, Spruce Island / P.O. Box 90
City: Ouzinkie **State:** AK **Zip:** 99644
Phone:
Email:
Website:
Affiliation: SERB
Male / Female: Male
Superior:
Overnight Accommodations: Yes
Comment: Located on Spruce Island where St. Herman
established his hermitage.

Name: St. Nilus Skete
Street Address: Nelson Island / P.O. Box 18
City: Ouzinkie **State:** AK **Zip:** 99644
Phone:
Email:
Website: www.stnilus.org
Affiliation: SERB
Male / Female: Female
Superior:
Overnight Accommodations: Yes
Comment: The monastery is located on a small island
between Kodiak and Spruce Islands. The nuns support
themselves by making prayer ropes. St. Sergius
guesthouse, a large one-room cabin, is available for
women pilgrims desiring to stay longer. Travel by sea
becomes more difficult as early as September due to
stormy weather.

ARIZONA

Name: St. Anthony Monastery
Street Address: 4784 N. St. Joseph's Way
City: Florence **State:** AZ **Zip:** 85232
Phone: 520-868-3188
Email: <http://www.stanthonysmonastery.org/contact.php>
Website: www.stanthonysmonastery.org,
www.goarch.org/archdiocese/monasteries
Affiliation: GOA
Male / Female: Male
Superior: Geronda Paisios
Overnight Accommodations: Yes
Comment: The extensive facilities are located on
approximately 100 acres with 9 buildings, including the
church, a refectory and kitchen, reception area, guest-
houses, and monastic living quarters (2 buildings).
Services are in Greek and follow the Athonite Typicon.
There are 35 monastics in residence.

Name: St. Paisius Monastery
Street Address: 10250 S. Sky Blue Rd.
City: Safford **State:** AZ **Zip:** 85546
Phone: 928-348-4900
Email: sisters@stpaisiusmonastery.org
Website: www.stpaisiusmonastery.org
Affiliation: SERB
Male / Female: Female
Superior: Mother Michaila
Overnight Accommodations: Yes
Comment: The sisters publish spiritual texts, make prayer
ropes and offer a bookstore. They also keep a vegetable
garden and a flock of purebred milk goats and other
animals in order to be as self-sufficient as possible.
Since 1995, the sisterhood has welcomed teenage girls
who wish to live and study at the monastery. The
monastery home school is dedicated to the Protection of
the Theotokos. The sisters tutor the girls in their studies
and offer supplementary classes.

CALIFORNIA

Name: Holy Assumption Monastery
Street Address: 1519 Washington St.
City: Calistoga **State:** CA **Zip:** 94515-1501
Phone: 707-942-6244
Email: sisters.holyassumptionmonastery@gmail.com
Website: [www.facebook.com/pages/Holy-Assumption-
Monastery/106974442681502](http://www.facebook.com/pages/Holy-Assumption-Monastery/106974442681502)
Affiliation: OCA
Male / Female: Female
Superior: Mother Melania
Overnight Accommodations: No
Comment:

Name: Holy Cross Monastery
Street Address: 34580 Palomares Rd.
City: Castro Valley **State:** CA **Zip:** 94552-9622
Phone: 510-581-2778
Email: cybermonk@holycrossmonastery.org
Website: www.holycrossmonastery.org
Affiliation: OCA
Male / Female: Male
Superior: Archimandrite Theodor
Overnight Accommodations: No
Comment: Extensive facilities and well manicured grounds.
Formal dining room and covered portico available for
receptions.

Name: Holy Theotokos of the Life-Giving Spring Monastery
Street Address: 38526 Dunlap Road
City: Dunlap **State:** CA **Zip:** 93621
Phone: 559-338-3110
Email:
Website:
Affiliation: GOA
Male / Female: Female
Superior: Abbess Markela
Overnight Accommodations: No
Comment:

Name: Monastery of St John of San Francisco
Street Address: 21770 Ponderosa Way
City: Manton **State:** CA **Zip:** 96059
Phone: 530-474-5964
Email: office@monasteryofstjohn.org
Website: www.monasteryofstjohn.org
Affiliation: OCA
Male / Female: Male
Superior: Archimandrite Meletios
Overnight Accommodations: Yes
Comment: Located on 42 acres of scenic Ponderosa forest
in the town of Manton, California, in the foothills of the
Cascade Mountains, close to Mt. Lassen National Park.

Name: Our Lady of Kazan Skete
Street Address: 2735 Victoria Dr.
City: Santa Rosa **State:** CA **Zip:** 95407-7847
Phone: 707-542-7798
Email:
Website:
Affiliation: OCA
Male / Female: Female
Superior: Mother Susanna
Overnight Accommodations: No
Comment:

Name: St Barbara Monastery
Street Address: 15799 Ojai Rd.
City: Santa Paula **State:** CA **Zip:** 93060
Phone: 805-921-1563
Email: sbmonastery@gmail.com, sbmonastery@juno.com
Website: www.stbarbaramonastery.org
Affiliation: OCA
Male / Female: Female
Superior: Mother Victoria
Overnight Accommodations: Yes
Comment:

Name: St. Gregory of Sinai Monastery
Street Address: 8252 Harrington Flat Road
City: Kelseyville **State:** CA **Zip:** 95451
Phone: 707-279-0488
Email: info@gsinai.com
Website: www.gsinai.com
Affiliation: HOCNA
Male / Female: Male
Superior: Bishop Sergius
Overnight Accommodations: Yes
Comment:

Name: St. Antony Monastery
Street Address: 43725 Bragdon Rd.
City: Newberry Springs **State:** CA **Zip:** 92365
Phone: 760-447-1879
Email:
Website: www.stantonymonastery.org
Affiliation: COPTIC
Male / Female: Male
Superior: Fr. Anastasi
Overnight Accommodations: Yes
Comment:

Name: St. Herman of Alaska Monastery
Street Address: 10 Beegum Gorge Road
City: Platina **State:** CA **Zip:** 96076-0070
Phone: 530-352-4430
Email: stherman@stherman.com
Website: www.sainthermanpress.com
Affiliation: SERB
Male / Female: Male
Superior: Fr. Gerasim
Overnight Accommodations: Yes
Comment: The monastery supports itself through the
translation and publication of books on Orthodoxy by St.
Herman's Press. A periodical, *The Orthodox Word*, is
published bi-monthly.

Name: St. Silouan's Monastery
Street Address: 1 Brooks Road
City: Ben Lomond **State:** CA **Zip:** 95005-9207
Phone: 831-336-5886
Email:
Website:
Affiliation: ROCOR
Male / Female: Male
Superior: Fr. Ignatius
Overnight Accommodations: No
Comment:

Name: St. Xenia Skete
Street Address: 40500 State HWY 36 West / P.O. Box 260
City: Wildwood **State:** CA **Zip:** 96076
Phone: 530-628-1034
Email:
Website:
Affiliation: SERB
Male / Female: Female
Superior: Mother Dorothea
Overnight Accommodations: Yes
Comment:

COLORADO

Name: Nativity of the St. John the Baptist
Street Address: 2805 South Forest Street
City: Denver **State:** CO **Zip:** 80222
Phone: 303-691-9916
Email:
Website:
Affiliation: GOA
Male / Female: Male
Superior: Fr. Christodoulos
Overnight Accommodations: Yes
Comment: Located in a small house in a residential neighborhood in Denver.

Name: Protection of the Holy Virgin Monastery
Street Address: 2343 County Rd 403
City: Lake George **State:** CO **Zip:** 80827
Phone: 719-748-3999
Email:
Website:
Affiliation: OCA
Male / Female: Female
Superior: Mother Cassiana
Overnight Accommodations: Yes
Comment: Accommodations are very limited. The monastery publishes a newsletter called "THE VEIL", and offers many religious articles for sale.

FLORIDA

Name: Holy Annunciation Monastery
Street Address: 13986 NW Hwy 225
City: Reddick **State:** FL **Zip:** 32686
Phone: 352-591-1803
Email:
Website:
Affiliation: GOA
Male / Female: Female
Superior: Abbess Agapia
Overnight Accommodations: Yes
Comment: The nuns trace their spiritual heritage to the ancient monastery of the Honorable John Forerunner in Serres, Greece. The nuns make incense using ancient recipés received from Mt. Athos.

Name: Holy Monastery of Panagia Vlahernon
Street Address: 12600 West Hwy. 318
City: Williston **State:** FL **Zip:** 32696
Phone: 352-591-1719
Email: fathers@panagiavlahernon.org
Website: www.panagiavlahernon.org
Affiliation: GOA
Male / Female: Male
Superior: Monk Modestos
Overnight Accommodations: Yes
Comment:

Name: St. Mary Convent
Street Address: 4951 S Washington Ave.
City: Titusville **State:** FL **Zip:** 32780
Phone: 321-567-4961
Email: convent@suscpts.org
Website: www.convent.suscpts.org
Affiliation: COPTIC
Male / Female: Female
Superior:
Overnight Accommodations: Yes
Comment:

GEORGIA

Name: Glorious Ascension Monastery
Street Address: 5052 South Dixie Rd. Hwy.
City: Dalton **State:** GA **Zip:** 30735-0397
Phone: 706-277-9442
Email: brseraphim@gmail.com
Website: www.monastery.org
Affiliation: ROCOR
Male / Female: Male
Superior: Archimandrite Nazarios
Overnight Accommodations: Yes
Comment:

ILLINOIS

Name: Holy Transfiguration Monastery
Street Address: 17906 Rt. 173
City: Harvard **State:** IL **Zip:** 60033
Phone: 815-943-3588
Email:
Website: www.holytransfigurationmonastery.com
Affiliation: GOA
Male / Female: Male
Superior: Abbot Akakios
Overnight Accommodations: No
Comment: The monastery produces metallic bias-relief icons, large crosses, and monastic clothing.

Name: New Gracanica Monastery
Street Address: 35240 W Grant Ave.
City: Third Lake **State:** IL **Zip:** 60046
Phone: 847-223-4300
Email: eparhija@newgracanica.com
Website: www.newgracanica.com
Affiliation: SERB
Male / Female: Male
Superior:
Overnight Accommodations: No
Comment:

Name: St. Sava Monastery
Street Address: 32377 N. Milwaukee Ave.
City: Libertyville **State:** IL **Zip:** 60048
Phone: 847-362-2440
Email:
Website:
Affiliation: SERB
Male / Female: Male
Superior: Rev. Singel Serafim
Overnight Accommodations: No
Comment:

INDIANA

Name: Nativity of the Mother of God
Street Address: 32787 Early Rd.
City: New Carlisle **State:** IN **Zip:** 46552
Phone: 574-654-7994
Email:
Website:
Affiliation: SERB
Male / Female: Female
Superior: Abbess Makrina
Overnight Accommodations: No
Comment:

Name: St. Xenia Metochion Monastery
Street Address: 1901 N. Pennsylvania St.
City: Indianapolis **State:** IN **Zip:** 46202
Phone: 317-926-7468
Email:
Website:
Affiliation: SERB
Male / Female: Female
Superior: Nun Katherine
Overnight Accommodations: No
Comment:

MAINE

Name: Holy Ascension Skete
Street Address: 647 U.S. Rt. 1; Suite 14
City: York **State:** ME **Zip:** 03909
Phone: 207-221-5641
Email: info@churchwoodcarvers.com
Website: www.churchwoodcarvers.com
Affiliation: HOCNA
Male / Female: Male
Superior: Fr. Adrian
Overnight Accommodations: No
Comment:

MASSACHUSETTS

Name: Holy Nativity Convent
Street Address: 70 Codman Road
City: Brookline **State:** MA **Zip:** 02445-7555
Phone: 617-566-0156
Email: hncorders@verizon.net
Website: www.holynativityconvent.com
Affiliation: HOCNA
Male / Female: Female
Superior: Mother Seraphima
Overnight Accommodations: Yes
Comment:

Name: Holy Transfiguration Monastery
Street Address: 278 Warren Street
City: Brookline **State:** MA **Zip:** 02445
Phone: 617-734-0608
Email: info@thehtm.org
Website: www.thehtm.org
Affiliation: HOCNA
Male / Female: Male
Superior: Fr. Panteleimon
Overnight Accommodations: Yes
Comment:

MICHIGAN

Name: Dormition of the Mother of God Monastery
Street Address: 3389 Rives Eaton Rd.
City: Rives Junction **State:** MI **Zip:** 49277-0128
Phone: 517-569-2873 / 2252
Email: dormitionmonastery@voyager.net
Website: www.dormitionmonastery.org
Affiliation: OCA
Male / Female: Female
Superior: Mother Gabriella
Overnight Accommodations: Yes
Comment: Located on 49 acres of woodlands with a cemetery. The monastery publishes a journal called The Burning Bush. The sisters also sew vestments, alter covers, paint icons, make beaded eggs and traditional Orthodox prayer ropes. A building expansion is in progress to accommodate the needs of the increasing number of visitors.

Name: Holy Ascension Monastery
Street Address: 23300 W Davison St.
City: Detroit **State:** MI **Zip:** 48223
Phone: 313-592-0570
Email: ascensionmonastery@yahoo.com
Website: www.holy-ascension.org
Affiliation: OCA
Male / Female: Male
Superior: Rev. Fr. Hieromonk Dionisie
Overnight Accommodations: Yes
Comment: Established in conjunction with "St. Andrew House," a center for Orthodox Christian Studies for the Romanian Episcopate of the OCA in Detroit. The monastics in residence are originally from the Sambata Monastery in Romania.

Name: Holy Trinity Monastery
Street Address: 125 Sturdevant Rd.
City: Smith Creek **State:** MI **Zip:** 48061
Phone: 810-367-8134
Email:
Website:
Affiliation: GOA
Male / Female: Male
Superior: Hieromonk Joseph
Overnight Accommodations: Yes
Comment:

Name: Monastery of St. Sabbas
Street Address: 18745 Old Homestead Drive
City: Harper Woods **State:** MI **Zip:** 48225
Phone: 313-521-1894
Email: stsabbasorthodoxmonastery@gmail.com
Website: www.stsabbas.org
Affiliation: BUL
Male / Female: Male
Superior: Archimandrite Pachomius
Overnight Accommodations: No
Comment: Monastery follows traditional Russian typikon.

The monastery sprawls over seven acres of impressively manicured grounds and floral gardens. The entire complex includes church built in traditional Russian style and richly decorated with hand-painted icons and mosaics, living quarters for monks, library and gift shop. The monastery also maintains a gourmet-quality restaurant "Royal Eagle" which offers high-end Eastern European cuisine. The monastic brotherhood is known for artisan woodworking; many elements of internal church decoration (including iconostasis and altar tables) are hand-carved.

MINNESOTA

Name: Resurrection of Christ Church and Skete
Street Address: 1201 Hathaway Lane NE
City: Fridley **State:** MN **Zip:** 55432-5714
Phone: 612-574-1001
Email: rusmnc@worldnet.att.net
Website:
Affiliation: ROCOR
Male / Female: Male
Superior: Fr. Ioann
Overnight Accommodations: Yes
Comment:

MISSOURI

Name: Presentation of the Virgin Mary Monastery
Street Address: Call first / PO Box 644
City: Marshfield **State:** MO **Zip:** 65706
Phone: 417-473-1157
Email:
Website: www.presentationmonastery.org
Affiliation: OCA
Male / Female: Female
Superior: Mother Sergia
Overnight Accommodations: No
Comment:

Name: St. Pachomius Monastery
Street Address: Route 1, P.O.Box 246
City: Greenfield **State:** MO **Zip:** 65661
Phone: 816-561-4976
Email: motherbrigid@gmail.com
Website:
Affiliation: SERB
Male / Female: Female
Superior: Mother Brigit
Overnight Accommodations: No
Comment:

NEW MEXICO

Name: Monastery of the Holy Archangel Michael
Street Address: HCR 16 Box C-6, County Rd. 198, House 370
City: Cañones **State:** NM **Zip:** 87516-0038
Phone: 505-638-5690
Email: monkjohn@gmail.com, stmichaelsskete@gmail.com
Website: www.mohamnm.orthodoxws.com
Affiliation: OCA
Male / Female: Male
Superior: Monk Silouan
Overnight Accommodations: Yes
Comment: Located on a 15 acre strip in the beautiful and rugged Cañon de San Miguel in New Mexico. In addition to the church and the guest house, the facilities consist of a century-old adobe farmhouse, a building with four cells, three monastic cells in a small canyon on the property, and a candlemaking room.

NEW YORK

Name: Community (Convent) of St. Elizabeth
Street Address: 1520 State Rte 167
City: Mohawk **State:** NY **Zip:** 13407
Phone: 315-858-2208
Email:
Website:
Affiliation: ROCOR
Male / Female: Female
Superior: Nun Joanna
Overnight Accommodations: Yes
Comment:

Name: Companions of New Skete
Street Address: 111 New Skete Ln.
City: Cambridge **State:** NY **Zip:** 12816-0189
Phone: 518-677-8863
Email: companionsofnewskete@wildblue.net
Website: www.newskete.org
Affiliation: OCA
Male / Female: Male / Female
Superior: Sr. Melanie
Overnight Accommodations: Yes
Comment: A group of three married couples and two widows formed the Companions of New Skete. Residing in Emmaus House on the New Skete Monastery grounds, they follow a religious rule of life, owning nothing as individuals, eating and working communally, and worshipping with the monks and nuns.

Name: Coptic Monastery of St. Shenouda
Street Address: 525 Lehigh Station Rd.
City: West Henrietta **State:** NY **Zip:** 14586
Phone: 585-755-7220
Email: Br_Antonious@frontiernet.net
Website: www.stshenouda.rochcopts.org
Affiliation: COPTIC
Male / Female: Male
Superior: Fr. Shenouda
Overnight Accommodations: Yes
Comment:

Name: Hermitage of the Holy Theotokos
Street Address:
City: Livingston **State:** NY **Zip:**
Phone:
Email:
Website:
Affiliation: HOCNA
Male / Female: Male
Superior:
Overnight Accommodations: No
Comment:

Name: Holy Myrrhbearers Monastery
Street Address: 144 Bert Washburn Rd.
City: Otego **State:** NY **Zip:** 13825-2265
Phone: 607-432-3179
Email: myrrhbearers@aol.com
Website: www.holymyrrhbearers.com
Affiliation: OCA
Male / Female: Female
Superior: Mother Raphaela
Overnight Accommodations: Yes
Comment: Situated on 220 acres of pastures, woods, wetlands, and a four-acre mill pond. A number of marked trails allow hiking in good weather and cross-country skiing for those who enjoy winter exercise.

Name: Holy Trinity Monastery
Street Address: 1407 Robinson Road
City: Jordanville **State:** NY **Zip:** 13361
Phone: 315-858-0940
Email: info@jordanville.org
Website: www.jordanville.org
Affiliation: ROCOR
Male / Female: Male
Superior: Archimandrite Luke
Overnight Accommodations: Yes

Comment: Situated on 300 acres of farmland, Holy Trinity may be considered one of the most important monasteries in North America. It includes an extensive complex with a cathedral, seminary, extensive publishing/printing facilities, vegetable garden, apiary (honey bees), and large cemetery. A large beautiful bell tower was added in 1988. The monastery has produced countless publications important to Orthodoxy and the "Jordanville Prayerbook" continues to inspire the prayer-life of Orthodox Christians in all jurisdictions.

Name: Monastery of St. Mary of Egypt
Street Address: 320 E. 3rd St.
City: New York **State:** NY **Zip:** 10009
Phone: 212-533-5140
Email: info@mercyhousenyc.org
Website: www.mercyhousenyc.org
Affiliation: MP
Male / Female: Male
Superior: Archimandrite Joachim
Overnight Accommodations: No
Comment:

Name: Monks of New Skete
Street Address: 343 Ash Grove Rd.
City: Cambridge **State:** NY **Zip:** 12816-0128
Phone: 518-677-3928
Email: monks@newskete.com
Website: www.newskete.org
Affiliation: OCA
Male / Female: Male
Superior: Br. Luke
Overnight Accommodations: Yes
Comment: The monks breed German Shepherd dogs and board and train dogs of all breeds. New Skete publishes *Gleanings*, a journal of prose, poetry, art and photography. The monks market smoked meat and cheese products under the New Skete Farms label. In addition, they make religious goods, compose liturgical music, and translate and publish church books.

Name: New Kursk-Root Stavropegial Hermitage
Street Address: 1050 Route 6
City: Mahopac **State:** NY **Zip:** 10541-3403
Phone: 914-628-4975
Email: maxim@russian-church-mahopac.org
Website:
Affiliation: ROCOR
Male / Female: Male
Superior: Metropolitan Hilarion
Overnight Accommodations: No
Comment:

Name: Nuns of New Skete
Street Address: 343 Ash Grove Rd.
City: Cambridge **State:** NY **Zip:** 12816-9704
Phone: 518-677-3810
Email: nuns@newskete.com
Website: www.newskete.org
Affiliation: OCA
Male / Female: Female
Superior: Sr. Cecelia
Overnight Accommodations: Yes
Comment: The nuns paint icons, bake gourmet cheesecakes and fruitcakes under the New Skete Kitchens label. In addition, they assist the monks in raising German Shepherd dogs.

Name: Russian Orthodox Convent "Novo Diveevo"
Street Address: 100 Smith Rd.
City: Nanuet **State:** NY **Zip:** 10954
Phone: 845-356-0425
Email: info@novo-diveevo.org
Website: www.travelingtreby.org/novo-diveevo
Affiliation: ROCOR
Male / Female: Female
Superior: Igumenija Irina
Overnight Accommodations: Yes
Comment: There is a large cemetery and a hospice for the elderly located on 55 acres of land.

Name: St. Dumitru Monastery
Street Address: 1572 Mountain Road
City: Middletown **State:** NY **Zip:** 10940
Phone: 845-386-3998
Email: sfnicolae_ny@yahoo.com
Website: www.sfdumitru.org
Affiliation: ROM
Male / Female: Male
Superior: Fr. Nicolae
Overnight Accommodations: Yes
Comment:

Name: St. Nektarios Monastery
Street Address: 100 Lake Anawanda Rd.
City: Roscoe **State:** NY **Zip:** 12776
Phone: 607-498-5285
Email:
Website:
Affiliation: GOA
Male / Female: Male
Superior: Hieromonk Joseph
Overnight Accommodations: Yes
Comment: Located on a beautiful and secluded 180-acre property with rolling green hills. Several buildings on the property are being renovated. Currently, there is a guest house, refectory, chapel, and monastic cells. The monks follow the Athonite Typicon.

Name: The Savior's Desert
Street Address: 8495 CR 16
City: Treadwell/Delhi **State:** NY **Zip:** 13753
Phone: 607-829-2838
Email:
Website:
Affiliation: MP
Male / Female: Male
Superior: Archimandrite Joachim
Overnight Accommodations: No
Comment:

NORTH CAROLINA

Name: Holy Convent of Panagia Prousiotissa
Street Address: 404 Warner Road
City: Troy **State:** NC **Zip:** 27371
Phone: 910-572-3331
Email:
Website: www.panagiaprousiotissa.org
Affiliation: GOA
Male / Female: Female
Superior: Abbess Agne
Overnight Accommodations: No
Comment:

Name: Holy Monastery of Panagia Pammakaristou
Street Address: 1631 Creasey Rd.
City: Lawsonville **State:** NC **Zip:** 27032
Phone: 336-593-9760
Email:
Website:
Affiliation: GOA
Male / Female: Male
Superior: Hieromonk Nektarios
Overnight Accommodations: No
Comment:

Name: Protection of the Most Holy Theotokos Monastery
Street Address: 45 Davis Hill Rd.
City: Weaverville **State:** NC **Zip:** 28787
Phone: 828-658-1234
Email: orthodoxmonks@gmail.com
Website: www.orthodoxmonastery.com
Affiliation: OCA
Male / Female: Male
Superior: Archimandrite Gregory
Overnight Accommodations: No
Comment:

OHIO

Name: Marcha Monastery
Street Address: 5095 Broadview Road
City: Richfield **State:** OH **Zip:** 44286
Phone: 330-659-3809
Email: monasterymarcha@yahoo.com
Website: www.easterndiocese.org/monasteries.html
Affiliation: SERB
Male / Female: Female
Superior: Mother Ana
Overnight Accommodations: No
Comment:

Name: Monastery of St John the Theologian
Street Address: 5862 Allyn Rd.
City: Hiram **State:** OH **Zip:** 44234
Phone: 330-274-2052
Email:
Website: www.oca.org/DIRlisting.asp?KEY=OCA-MW-HIRSJT&SID=9
Affiliation: OCA
Male / Female: Male
Superior: Archimandrite Alexander
Overnight Accommodations: No
Comment: Facilities include the main residence with attached chapel, a barn, a guest house, cemetery chapel and Shrine to St. Herman.

Name: St. Gregory Palamas Monastery
Street Address: 934 Cr. #2256
City: Perrysville **State:** OH **Zip:** 44864
Phone: 419-368-5335
Email: monastery@palamasmonastery.org
Website: www.sgpm.goarch.org
Affiliation: GOA
Male / Female: Male
Superior: Fr. Joseph
Overnight Accommodations: Yes
Comment:

Name: St. Mark Serbian Orthodox Monastery and Parish
Street Address: 1434 Lake Breeze Road
City: Sheffield Lake **State:** OH **Zip:** 44054
Phone: 440-949-7719
Email:
Website:
Affiliation: SERB
Male / Female: Male
Superior: Archim. Gavriilo Savic
Overnight Accommodations: No
Comment:

Name: St. Mary of Egypt Orthodox Convent
Street Address: P.O. Box 5757
City: Cleveland **State:** OH **Zip:** 44101
Phone: 440-473-3885
Email:
Website: www.saintmaryofegypt.org
Affiliation: GOA
Male / Female: Female
Superior: Rev. Mother Theonymphie
Overnight Accommodations: No
Comment:

Name: St. Theodore Monastic House
Street Address: 449 Portland Way South
City: Galion **State:** OH **Zip:** 44833
Phone: 419-468-8880
Email: fr_nicholas@sttheodore.org
Website:
Affiliation: GOA
Male / Female: Male
Superior: Fr. Nicholas
Overnight Accommodations: No
Comment:

PENNSYLVANIA

Name: Holy Protection Convent
Street Address: 1 St. Joseph's Way
City: White Haven **State:** PA **Zip:** 18661
Phone: 570-443-2220
Email:
Website: www.holyprotectionmonastery.org
Affiliation: GOA
Male / Female: Female
Superior: Abbess Olympiada
Overnight Accommodations: Yes
Comment: The Abbess, Gerondissa Olympiada, is an iconographer from the Holy Monastery of the Archangel Michael in Thasos, Greece. There is a small gift shop of religious books and items handmade by the sisters, including mounted icons, beeswax candles, favors for baptisms, censers, prayer ropes, and various other religious items.

Name: Holy Transfiguration Monastery
Street Address: 321 Monastery Ln.
City: Ellwood City **State:** PA **Zip:** 16117-9719
Phone: 724-758-4002
Email: omtnuns@gmail.com
Website: www.oca.org/DIRlisting.asp?SID=9&KEY=oca-ro-elchxc
Affiliation: OCA
Male / Female: Female
Superior: Mother Christophora
Overnight Accommodations: Yes
Comment:

Name: Nativity of the Theotokos Monastery
Street Address: 121 St. Elias Lane
City: Saxonburg **State:** PA **Zip:** 16056
Phone: 724-352-3999
Email:
Website:
Affiliation: GOA
Male / Female: Female
Superior: Abbess Theophano
Overnight Accommodations: Yes
Comment: The main building houses monastic living quarters, the main church, dining rooms for guests and for the nuns, and a bookstore/gift shop. A separate, second chapel dedicated to St. Seraphim of Sarov was recently constructed. Services are in Greek, but most of the sisters also speak English. The monastics sew vestments, paint and mount icons, knit prayer ropes, and make candles.

Name: St Tikhon of Zadonsk Monastery
Street Address: St. Tikhon's Rd.
City: South Canaan **State:** PA **Zip:** 18459
Phone: 570-937-4067
Email: <http://sttikhonsmonastery.org/contact.html>
Website: www.sttikhonsmonastery.org
Affiliation: OCA
Male / Female: Male
Superior: Igumen Sergius
Overnight Accommodations: Yes
Comment: The first and oldest Orthodox monastery in the USA (founded in 1904). Extensive facilities include the monastery, theological seminary and publishing house.

Name: St. King David the Builder Monastery
Street Address: 62 Charles St.
City: Hanover **State:** PA **Zip:** 18706
Phone:
Email:
Website:
Affiliation: GEORG
Male / Female: Female
Superior:
Overnight Accommodations: No
Comment:

Name: St. Thekla Convent
Street Address: 4600 Route 711
City: Bolivar **State:** PA **Zip:** 15923
Phone: 724-238-3677
Email: motheralexandra@gmail.com
Website: www.antiochian.org/sainttheklaconvent
Affiliation: AOCA
Male / Female: Female
Superior: Mother Alexandra
Overnight Accommodations: Yes
Comment: Located on the grounds of Antiochian Village, a summer camp, conference and retreat center for the Antiochian Archdiocese.

SOUTH CAROLINA

Name: Paracletos Greek Orthodox Monastery
Street Address: 790 Gin House Road
City: Abbeville **State:** SC **Zip:** 29620
Phone: 864-348-7545
Email:
Website: www.greekorthodoxmonastery.org
Affiliation: GOA
Male / Female: Female
Superior: Abbess Pavlina
Overnight Accommodations: No
Comment:

Name: SS Mary & Martha Monastery
Street Address: 65 Spinner Ln.
City: Wagener **State:** SC **Zip:** 29164
Phone: 803-564-6894
Email: Mary_MarthaM@pbtcomm.net
Website: www.saintsmaryandmarthaorthodoxmonastery.org
Affiliation: OCA
Male / Female: Female
Superior: Mother Thekla
Overnight Accommodations: Yes
Comment:

TENNESSEE

Name: St. Paul Skete
Street Address: 1855 Park Swain Rd.
City: Grand Junction **State:** TN **Zip:** 38039-6323
Phone: 731-764-0085
Email: monektaria@gmail.com
Website:
Affiliation: AOCA
Male / Female: Female
Superior: Mother Nektaria
Overnight Accommodations: Yes
Comment: There are limited facilities for one or two overnight female guests.

TEXAS

Name: Holy Archangels Monastery
Street Address: End of Twin Sisters Drive / P.O. Box 422
City: Kendalia **State:** TX **Zip:** 78027
Phone: 830-833-2793
Email: http://www.holyarchangels.org/contact.html
Website: www.holyarchangels.org
Affiliation: GOA
Male / Female: Male
Superior: Archimandrite Dositheos
Overnight Accommodations: No
Comment: Located on a beautiful 155-acre property in the hill country of central Texas, between Austin and San Antonio. A century-old Texas ranch house built of field stone serves as one monastic residence, while other monks are housed in a contemporary structure that includes a large Trapeza for the monastics and guests. A vast complex currently under renovation and construction includes a Katholikon and many cells.

Name: Nativity of Our Lord Monastery
Street Address: 17671 County Road 4057
City: Kemp **State:** TX **Zip:** 75143
Phone: 903-498-4474
Email: nativitymonastery@gmail.com
Website: www.nativityofourlordmonastery.com
Affiliation: OCA
Male / Female: Female
Superior: Fr. John
Overnight Accommodations: No
Comment:

Name: Saint Paraskevi Greek Orthodox Monastery
Street Address: 6855 Little York Lane
City: Washington **State:** TX **Zip:** 77880
Phone: 936-878-2390
Email:
Website: www.saintparaskevi.org
Affiliation: GOA
Male / Female: Female
Superior: Abbess Paraskevi
Overnight Accommodations: No
Comment:

Name: St. Mary and St. Moses Abbey
Street Address: 101 South Vista Drive
City: Sandia **State:** TX **Zip:** 78383
Phone: 817-400-4515
Email: abbey@suscopts.org
Website: www.abbey.suscopts.org
Affiliation: COPTIC
Male / Female: Male
Superior: Bishop Youssef
Overnight Accommodations: Yes
Comment:

VIRGINIA

Name: Hermitage of St. Mary Magdalene
Street Address: 7353 Woodlawn Lane
City: Warrenton **State:** VA **Zip:** 20187-8954
Phone: 540-351-0530
Email:
Website:
Affiliation: HOCNA
Male / Female: Female
Superior:
Overnight Accommodations: No
Comment:

Name: St. Maximos Confessor Skete
Street Address: 14054 James Madison Hwy.
City: Palmyra **State:** VA **Zip:** 22963
Phone: 434-589-8530
Email: sketestmaximos@embarqmail.com
Website:
Affiliation: BUL
Male / Female: Male
Superior: Hieromonk Mefodii
Overnight Accommodations: No
Comment:

WASHINGTON

Name: All-Merciful Savior Mission and Monastery
Street Address: SW 268th St.
City: Maury Island **State:** WA **Zip:** 98070-2420
Phone: 206-463-5918
Email: frpaul@vashonmonks.com
Website: www.vashonmonks.com
Affiliation: ROCOR
Male / Female: Male
Superior: Igumen Tryphon
Overnight Accommodations: No
Comment: Vashon Island is only accessible by ferry from either Tacoma (Pt. Defiance) or Seattle (West Seattle Fauntleroy). The monastery is located on five acres of heavily-forested property. The monastics produce Monastery Blend Coffee.

Name: Convent of the Meeting of the Lord in the Temple
Street Address: 29206 64th Ave NW
City: Stanwood **State:** WA **Zip:** 98292
Phone: 360-629-0285
Email: Sisters@quietlightcandles.net
Website: www.quietlightcandles.net
Affiliation: HOCNA
Male / Female: Female
Superior: Mother Seraphima
Overnight Accommodations: No
Comment:

Name: St. John the Forerunner Monastery
Street Address: 5 Timmer Lane
City: Goldendale **State:** WA **Zip:** 98620
Phone: 509-773-3141 / 6650
Email: <http://www.stjohnmonastery.org/ccp0-display/contactus.html>
Website: www.stjohnmonastery.org
Affiliation: GOA
Male / Female: Female
Superior: Abbess Eufraxia
Overnight Accommodations: Yes
Comment: The sisters produce Byzantine icons, vestments, prayer ropes, hand-rolled incense, and beeswax candles. They also mount icon prints, make natural soaps and lotions, and bake traditional Greek food and sweets for their bakery and gift shop.

WEST VIRGINIA

Name: Convent of Nativity of the Virgin Mary
Street Address: Left Fork of Miller's Fork Road / Route 2
Box 2340
City: Wayne **State:** WV **Zip:** 25570-0698
Phone: 304-849-4697
Email: info@nativitycandles.com
Website: www.nativitycandles.com
Affiliation: ROCOR
Male / Female: Female
Superior: Mother Theodora
Overnight Accommodations: No
Comment: The nuns produce "Nativity Candles".

Name: Holy Cross Hermitage
Street Address: Left Fork of Miller's Fork Road / RR 2 Box
2343
City: Wayne **State:** WV **Zip:** 25570
Phone: 304-849-2072
Email: guestmaster@holycross-hermitage.com
Website: www.holycross-hermitage.com
Affiliation: ROCOR
Male / Female: Male
Superior: Bishop George
Overnight Accommodations: Yes
Comment: Under the spiritual direction of Holy Trinity Monastery in Jordanville, NY. The monastery produces handmade incense and hand-painted icons.

WISCONSIN

Name: Holy Monastery of St. John Chrysostom

Street Address: 4600 93rd Street

City: Pleasant Prairie **State:** WI **Zip:** 53140

Phone: 262-694-9850

Email: monastery@hellenicheartbeat.com

Website: www.hellenicheartbeat.com/monastery

Affiliation: GOA

Male / Female: Female

Superior: Gerontissa Melanie

Overnight Accommodations: Yes

Comment:

Chapter 4

The 2010 US National Census of Orthodox Christian Churches

Abbreviations

Abbreviation	Full Church Name
ALB	Albanian Orthodox Diocese of America
ACROD	American Carpatho-Russian Orthodox Diocese
AOCA	Antiochian Orthodox Christian Archdiocese of North America, The
ARMCL	Armenian Apostolic Church of America (Catholicosate of Cilicia)
ARMET	Armenian Church of North America (Catholicosate of Etchmiadzin)
BUL	Bulgarian Eastern Orthodox Diocese of the USA, Canada and Australia
COPTIC	Coptic Orthodox Church
GEORG	Georgian Orthodox Parishes in the USA
GOA	Greek Orthodox Archdiocese of America
HOCNA	Holy Orthodox Church in North America
MACED	Macedonian Orthodox Church: American Diocese
MALSYR	Malankara Archdiocese of the Syrian Orthodox Church in North America
MALANK	Malankara Orthodox Syrian Church
OCA	Orthodox Church in America
MP	Patriarchal Parishes of the Russian Orthodox Church in the USA
ROM	Romanian Orthodox Archdiocese in Americas
ROCOR	Russian Orthodox Church Outside of Russia
SERB	Serbian Orthodox Church in North America
SYRIAN	Syrian (Syriac) Orthodox Church of Antioch
UOC	Ukrainian Orthodox Church of the USA
VPJ	Vicariate for the Palestinian/Jordanian Orthodox Christian Communities

Table 4.1

Orthodox Christian Churches in the United States: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
UNITED STATES TOTAL	2,373	81	1,043,850	294,335	28.2%
ALB	2	-	700	185	26.4%
ACROD	79	-	10,457	4,936	47.2%
AOCA	247	2	74,527	27,256	36.6%
ARMCL	37	-	30,530	7,710	25.3%
ARMET	94	-	64,545	8,752	13.6%
BUL	20	2	2,212	989	44.7%
COPTIC	170	4	92,191	46,963	50.9%
GEORG	6	1	920	345	37.5%
GOA	525	20	476,878	107,289	22.5%
HOCNA	27	7	2,212	1,703	77.0%
MACED	20	-	15,513	1,696	10.9%
MALSYR	41	-	6,426	3,395	52.8%
MALANK	92	-	16,952	9,039	53.3%
OCA	551	20	84,928	33,797	39.8%
MP	30	2	12,377	1,952	15.8%
ROM	31	1	11,203	2,158	19.3%
ROCOR	136	10	27,677	8,954	32.4%
SERB	123	12	68,760	15,331	22.3%
SYRIAN	32	-	15,705	4,213	26.8%
UOC	101	-	22,362	6,857	30.7%
VPJ	9	-	6,775	815	12.0%

Table 4.2

Orthodox Christian Churches by State: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
ALABAMA TOTAL	14		3,001	1,016	33.9%
AOCA	2		98	46	46.9%
COPTIC	2		78	35	44.9%
GOA	5		2,355	675	28.7%
OCA	3		340	185	54.4%
MP	1		70	30	42.9%
SERB	1		60	45	75.0%
ALASKA TOTAL	92	2	13,480	2,959	22.0%
AOCA	3		522	313	60.0%
BUL	1		25	25	100.0%
GOA	1		234	86	36.8%
OCA	86		12,652	2,498	19.7%
SERB	1	2	47	37	78.7%
ARIZONA TOTAL	32	2	16,083	3,687	22.9%
AOCA	3		1,320	580	43.9%
ARMET	1		3,600	125	3.5%
BUL	1		150	25	16.7%
COPTIC	4		608	319	52.5%
GOA	7	1	8,100	1,745	21.5%
HOCNA	1		20	15	75.0%
MACED	1		150	50	33.3%
MALSYR	1		180	95	52.8%
MALANK	1		60	20	33.3%
OCA	6		750	383	51.1%
ROCOR	2		85	35	41.2%
SERB	2	1	780	150	19.2%
SYRIAN	1		240	125	52.1%
UOC	1		40	20	50.0%
ARKANSAS TOTAL	10		1,200	398	33.2%
AOCA	3		420	120	28.6%
COPTIC	1		18	14	77.8%
GOA	2		330	165	50.0%
OCA	1		60	30	50.0%
ROCOR	1		51	14	27.5%
SERB	2		321	55	17.1%

Table 4.2: Orthodox Christian Churches in the United States by State: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
CALIFORNIA TOTAL	255	11	151,781	43,539	28.7%
AOCA	29		10,066	3,606	35.8%
ARMCL	11		5,460	1,365	25.0%
ARMET	23		32,900	3,285	10.0%
BUL	2		110	65	59.1%
COPTIC	37	1	24,208	17,026	70.3%
GEORG	2		250	75	30.0%
GOA	41	1	38,463	9,260	24.1%
HOCNA	2	1	190	146	76.8%
MACED	1		300	45	15.0%
MALSYR	2		360	190	52.8%
MALANK	5		765	255	33.3%
OCA	38	5	5,819	2,253	38.7%
MP	2		890	85	9.6%
ROM	5		1,550	260	16.8%
ROCOR	22	1	7,354	1,901	25.8%
SERB	16	2	8,646	1,402	16.2%
SYRIAN	7		7,240	1,345	18.6%
UOC	4		560	190	33.9%
VPJ	8		6,650	785	11.8%
COLORADO TOTAL	30	2	10,713	3,340	31.2%
AOCA	7		1,278	704	55.1%
ARMCL	1		180	45	25.0%
COPTIC	1		400	150	37.5%
GOA	8	1	6,395	1,409	22.0%
MALSYR	1		90	50	55.6%
MALANK	1		30	10	33.3%
OCA	8	1	975	782	80.2%
ROCOR	1		600	130	21.7%
SERB	2		765	60	7.8%
CONNECTICUT TOTAL	55		19,632	5,594	28.5%
ACROD	4		1,003	317	31.6%
AOCA	2		1,061	335	31.6%
ARMCL	1		500	60	12.0%
ARMET	3		1,000	205	20.5%
COPTIC	1		390	275	70.5%
GOA	17		11,727	2,840	24.2%
OCA	18		3,086	1,185	38.4%
ROCOR	4		340	150	44.1%
UOC	5		525	227	43.2%

Table 4.2: Orthodox Christian Churches in the United States by State: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
DELAWARE TOTAL	8		1,486	732	49.3%
AOCA	2		131	62	47.3%
COPTIC	1		210	95	45.2%
GOA	1		550	280	50.9%
OCA	2		320	150	46.9%
UOC	2		275	145	52.7%
DISTRICT OF COLUMBIA TOTAL	7		12,900	2,365	18.3%
AOCA	2		100	65	65.0%
ARMET	1		1,000	150	15.0%
GOA	2		9,500	1,500	15.8%
OCA	1		1,500	300	20.0%
ROCOR	1		800	350	43.8%
FLORIDA TOTAL	136	3	59,970	15,250	25.4%
ACROD	3		177	93	52.5%
AOCA	14		4,090	1,392	34.0%
ARMCL	2		230	130	56.5%
ARMET	7		2,810	490	17.4%
COPTIC	18	1	5,603	3,493	62.3%
GOA	32	2	32,587	6,233	19.1%
HOCNA	1		20	15	75.0%
MACED	2		1,160	135	11.6%
MALSYR	2		288	150	52.1%
MALANK	7		444	148	33.3%
OCA	26		3,641	1,461	40.1%
MP	1		80	25	31.3%
ROM	1		100	20	20.0%
ROCOR	7		2,550	240	9.4%
SERB	6		4,525	655	14.5%
SYRIAN	4		1,350	425	31.5%
UOC	3		315	145	46.0%
GEORGIA TOTAL	39	1	14,326	4,495	31.4%
ACROD	1		60	38	63.3%
AOCA	2		610	265	43.4%
ARMCL	1		150	70	46.7%
ARMET	1		450	125	27.8%
COPTIC	4		1,029	720	70.0%
GOA	10		6,265	1,695	27.1%
HOCNA	1		20	15	75.0%
MALSYR	4		378	200	52.9%
MALANK	2		324	108	33.3%

Table 4.2: Orthodox Christian Churches in the United States by State: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
OCA	7		1,225	460	37.6%
ROM	2		1,040	200	19.2%
ROCOR	1	1	875	260	29.7%
SERB	1		1,600	250	15.6%
SYRIAN	1		100	50	50.0%
UOC	1		200	39	19.5%
HAWAII TOTAL	6		340	316	92.9%
COPTIC	1		50	40	80.0%
GOA	2		190	121	63.7%
OCA	1		25	25	100.0%
ROCOR	1		25	100	400.0%
SERB	1		50	30	60.0%
IDAHO TOTAL	8		818	413	50.5%
AOCA	4		363	193	53.2%
GOA	2		215	125	58.1%
ROCOR	1		100	35	35.0%
SERB	1		140	60	42.9%
ILLINOIS TOTAL	112	3	75,528	19,822	26.2%
ALB	1		350	150	42.9%
ACROD	3		593	197	33.2%
AOCA	7		4,521	1,165	25.8%
ARMCL	3		2,000	245	12.3%
ARMET	5		2,850	235	8.2%
BUL	2		425	250	58.8%
COPTIC	3		2,600	1,210	46.5%
GEORG	1		150	75	50.0%
GOA	33	1	41,364	9,620	23.3%
HOCNA	1		55	42	76.4%
MACED	2		1,400	190	13.6%
MALSYR	3		522	275	52.7%
MALANK	4		720	240	33.3%
OCA	19		4,469	1,872	41.9%
MP	1		40	15	37.5%
ROM	2		740	230	31.1%
ROCOR	3		595	260	43.7%
SERB	9	2	9,284	2,821	30.4%
SYRIAN	2		560	165	29.5%
UOC	5		2,290	565	24.7%

Table 4.2: Orthodox Christian Churches in the United States by State: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
INDIANA TOTAL	45	2	22,383	5,397	24.1%
ACROD	4		315	187	59.4%
AOCA	7		1,492	653	43.8%
BUL	3		105	75	71.4%
COPTIC	1		455	270	59.3%
GOA	8		10,791	1,885	17.5%
MACED	1		3,500	150	4.3%
OCA	8		1,530	651	42.5%
ROM	1		30	25	83.3%
ROCOR	3		211	57	27.0%
SERB	6	2	3,734	1,334	35.7%
UOC	3		220	110	50.0%
IOWA TOTAL	15		2,232	798	35.8%
AOCA	3		700	315	45.0%
COPTIC	2		130	90	69.2%
GOA	6		1,180	305	25.8%
MALANK	1		21	7	33.3%
OCA	2		61	46	75.4%
SERB	1		140	35	25.0%
KANSAS TOTAL	18		3,397	1,519	44.7%
AOCA	9		1,591	618	38.8%
COPTIC	1		535	276	51.6%
GOA	2		345	170	49.3%
MALANK	1		15	5	33.3%
OCA	2		366	171	46.7%
ROCOR	1		15	4	26.7%
SERB	2		530	275	51.9%
KENTUCKY TOTAL	8		2,133	1,238	58.0%
AOCA	3		1,255	902	71.9%
BUL	1		3	1	33.3%
COPTIC	1		35	35	100.0%
GOA	2		720	210	29.2%
OCA	1		120	90	75.0%
LOUISIANA TOTAL	15		2,478	797	32.2%
AOCA	4		563	202	35.9%
ARMET	1		200	50	25.0%
COPTIC	3		178	143	80.3%
GOA	4		1,347	317	23.5%
MALANK	1		30	10	33.3%
OCA	2		160	75	46.9%

Table 4.2: Orthodox Christian Churches in the United States by State: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
MAINE TOTAL	7	1	1,748	500	28.6%
GOA	4		1,325	390	29.4%
HOCNA	0	1	10	8	80.0%
ROCOR	2		98	55	56.1%
SERB	1		315	47	14.9%
MARYLAND TOTAL	42		24,349	6,523	26.8%
ACROD	2		241	120	49.8%
AOCA	5		1,558	604	38.8%
ARMCL	1		2,000	150	7.5%
COPTIC	2		750	345	46.0%
GEORG	1		60	40	66.7%
GOA	9		14,150	3,295	23.3%
HOCNA	1		100	77	77.0%
MALSYR	2		234	120	51.3%
MALANK	4		1,030	705	68.4%
OCA	7		1,206	552	45.8%
MP	1		225	80	35.6%
ROCOR	2		110	65	59.1%
SERB	1		2,000	100	5.0%
UOC	4		685	270	39.4%
MASSACHUSETTS TOTAL	99	2	61,059	19,001	31.1%
ALB	1		350	35	10.0%
AOCA	11		6,024	1,939	32.2%
ARMCL	5		2,300	4,280	186.1%
ARMET	8		4,050	867	21.4%
BUL	2		236	100	42.4%
COPTIC	1		4,000	300	7.5%
GOA	39		33,755	8,290	24.6%
HOCNA	5	2	1,080	832	77.0%
MALSYR	1		72	40	55.6%
MALANK	1		220	140	63.6%
OCA	13		3,663	1,021	27.9%
ROM	3		1,070	325	30.4%
ROCOR	5		2,339	322	13.8%
SERB	1		1,000	100	10.0%
SYRIAN	2		700	310	44.3%
UOC	1		200	100	50.0%
MICHIGAN TOTAL	84	4	47,483	12,168	25.6%
AOCA	12		5,928	1,436	24.2%
ARMCL	1		3,000	200	6.7%

Table 4.2: Orthodox Christian Churches in the United States by State: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
ARMET	4		2,625	345	13.1%
BUL	2	1	670	205	30.6%
COPTIC	3		1,840	730	39.7%
GOA	20	1	13,744	3,845	28.0%
MACED	2		3,275	370	11.3%
MALSYR	1		144	75	52.1%
MALANK	3		555	185	33.3%
OCA	16	2	4,587	1,914	41.7%
MP	5		535	315	58.9%
ROM	2		700	180	25.7%
ROCOR	5		575	196	34.1%
SERB	5		7,765	1,602	20.6%
SYRIAN	1		1,000	375	37.5%
UOC	2		540	195	36.1%
MINNESOTA TOTAL	30	1	7,557	2,845	37.6%
AOCA	1		333	115	34.5%
ARMET	1		75	25	33.3%
COPTIC	1		550	300	54.5%
GOA	4		2,370	700	29.5%
HOCNA	1		45	35	77.8%
OCA	12		1,937	754	38.9%
ROM	1		200	60	30.0%
ROCOR	1	1	160	120	75.0%
SERB	6		1,137	536	47.1%
UOC	2		750	200	26.7%
MISSISSIPPI TOTAL	6		975	390	40.0%
AOCA	2		320	170	53.1%
GOA	2		455	120	26.4%
OCA	2		200	100	50.0%
MISSOURI TOTAL	22	2	6,745	1,667	24.7%
AOCA	2		127	79	62.2%
ARMET	1		85	30	35.3%
COPTIC	1		250	150	60.0%
GOA	4		4,700	765	16.3%
HOCNA	1		20	15	75.0%
MALANK	1		90	30	33.3%
OCA	6	1	292	176	60.3%
ROCOR	3		396	163	41.2%
SERB	3	1	785	259	33.0%

Table 4.2: Orthodox Christian Churches in the United States by State: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
MONTANA TOTAL	6		565	242	42.8%
GOA	2		200	65	32.5%
OCA	3		165	132	80.0%
SERB	1		200	45	22.5%
NEBRASKA TOTAL	11		1,493	727	48.7%
AOCA	3		475	226	47.6%
GOA	5		725	334	46.1%
OCA	2		70	45	64.3%
SERB	1		223	122	54.7%
NEVADA TOTAL	13		9,131	1,322	14.5%
AOCA	1		217	79	36.4%
ARMCL	1		260	65	25.0%
ARMET	1		600	50	8.3%
GOA	2		5,375	625	11.6%
MALANK	1		24	8	33.3%
OCA	2		800	225	28.1%
ROM	1		200	50	25.0%
ROCOR	1		60	30	50.0%
SERB	2		1,355	135	10.0%
SYRIAN	1		240	55	22.9%
NEW HAMPSHIRE TOTAL	17		4,926	1,671	33.9%
COPTIC	1		610	310	50.8%
GOA	11		3,985	1,194	30.0%
HOCNA	1		50	39	78.0%
OCA	3		161	78	48.4%
MP	1		120	50	41.7%
NEW JERSEY TOTAL	128		72,431	20,008	27.6%
ACROD	7		974	488	50.1%
AOCA	3		2,150	570	26.5%
ARMCL	1		3,000	200	6.7%
ARMET	5		2,490	620	24.9%
COPTIC	16		14,025	6,295	44.9%
GEORG	1		150	80	53.3%
GOA	24		32,370	6,135	19.0%
MACED	2		2,300	200	8.7%
MALSYR	3		468	245	52.4%
MALANK	6		1,060	705	66.5%
OCA	23		3,854	1,528	39.6%
MP	6		2,150	495	23.0%
ROCOR	12		1,145	640	55.9%

Table 4.2: Orthodox Christian Churches in the United States by State: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
SERB	3		1,100	175	15.9%
SYRIAN	5		2,710	890	32.8%
UOC	11		2,485	742	29.9%
NEW MEXICO TOTAL	8	1	1,995	608	30.5%
AOCA	1		112	80	71.4%
COPTIC	1		24	15	62.5%
GOA	2		1,595	345	21.6%
OCA	2	1	159	111	69.8%
ROCOR	1		75	32	42.7%
UOC	1		30	25	83.3%
NEW YORK TOTAL	238	14	139,842	34,213	24.5%
ACROD	8		1,524	625	41.0%
AOCA	13		3,721	1,155	31.0%
ARMCL	5		5,450	400	7.3%
ARMET	10		2,875	665	23.1%
BUL	2		170	95	55.9%
COPTIC	13	1	11,397	4,537	39.8%
GOA	60	1	76,985	15,446	20.1%
HOCNA	3	1	90	70	77.8%
MACED	4		1,838	230	12.5%
MALSYR	9		1,494	785	52.5%
MALANK	29		6,595	4,185	63.5%
OCA	37	4	4,843	2,180	45.0%
MP	3	2	6,277	293	4.7%
ROM	5	1	3,473	388	11.2%
ROCOR	15	4	3,470	1,360	39.2%
SERB	2		3,530	320	9.1%
SYRIAN	2		340	100	29.4%
UOC	18		5,770	1,379	23.9%
NORTH CAROLINA TOTAL	35	3	15,289	4,195	27.4%
ACROD	3		124	58	46.8%
AOCA	2		524	198	37.8%
ARMET	1		300	65	21.7%
COPTIC	2		775	475	61.3%
GOA	13	2	11,996	2,640	22.0%
MALSYR	1		54	30	55.6%
MALANK	1		75	25	33.3%
OCA	7	1	662	419	63.3%
ROCOR	3		179	73	40.8%
SERB	2		600	212	35.3%

Table 4.2: Orthodox Christian Churches in the United States by State: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
NORTH DAKOTA TOTAL	3		120	70	58.3%
OCA	2		110	60	54.5%
UOC	1		10	10	100.0%
OHIO TOTAL	115	6	51,396	14,524	28.3%
ACROD	6		602	292	48.5%
AOCA	10		3,661	1,158	31.6%
ARMCL	1		100	40	40.0%
ARMET	2		140	55	39.3%
BUL	2		205	110	53.7%
COPTIC	4		2,715	1,726	63.6%
GOA	23	3	27,806	5,843	21.0%
MACED	4		1,540	320	20.8%
MALSYR	1		54	30	55.6%
MALANK	1		45	15	33.3%
OCA	34	1	6,297	2,940	46.7%
MP	1		80	45	56.3%
ROM	1		650	140	21.5%
ROCOR	5		645	217	33.6%
SERB	13	2	4,749	1,086	22.9%
UOC	7		2,107	507	24.1%
OKLAHOMA TOTAL	17		2,699	1,253	46.4%
AOCA	5		1,364	604	44.3%
ARMET	2		160	80	50.0%
COPTIC	2		115	74	64.3%
GOA	2		515	220	42.7%
MALSYR	1		144	75	52.1%
MALANK	1		120	40	33.3%
OCA	2		112	77	68.8%
ROCOR	1		94	48	51.1%
UOC	1		75	35	46.7%
OREGON TOTAL	22		7,111	2,095	29.5%
AOCA	1		500	175	35.0%
ARMET	1		800	75	9.4%
COPTIC	1		100	50	50.0%
GOA	3		2,750	615	22.4%
HOCNA	1		100	77	77.0%
OCA	7		1,211	649	53.6%
ROCOR	3		560	144	25.7%
SERB	3		690	160	23.2%
SYRIAN	1		280	85	30.4%
UOC	1		120	65	54.2%

Table 4.2: Orthodox Christian Churches in the United States by State: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
PENNSYLVANIA TOTAL	250	6	60,782	22,754	37.4%
ACROD	34		4,513	2,341	51.9%
AOCA	19	1	6,688	2,365	35.4%
ARMCL	1		3,000	200	6.7%
ARMET	3		1,050	325	31.0%
BUL	1		80	15	18.8%
COPTIC	8		1,540	895	58.1%
GEORG	1	1	310	75	24.2%
GOA	35	2	18,685	6,015	32.2%
HOCNA	2		127	97	76.4%
MACED	1		50	6	12.0%
MALSYR	2		558	295	52.9%
MALANK	6		2,100	1,295	61.7%
OCA	81	2	9,430	4,889	51.8%
MP	8		1,910	519	27.2%
ROM	2		600	100	16.7%
ROCOR	9		1,162	893	76.9%
SERB	13		4,359	741	17.0%
UOC	24		4,620	1,688	36.5%
RHODE ISLAND TOTAL	11		7,625	1,630	21.4%
AOCA	1		450	105	23.3%
ARMCL	1		2,500	200	8.0%
ARMET	1		500	175	35.0%
COPTIC	1		450	275	61.1%
GOA	3		2,625	620	23.6%
OCA	2		525	95	18.1%
SYRIAN	1		400	80	20.0%
UOC	1		175	80	45.7%
SOUTH CAROLINA TOTAL	20	2	5,557	2,064	37.1%
AOCA	4		220	138	62.7%
COPTIC	2		330	175	53.0%
GOA	7	1	4,333	1,305	30.1%
OCA	5	1	499	366	73.3%
ROCOR	2		175	80	45.7%
SOUTH DAKOTA TOTAL	3		320	95	29.7%
AOCA	1		60	27	45.0%
GOA	1		250	60	24.0%
HOCNA	1		10	8	80.0%
TENNESSEE TOTAL	26	1	10,422	3,606	34.6%
AOCA	3	1	909	437	48.1%

Table 4.2: Orthodox Christian Churches in the United States by State: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
ARMET	2		225	90	40.0%
COPTIC	7		6,195	2,022	32.6%
GOA	6		2,320	710	30.6%
MALANK	1		21	7	33.3%
OCA	5		582	265	45.5%
ROM	1		100	25	25.0%
SERB	1		70	50	71.4%
TEXAS TOTAL	103	4	31,453	10,304	32.8%
AOCA	21		5,348	2,178	40.7%
ARMET	5		515	225	43.7%
COPTIC	11	1	3,866	1,789	46.3%
GOA	17	2	12,167	2,656	21.8%
MALSYR	5		1,260	670	53.2%
MALANK	12		2,433	811	33.3%
OCA	16	1	2,657	1,004	37.8%
ROM	3		600	105	17.5%
ROCOR	7		1,022	290	28.4%
SERB	4		1,375	493	35.9%
SYRIAN	2		210	83	39.5%
UTAH TOTAL	9		5,982	1,255	21.0%
AOCA	1		255	92	36.1%
COPTIC	1		12	6	50.0%
GOA	4		5,130	985	19.2%
HOCNA	1		35	27	77.1%
ROCOR	1		250	75	30.0%
SERB	1		300	70	23.3%
VERMONT TOTAL	4		290	110	37.9%
GOA	2		185	55	29.7%
OCA	2		105	55	52.4%
VIRGINIA TOTAL	48	2	18,253	5,386	29.5%
ACROD	2		185	87	47.0%
AOCA	4		380	205	53.9%
ARMET	2		210	90	42.9%
BUL	1	1	33	23	69.7%
COPTIC	6		4,150	1,600	38.6%
GOA	12		10,772	2,405	22.3%
HOCNA	2	1	80	62	77.5%
MALSYR	1		54	30	55.6%
MALANK	1		100	60	60.0%
OCA	10		1,542	526	34.1%

Table 4.2: Orthodox Christian Churches in the United States by State: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
ROM	1		150	50	33.3%
ROCOR	3		142	83	58.5%
SYRIAN	2		335	125	37.3%
UOC	1		120	40	33.3%
WASHINGTON TOTAL	37	3	15,587	3,504	22.5%
AOCA	8		1,232	777	63.1%
ARMET	1		2,500	125	5.0%
COPTIC	3		1,735	485	28.0%
GOA	7	1	6,017	910	15.1%
HOCNA	2	1	160	123	76.9%
MALSYR	1		72	40	55.6%
MALANK	1		75	25	33.3%
OCA	9		1,496	624	41.7%
ROCOR	2	1	525	250	47.6%
SERB	1		1,500	70	4.7%
UOC	1		150	45	30.0%
VPJ	1		125	30	24.0%
WEST VIRGINIA TOTAL	15	2	2,776	1,146	41.3%
ACROD	2		146	93	63.7%
AOCA	3		1,235	510	41.3%
GOA	6		1,170	380	32.5%
OCA	2		85	53	62.4%
ROCOR	1	2	115	100	87.0%
SERB	1		25	10	40.0%
WISCONSIN TOTAL	33	1	13,223	4,566	34.5%
AOCA	3		515	280	54.4%
ARMCL	1		400	60	15.0%
ARMET	2		535	180	33.6%
COPTIC	2		235	218	92.8%
GOA	7	1	5,020	1,480	29.5%
OCA	8		579	342	59.1%
ROCOR	4		779	182	23.4%
SERB	5		5,060	1,789	35.4%
UOC	1		100	35	35.0%
WYOMING TOTAL	4		785	218	27.8%
AOCA	1		40	18	45.0%
GOA	3		745	200	26.8%

Table 4.3

Orthodox Christian Churches by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
ALABAMA TOTAL	14		3,001	1,016	33.9%
Baldwin Total	1		190	45	23.7%
GOA	1		190	45	23.7%
Calhoun Total	1		40	30	75.0%
OCA	1		40	30	75.0%
Hale Total	1		100	35	35.0%
OCA	1		100	35	35.0%
Houston Total	1		40	25	62.5%
AOCA	1		40	25	62.5%
Jefferson Total	4		1,424	505	35.5%
COPTIC	1		54	15	27.8%
GOA	1		1,100	340	30.9%
OCA	1		200	120	60.0%
MP	1		70	30	42.9%
Madison Total	2		340	110	32.4%
GOA	1		280	65	23.2%
SERB	1		60	45	75.0%
Mobile Total	2		724	205	28.3%
COPTIC	1		24	20	83.3%
GOA	1		700	185	26.4%
Montgomery Total	1		85	40	47.1%
GOA	1		85	40	47.1%
Shelby Total	1		58	21	36.2%
AOCA	1		58	21	36.2%
ALASKA	92	2	13,480	2,959	22.0%
Aleutians East Borough Total	4		599	129	21.5%
OCA	4		599	129	21.5%
Aleutians West Census Area Total	6		754	107	14.2%
OCA	6		754	107	14.2%
Anchorage Borough Total	8		2,215	647	29.2%
AOCA	1		350	225	64.3%
GOA	1		234	86	36.8%
OCA	5		1,591	306	19.2%
SERB	1		40	30	75.0%
Bethel Census Area Total	17		2,852	569	20.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
OCA	17		2,852	569	20.0%
Bristol Bay Borough Total	3		226	55	24.3%
OCA	3		226	55	24.3%
Dillingham Census Area Total	7		988	160	16.2%
OCA	7		988	160	16.2%
Fairbanks North Star Borough Total	1		135	35	25.9%
OCA	1		135	35	25.9%
Hoonah-Angoon Census Area Total	2		200	45	22.5%
OCA	2		200	45	22.5%
Juneau Borough Total	1		150	25	16.7%
OCA	1		150	25	16.7%
Kenai Peninsula Borough Total	8		859	212	24.7%
AOCA	1		60	47	78.3%
OCA	7		799	165	20.7%
Kodiak Island Borough Total	8	2	1,399	380	27.2%
BUL	1		25	25	100.0%
OCA	7		1,367	348	25.5%
SERB	0	2	7	7	100.0%
Lake and Peninsula Borough Total	10		1,143	232	20.3%
OCA	10		1,143	232	20.3%
Matanuska-Susitna Borough Total	1		112	41	36.6%
AOCA	1		112	41	36.6%
Nome Census Area Total	2		100	20	20.0%
OCA	2		100	20	20.0%
Petersburg Census Area Total	1		15	14	93.3%
OCA	1		15	14	93.3%
Sitka Borough Total	1		300	40	13.3%
OCA	1		300	40	13.3%
Valdez-Cordova Census Area Total	4		328	70	21.3%
OCA	4		328	70	21.3%
Wade Hampton Census Area Total	5		1,020	155	15.2%
OCA	5		1,020	155	15.2%
Yukon-Koyukuk Census Area Total	3		85	23	27.1%
OCA	3		85	23	27.1%
ARIZONA	32	2	16,083	3,687	22.9%
Cochise Total	1		50	30	60.0%
SERB	1		50	30	60.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Coconino Total	1		150	60	40.0%
GOA	1		150	60	40.0%
Graham Total	0	1	30	40	133.3%
SERB	0	1	30	40	133.3%
Maricopa Total	22		13,229	2,797	21.1%
AOCA	2		1,120	430	38.4%
ARMET	1		3,600	125	3.5%
BUL	1		150	25	16.7%
COPTIC	2		559	287	51.3%
GOA	4		5,650	1,155	20.4%
MACED	1		150	50	33.3%
MALSYR	1		180	95	52.8%
MALANK	1		60	20	33.3%
OCA	5		700	355	50.7%
ROCOR	1		80	30	37.5%
SERB	1		700	80	11.4%
SYRIAN	1		240	125	52.1%
UOC	1		40	20	50.0%
Mohave Total	2		64	38	59.4%
COPTIC	1		14	10	71.4%
OCA	1		50	28	56.0%
Pima Total	5		2,260	492	21.8%
AOCA	1		200	150	75.0%
COPTIC	1		35	22	62.9%
GOA	1		2,000	300	15.0%
HOCNA	1		20	15	75.0%
ROCOR	1		5	5	100.0%
Pinal Total	0	1	200	150	75.0%
GOA	0	1	200	150	75.0%
Yavapai Total	1		100	80	80.0%
GOA	1		100	80	80.0%
ARKANSAS	10		1,200	398	33.2%
Garland Total	4		391	95	24.3%
AOCA	1		40	25	62.5%
GOA	1		30	15	50.0%
SERB	2		321	55	17.1%
Pulaski Total	3		398	209	52.5%
AOCA	1		80	45	56.3%
COPTIC	1		18	14	77.8%
GOA	1		300	150	50.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Sebastian Total	1		60	30	50.0%
OCA	1		60	30	50.0%
Sevier Total	1		51	14	27.5%
ROCOR	1		51	14	27.5%
Washington Total	1		300	50	16.7%
AOCA	1		300	50	16.7%
CALIFORNIA	255	11	151,781	43,539	28.7%
Alameda Total	11	1	5,590	1,987	35.5%
ARMET	1		1,500	125	8.3%
COPTIC	2		1,210	550	45.5%
GOA	2		1,600	925	57.8%
MALANK	1		300	100	33.3%
OCA	4	1	630	237	37.6%
ROM	1		350	50	14.3%
Amador Total	1		150	45	30.0%
SERB	1		150	45	30.0%
Butte Total	2		280	130	46.4%
OCA	1		40	40	100.0%
SYRIAN	1		240	90	37.5%
Calaveras Total	2		45	36	80.0%
AOCA	1		35	30	85.7%
SERB	1		10	6	60.0%
Contra Costa Total	8		2,435	650	26.7%
AOCA	1		350	110	31.4%
COPTIC	1		535	276	51.6%
GOA	1		600	100	16.7%
OCA	2		125	49	39.2%
ROCOR	1		175	40	22.9%
SERB	2		650	75	11.5%
El Dorado Total	2		315	80	25.4%
ROCOR	1		65	40	61.5%
VPJ	1		250	40	16.0%
Fresno Total	7	1	7,768	1,050	13.5%
ARMCL	1		460	115	25.0%
ARMET	3		5,000	415	8.3%
COPTIC	1		120	75	62.5%
GOA	1	1	1,788	320	17.9%
SERB	1		400	125	31.3%
Humboldt Total	1		65	35	53.8%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
OCA	1		65	35	53.8%
Kern Total	3		450	300	70.0%
COPTIC	1		230	200	87.0%
GOA	1		200	100	50.0%
HOCNA	1		20	15	75.0%
Lake Total	0	1	50	39	78.0%
HOCNA	0	1	50	39	78.0%
Los Angeles Total	72		62,867	17,901	28.5%
AOCA	6		3,565	922	25.9%
ARMCL	7		4,100	1,025	25.0%
ARMET	10		17,050	2,075	12.2%
BUL	1		0	0	-
COPTIC	12		11,650	8,680	74.5%
GEORG	1		150	40	26.7%
GOA	8		9,155	2,125	23.2%
HOCNA	1		120	92	76.7%
MACED	1		300	45	15.0%
MALSYR	1		216	115	53.2%
MALANK	3		420	140	33.3%
OCA	8		1,101	387	35.1%
ROM	2		250	100	40.0%
ROCOR	3		4,100	740	18.0%
SERB	3		5,240	540	10.3%
SYRIAN	2		4,800	700	14.6%
UOC	2		400	125	31.3%
VPJ	1		250	50	20.0%
Marin Total	3		1,525	320	21.0%
GOA	1		1,200	190	15.8%
OCA	1		200	90	45.0%
VPJ	1		125	40	32.0%
Merced Total	1		64	35	54.7%
OCA	1		64	35	54.7%
Monterey Total	3		640	140	21.9%
COPTIC	1		250	45	18.0%
GOA	1		140	55	39.3%
ROCOR	1		250	40	16.0%
Napa Total	1	1	80	30	37.5%
OCA	0	1	50	15	30.0%
ROCOR	1		30	15	50.0%
Orange Total	18		13,356	5,846	43.8%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
AOCA	5		1,831	771	42.1%
ARMCL	1		360	90	25.0%
ARMET	1		1,200	100	8.3%
COPTIC	4		5,050	3,650	72.3%
GOA	3		2,575	805	31.3%
OCA	1		1,000	150	15.0%
ROCOR	1		10	5	50.0%
SERB	1		250	60	24.0%
SYRIAN	1		1,080	215	19.9%
Placer Total	1		400	210	52.5%
GOA	1		400	210	52.5%
Riverside Total	11		3,647	1,281	35.1%
AOCA	2		542	286	52.8%
ARMCL	1		180	45	25.0%
ARMET	1		1,200	40	3.3%
COPTIC	4		1,030	690	67.0%
GOA	2		650	200	30.8%
OCA	1		45	20	44.4%
Sacramento Total	11		5,675	1,265	22.3%
AOCA	1		130	75	57.7%
ARMET	1		1,200	90	7.5%
COPTIC	1		300	75	25.0%
GOA	2		2,750	500	18.2%
MALANK	1		45	15	33.3%
OCA	2		450	195	43.3%
ROM	1		150	40	26.7%
ROCOR	1		250	115	46.0%
SERB	1		400	160	40.0%
San Bernardino Total	9	1	3,868	1,894	49.0%
AOCA	1		288	104	36.1%
COPTIC	3	1	1,940	1,450	74.7%
GOA	2		500	155	31.0%
OCA	1		60	30	50.0%
ROM	1		800	70	8.8%
SYRIAN	1		280	85	30.4%
San Diego Total	17		7,378	1,899	25.7%
AOCA	2		543	244	44.9%
ARMET	1		1,150	80	7.0%
COPTIC	1		500	350	70.0%
GOA	3		3,000	645	21.5%
OCA	3		375	150	40.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
MP	1		90	35	38.9%
ROCOR	1		200	40	20.0%
SERB	3		860	180	20.9%
SYRIAN	1		600	155	25.8%
UOC	1		60	20	33.3%
San Francisco Total	16		12,670	1,945	15.4%
AOCA	1		1,000	220	22.0%
ARMCL	1		360	90	25.0%
ARMET	1		1,800	120	6.7%
GOA	2		3,600	550	15.3%
OCA	2		200	155	77.5%
MP	1		800	50	6.3%
ROCOR	5		810	355	43.8%
SERB	1		250	60	24.0%
UOC	1		100	45	45.0%
VPJ	1		3,750	300	8.0%
San Joaquin Total	2		1,368	345	25.2%
COPTIC	1		118	95	80.5%
GOA	1		1,250	250	20.0%
San Luis Obispo Total	2		205	65	31.7%
GOA	1		180	60	33.3%
VPJ	1		25	5	20.0%
San Mateo Total	5		5,350	710	13.3%
COPTIC	1		200	100	50.0%
GEORG	1		100	35	35.0%
GOA	1		3,750	400	10.7%
OCA	1		500	85	17.0%
ROCOR	1		800	90	11.3%
Santa Barbara Total	7		1,536	468	30.5%
AOCA	2		350	225	64.3%
ARMET	1		400	40	10.0%
GOA	1		650	125	19.2%
OCA	2		66	66	100.0%
ROCOR	1		70	12	17.1%
Santa Clara Total	14		7,370	2,345	31.8%
AOCA	2		704	310	44.0%
ARMET	1		1,600	100	6.3%
COPTIC	1		350	250	71.4%
GOA	2		2,700	950	35.2%
MALSYR	1		144	75	52.1%
OCA	2		232	100	43.1%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
ROCOR	2		300	265	88.3%
SERB	1		350	95	27.1%
SYRIAN	1		240	100	41.7%
VPJ	1		750	100	13.3%
Santa Cruz Total	3	1	1,104	289	26.2%
AOCA	1		200	100	50.0%
GOA	1		150	35	23.3%
ROCOR	0	1	4	4	100.0%
VPJ	1		750	150	20.0%
Shasta Total	3	2	191	106	55.5%
GOA	1		75	30	40.0%
OCA	1		30	20	66.7%
SERB	1	2	86	56	65.1%
Solano Total	2		566	160	28.3%
AOCA	1		166	95	57.2%
GOA	1		400	65	16.3%
Sonoma Total	6	1	1,389	471	33.9%
AOCA	1		37	14	37.8%
BUL	1		110	65	59.1%
OCA	1	1	272	182	66.9%
ROCOR	2		220	110	50.0%
VPJ	1		750	100	13.3%
Stanislaus Total	2		625	365	58.4%
AOCA	1		75	50	66.7%
GOA	1		550	315	57.3%
Tehama Total	0	1	20	20	100.0%
OCA	0	1	20	20	100.0%
Tulare Total	2		650	170	26.2%
ARMET	1		500	50	10.0%
COPTIC	1		150	120	80.0%
Tuolumne Total	1		59	25	42.4%
OCA	1		59	25	42.4%
Ventura Total	6	1	1,680	757	45.1%
ARMET	1		300	50	16.7%
COPTIC	2		575	420	73.0%
GOA	1		600	150	25.0%
OCA	1	1	135	107	79.3%
ROCOR	1		70	30	42.9%
Yolo Total	2		350	110	31.4%
AOCA	1		250	50	20.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
OCA	1		100	60	60.0%
COLORADO	30	2	10,713	3,340	31.2%
Arapahoe Total	4		1,780	630	35.4%
ARMCL	1		180	45	25.0%
COPTIC	1		400	150	37.5%
GOA	1		1,100	350	31.8%
OCA	1		100	85	85.0%
Boulder Total	4		718	334	46.5%
AOCA	3		468	184	39.3%
GOA	1		250	150	60.0%
Delta Total	1		96	80	83.3%
OCA	1		96	80	83.3%
Denver Total	7	1	5,330	1,250	23.5%
AOCA	2		290	170	58.6%
GOA	1	1	4,000	600	15.0%
MALSYR	1		90	50	55.6%
OCA	2		350	300	85.7%
ROCOR	1		600	130	21.7%
El Paso Total	4		947	305	32.2%
GOA	1		500	60	12.0%
OCA	2		322	215	66.8%
SERB	1		125	30	24.0%
Jefferson Total	3		1,070	315	29.4%
AOCA	1		400	275	68.8%
MALANK	1		30	10	33.3%
SERB	1		640	30	4.7%
Larimer Total	2		370	215	58.1%
AOCA	1		120	75	62.5%
GOA	1		250	140	56.0%
Mesa Total	1		80	55	68.8%
GOA	1		80	55	68.8%
Moffat Total	1		150	30	20.0%
GOA	1		150	30	20.0%
Park Total	0	1	2	2	100.0%
OCA	0	1	2	2	100.0%
Pueblo Total	2		135	94	69.6%
GOA	1		65	24	36.9%
OCA	1		70	70	100.0%
Weld Total	1		35	30	85.7%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
OCA	1		35	30	85.7%
CONNECTICUT	55		19,632	5,594	28.5%
Fairfield Total	21		9,215	2,499	27.1%
ACROD	4		1,003	317	31.6%
AOCA	2		1,061	335	31.6%
ARMET	1		600	70	11.7%
GOA	5		4,901	1,225	25.0%
OCA	5		1,335	430	32.2%
ROCOR	2		165	75	45.5%
UOC	2		150	47	31.3%
Hartford Total	13		3,665	1,070	29.2%
ARMCL	1		500	60	12.0%
ARMET	2		400	135	33.8%
GOA	4		1,780	465	26.1%
OCA	3		525	205	39.0%
ROCOR	1		125	50	40.0%
UOC	2		335	155	46.3%
Litchfield Total	2		175	90	51.4%
OCA	2		175	90	51.4%
Middlesex Total	1		85	40	47.1%
OCA	1		85	40	47.1%
New Haven Total	11		3,731	1,225	32.8%
COPTIC	1		390	275	70.5%
GOA	4		2,446	570	23.3%
OCA	5		855	355	41.5%
UOC	1		40	25	62.5%
New London Total	4		2,456	560	22.8%
GOA	2		2,350	500	21.3%
OCA	1		56	35	62.5%
ROCOR	1		50	25	50.0%
Tolland Total	1		100	30	30.0%
GOA	1		100	30	30.0%
Windham Total	2		205	80	39.0%
GOA	1		150	50	33.3%
OCA	1		55	30	54.5%
DELAWARE	8		1,486	732	49.3%
Kent Total	1		100	45	45.0%
UOC	1		100	45	45.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
New Castle Total	5		1,166	597	51.2%
AOCA	1		31	12	38.7%
COPTIC	1		210	95	45.2%
GOA	1		550	280	50.9%
OCA	1		200	110	55.0%
UOC	1		175	100	57.1%
Sussex Total	2		220	90	40.9%
AOCA	1		100	50	50.0%
OCA	1		120	40	33.3%
DISTRICT OF COLUMBIA	7		12,900	2,365	18.3%
District of Columbia Total	7		12,900	2,365	18.3%
AOCA	2		100	65	65.0%
ARMET	1		1,000	150	15.0%
GOA	2		9,500	1,500	15.8%
OCA	1		1,500	300	20.0%
ROCOR	1		800	350	43.8%
FLORIDA	136	3	59,970	15,250	25.4%
Alachua Total	2		233	73	31.3%
COPTIC	1		33	23	69.7%
GOA	1		200	50	25.0%
Bay Total	1		70	60	85.7%
GOA	1		70	60	85.7%
Brevard Total	5		1,267	363	28.7%
AOCA	1		65	46	70.8%
COPTIC	2		172	152	88.4%
GOA	1		1,000	150	15.0%
OCA	1		30	15	50.0%
Broward Total	15	1	5,648	1,710	30.3%
ACROD	1		50	20	40.0%
AOCA	1		650	250	38.5%
ARMCL	1		80	80	100.0%
COPTIC	0	1	330	300	90.9%
GOA	2		2,385	500	21.0%
MACED	1		660	85	12.9%
MALSYR	1		108	55	50.9%
MALANK	3		180	60	33.3%
OCA	3		1,100	295	26.8%
ROCOR	1		25	25	100.0%
UOC	1		80	40	50.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Charlotte Total	2		434	90	20.7%
GOA	1		384	65	16.9%
OCA	1		50	25	50.0%
Citrus Total	2		246	101	41.1%
GOA	1		150	60	40.0%
OCA	1		96	41	42.7%
Collier Total	5		1,730	615	35.5%
AOCA	1		250	120	48.0%
ARMET	1		80	35	43.8%
GOA	1		1,000	330	33.0%
OCA	2		400	130	32.5%
Duval Total	11		3,414	1,183	34.7%
AOCA	1		800	275	34.4%
ARMET	1		100	60	60.0%
COPTIC	2		370	250	67.6%
GOA	1		750	200	26.7%
MALANK	1		24	8	33.3%
OCA	3		570	255	44.7%
SERB	1		400	60	15.0%
SYRIAN	1		400	75	18.8%
Escambia Total	3		674	235	34.9%
AOCA	1		145	80	55.2%
COPTIC	1		29	25	86.2%
GOA	1		500	130	26.0%
Flagler Total	3		140	75	53.6%
HOCNA	1		20	15	75.0%
OCA	1		40	20	50.0%
ROCOR	1		80	40	50.0%
Hernando Total	3		235	105	44.7%
ACROD	1		60	35	58.3%
GOA	1		125	50	40.0%
OCA	1		50	20	40.0%
Hillsborough Total	8		2,463	945	38.4%
COPTIC	2		673	320	47.5%
GOA	1		1,200	350	29.2%
MALSYR	1		180	95	52.8%
MALANK	1		120	40	33.3%
OCA	1		35	35	100.0%
MP	1		80	25	31.3%
UOC	1		175	80	45.7%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Lake Total	2		1,130	162	14.3%
AOCA	1		130	47	36.2%
SERB	1		1,000	115	11.5%
Lee Total	4		970	381	39.3%
AOCA	1		50	30	60.0%
COPTIC	1		220	170	77.3%
GOA	1		640	145	22.7%
OCA	1		60	36	60.0%
Leon Total	2		605	265	43.8%
COPTIC	1		325	200	61.5%
GOA	1		280	65	23.2%
Levy Total	0	1	30	20	66.7%
GOA	0	1	30	20	66.7%
Manatee Total	2		960	260	27.1%
GOA	1		870	195	22.4%
OCA	1		90	65	72.2%
Marion Total	2	1	82	27	32.9%
AOCA	1		39	14	35.9%
ARMET	1		40	10	25.0%
GOA	0	1	3	3	100.0%
Martin Total	1		200	90	45.0%
GOA	1		200	90	45.0%
Miami-Dade Total	10		4,440	900	20.3%
AOCA	2		1,100	195	17.7%
GOA	3		1,620	340	21.0%
OCA	2		220	85	38.6%
ROCOR	1		300	40	13.3%
SERB	1		1,000	200	20.0%
SYRIAN	1		200	40	20.0%
Monroe Total	1		20	16	80.0%
COPTIC	1		20	16	80.0%
Okaloosa Total	2		337	94	27.9%
COPTIC	1		27	24	88.9%
GOA	1		310	70	22.6%
Orange Total	8		4,420	840	19.0%
AOCA	1		225	75	33.3%
ARMET	2		850	95	11.2%
COPTIC	1		520	240	46.2%
GOA	1		2,500	300	12.0%
MALANK	1		75	25	33.3%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
ROM	1		100	20	20.0%
SYRIAN	1		150	85	56.7%
Osceola Total	2		230	70	30.4%
ARMCL	1		150	50	33.3%
ROCOR	1		80	20	25.0%
Palm Beach Total	8		5,695	1,373	24.1%
AOCA	1		230	100	43.5%
ARMET	1		1,000	200	20.0%
COPTIC	2		605	398	65.8%
GOA	2		3,750	625	16.7%
OCA	2		110	50	45.5%
Pasco Total	3		1,350	330	24.4%
GOA	1		1,225	275	22.4%
MALANK	1		45	15	33.3%
OCA	1		80	40	50.0%
Pinellas Total	14		18,285	2,935	16.1%
AOCA	1		200	80	40.0%
ARMET	1		740	90	12.2%
COPTIC	1		1,100	600	54.5%
GOA	4		11,375	1,565	13.8%
MACED	1		500	50	10.0%
OCA	1		85	45	52.9%
ROCOR	1		2,000	75	3.8%
SERB	2		1,625	180	11.1%
SYRIAN	1		600	225	37.5%
UOC	1		60	25	41.7%
Polk Total	3		307	158	51.5%
ACROD	1		67	38	56.7%
GOA	1		200	100	50.0%
ROCOR	1		40	20	50.0%
Sarasota Total	2		620	170	27.4%
OCA	1		120	70	58.3%
SERB	1		500	100	20.0%
Seminole Total	2		1,104	625	56.6%
COPTIC	1		804	500	62.2%
OCA	1		300	125	41.7%
St. Johns Total	1		320	100	31.3%
GOA	1		320	100	31.3%
St. Lucie Total	2		1,105	304	27.5%
GOA	1		1,000	220	22.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
OCA	1		105	84	80.0%
Volusia Total	5		1,206	575	47.7%
AOCA	1		206	80	38.8%
COPTIC	1		375	275	73.3%
GOA	1		500	175	35.0%
OCA	1		100	25	25.0%
ROCOR	1		25	20	80.0%
GEORGIA	39	1	14,326	4,495	31.4%
Barrow Total	1		108	55	50.9%
MALSYR	1		108	55	50.9%
Bibb Total	2		200	75	37.5%
GOA	1		120	40	33.3%
OCA	1		80	35	43.8%
Chatham Total	2		365	193	52.9%
COPTIC	1		15	13	86.7%
GOA	1		350	180	51.4%
Cherokee Total	1		60	38	63.3%
ACROD	1		60	38	63.3%
Cobb Total	1		1,700	400	23.5%
GOA	1		1,700	400	23.5%
Columbia Total	2		50	30	60.0%
COPTIC	1		26	22	84.6%
MALANK	1		24	8	33.3%
DeKalb Total	3		3,408	755	22.2%
GOA	1		3,000	600	20.0%
MALSYR	1		108	55	50.9%
MALANK	1		300	100	33.3%
Dougherty Total	1		20	15	75.0%
HOCNA	1		20	15	75.0%
Effingham Total	1		75	40	53.3%
OCA	1		75	40	53.3%
Fayette Total	1		200	85	42.5%
GOA	1		200	85	42.5%
Forsyth Total	3		700	199	28.4%
GOA	1		275	100	36.4%
ROCOR	1		225	60	26.7%
UOC	1		200	39	19.5%
Fulton Total	6		2,496	1,110	44.5%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
AOCA	1		450	190	42.2%
ARMCL	1		150	70	46.7%
ARMET	1		450	125	27.8%
COPTIC	1		596	400	67.1%
OCA	1		200	125	62.5%
ROCOR	1		650	200	30.8%
Glynn Total	1		40	30	75.0%
GOA	1		40	30	75.0%
Gordon Total	0	1	0	0	0.0%
ROCOR	0	1	0	0	0.0%
Gwinnett Total	8		4,004	1,050	26.2%
COPTIC	1		392	285	72.7%
MALSYR	1		72	40	55.6%
OCA	2		800	225	28.1%
ROM	2		1,040	200	19.2%
SERB	1		1,600	250	15.6%
SYRIAN	1		100	50	50.0%
Muscogee Total	1		80	30	37.5%
GOA	1		80	30	37.5%
Oconee Total	1		200	80	40.0%
GOA	1		200	80	40.0%
Paulding Total	1		160	75	46.9%
AOCA	1		160	75	46.9%
Richmond Total	2		390	200	51.3%
GOA	1		300	150	50.0%
MALSYR	1		90	50	55.6%
Stephens Total	1		50	25	50.0%
OCA	1		50	25	50.0%
Telfair Total	1		20	10	50.0%
OCA	1		20	10	50.0%
HAWAII	6		340	316	92.9%
Hawaii Total	1		25	25	100.0%
OCA	1		25	25	100.0%
Honolulu Total	4		300	285	95.0%
COPTIC	1		50	40	80.0%
GOA	1		175	115	65.7%
ROCOR	1		25	100	400.0%
SERB	1		50	30	60.0%
Maui Total	1		15	6	40.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
GOA	1		15	6	40.0%
IDAHO	8		818	413	50.5%
Ada Total	4		420	195	46.4%
AOCA	1		50	30	60.0%
GOA	1		130	70	53.8%
ROCOR	1		100	35	35.0%
SERB	1		140	60	42.9%
Bannock Total	1		85	55	64.7%
GOA	1		85	55	64.7%
Boundary Total	1		100	50	50.0%
AOCA	1		100	50	50.0%
Kootenai Total	1		162	85	52.5%
AOCA	1		162	85	52.5%
Twin Falls Total	1		51	28	54.9%
AOCA	1		51	28	54.9%
ILLINOIS	112	3	75,528	19,822	26.2%
Adams Total	1		50	24	48.0%
OCA	1		50	24	48.0%
Bureau Total	1		70	40	57.1%
AOCA	1		70	40	57.1%
Champaign Total	2		595	195	32.8%
AOCA	1		120	70	58.3%
GOA	1		475	125	26.3%
Cook Total	63		52,666	13,780	26.2%
ALB	1		350	150	42.9%
ACROD	2		450	145	32.2%
AOCA	3		4,170	970	23.3%
ARMCL	1		1,500	150	10.0%
ARMET	3		850	175	20.6%
BUL	1		425	250	58.8%
COPTIC	1		600	400	66.7%
GEORG	1		150	75	50.0%
GOA	18		30,870	6,965	22.6%
MACED	1		200	80	40.0%
MALSYR	3		522	275	52.7%
MALANK	4		720	240	33.3%
OCA	11		3,186	1,139	35.8%
ROM	2		740	230	31.1%
ROCOR	1		500	200	40.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
SERB	6		5,533	1,876	33.9%
SYRIAN	1		160	75	46.9%
UOC	3		1,740	385	22.1%
DeKalb Total	1		400	50	12.5%
GOA	1		400	50	12.5%
DuPage Total	10		8,460	2,320	27.4%
AOCA	1		65	50	76.9%
COPTIC	1		1,800	700	38.9%
GOA	2		3,950	825	20.9%
MACED	1		1,200	110	9.2%
OCA	2		815	465	57.1%
ROCOR	1		80	50	62.5%
SYRIAN	1		400	90	22.5%
UOC	1		150	30	20.0%
Franklin Total	1		70	40	57.1%
OCA	1		70	40	57.1%
Kane Total	2		1,630	400	24.5%
GOA	1		1,230	250	20.3%
UOC	1		400	150	37.5%
Kankakee Total	1		60	25	41.7%
GOA	1		60	25	41.7%
Lake Total	6	2	4,610	1,250	27.1%
ARMCL	1		100	35	35.0%
ARMET	1		300	20	6.7%
GOA	2		1,390	455	32.7%
SERB	2	2	2,820	740	26.2%
Macon Total	1		125	50	40.0%
GOA	1		125	50	40.0%
Macoupin Total	1		40	15	37.5%
MP	1		40	15	37.5%
Madison Total	4		590	200	33.9%
ARMCL	1		400	60	15.0%
BUL	1		0	0	-
OCA	2		190	140	73.7%
McHenry Total	0	1	54	50	92.6%
GOA	0	1	54	50	92.6%
McLean Total	1		58	34	58.6%
OCA	1		58	34	58.6%
Peoria Total	2		396	185	46.7%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
AOCA	1		96	35	36.5%
GOA	1		300	150	50.0%
Rock Island Total	2		475	220	46.3%
GOA	2		475	220	46.3%
Sangamon Total	1		280	65	23.2%
GOA	1		280	65	23.2%
St. Clair Total	2		2,100	115	5.5%
ARMET	1		1,700	40	2.4%
GOA	1		400	75	18.8%
Stephenson Total	1		15	10	66.7%
ROCOR	1		15	10	66.7%
Will Total	6		1,536	542	35.3%
COPTIC	1		200	110	55.0%
GOA	1		850	200	23.5%
HOCNA	1		55	42	76.4%
OCA	1		100	30	30.0%
SERB	2		331	160	48.3%
Winnebago Total	3		1,248	212	17.0%
ACROD	1		143	52	36.4%
GOA	1		505	115	22.8%
SERB	1		600	45	7.5%
INDIANA	45	2	22,383	5,397	24.1%
Allen Total	5		931	349	37.5%
AOCA	1		164	59	36.0%
GOA	1		200	120	60.0%
OCA	1		500	140	28.0%
ROM	1		30	25	83.3%
ROCOR	1		37	5	13.5%
Brown Total	1		30	15	50.0%
BUL	1		30	15	50.0%
Elkhart Total	2		248	100	40.3%
ROCOR	1		168	50	29.8%
UOC	1		80	50	62.5%
Hamilton Total	2		2,455	720	29.3%
COPTIC	1		455	270	59.3%
GOA	1		2,000	450	22.5%
Howard Total	1		85	36	42.4%
OCA	1		85	36	42.4%
Johnson Total	1		27	16	59.3%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
AOCA	1		27	16	59.3%
La Porte Total	2		46	22	47.8%
ROCOR	1		6	2	33.3%
UOC	1		40	20	50.0%
Lagrange Total	1		72	26	36.1%
AOCA	1		72	26	36.1%
Lake Total	14		13,990	2,489	17.8%
ACROD	2		145	92	63.4%
AOCA	1		50	27	54.0%
GOA	3		6,925	950	13.7%
MACED	1		3,500	150	4.3%
OCA	2		390	165	42.3%
SERB	4		2,880	1,065	37.0%
UOC	1		100	40	40.0%
Marion Total	8		1,699	689	40.6%
AOCA	1		700	250	35.7%
BUL	2		75	60	80.0%
GOA	1		90	40	44.4%
OCA	2		430	235	54.7%
SERB	2		404	104	25.7%
Monroe Total	1		225	135	60.0%
AOCA	1		225	135	60.0%
Montgomery Total	2		100	60	60.0%
ACROD	1		35	15	42.9%
OCA	1		65	45	69.2%
Porter Total	2		860	155	18.0%
GOA	1		800	125	15.6%
OCA	1		60	30	50.0%
St. Joseph Total	1	2	1,226	365	29.8%
GOA	1		776	200	25.8%
SERB	0	2	450	165	36.7%
Tippecanoe Total	1		135	80	59.3%
ACROD	1		135	80	59.3%
Vigo Total	1		254	140	55.1%
AOCA	1		254	140	55.1%
IOWA	15		2,232	798	35.8%
Black Hawk Total	1		60	10	16.7%
GOA	1		60	10	16.7%
Cerro Gordo Total	1		200	65	32.5%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
GOA	1		200	65	32.5%
Dubuque Total	1		70	25	35.7%
GOA	1		70	25	35.7%
Johnson Total	1		120	55	45.8%
AOCA	1		120	55	45.8%
Linn Total	2		545	220	40.4%
AOCA	1		380	180	47.4%
GOA	1		165	40	24.2%
Marion Total	1		40	25	62.5%
OCA	1		40	25	62.5%
Polk Total	4		646	207	32.0%
COPTIC	1		50	50	100.0%
GOA	1		435	115	26.4%
MALANK	1		21	7	33.3%
SERB	1		140	35	25.0%
Pottawattamie Total	1		80	40	50.0%
COPTIC	1		80	40	50.0%
Story Total	1		21	21	100.0%
OCA	1		21	21	100.0%
Woodbury Total	2		450	130	28.9%
AOCA	1		200	80	40.0%
GOA	1		250	50	20.0%
KANSAS	18		3,397	1,519	44.7%
Douglas Total	1		46	31	67.4%
OCA	1		46	31	67.4%
Finney Total	1		35	20	57.1%
AOCA	1		35	20	57.1%
Johnson Total	5		1,505	777	51.6%
COPTIC	1		535	276	51.6%
GOA	1		225	115	51.1%
OCA	1		320	140	43.8%
ROCOR	1		15	4	26.7%
SERB	1		410	242	59.0%
Marion Total	1		35	20	57.1%
AOCA	1		35	20	57.1%
Riley Total	1		25	15	60.0%
AOCA	1		25	15	60.0%
Saline Total	1		78	28	35.9%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
AOCA	1		78	28	35.9%
Sedgwick Total	4		1,361	475	34.9%
AOCA	3		1,241	420	33.8%
GOA	1		120	55	45.8%
Shawnee Total	1		75	40	53.3%
AOCA	1		75	40	53.3%
Wyandotte Total	3		237	113	47.7%
AOCA	1		102	75	73.5%
MALANK	1		15	5	33.3%
SERB	1		120	33	27.5%
KENTUCKY	8		2,133	1,238	58.0%
Boone Total	1		3	1	33.3%
BUL	1		3	1	33.3%
Fayette Total	3		780	237	30.4%
AOCA	1		255	92	36.1%
COPTIC	1		35	35	100.0%
GOA	1		490	110	22.4%
Jefferson Total	2		1,180	875	74.2%
AOCA	1		950	775	81.6%
GOA	1		230	100	43.5%
Jessamine Total	1		120	90	75.0%
OCA	1		120	90	75.0%
Warren Total	1		50	35	70.0%
AOCA	1		50	35	70.0%
LOUISIANA	15		2,478	797	32.2%
Caddo Total	3		445	175	39.3%
AOCA	1		100	50	50.0%
COPTIC	1		25	15	60.0%
GOA	1		320	110	34.4%
Calcasieu Total	1		33	12	36.4%
AOCA	1		33	12	36.4%
East Baton Rouge Total	4		457	165	36.1%
ARMET	1		200	50	25.0%
GOA	1		97	40	41.2%
OCA	2		160	75	46.9%
Jefferson Total	1		300	90	30.0%
AOCA	1		300	90	30.0%
Lafayette Total	2		164	75	45.7%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
AOCA	1		130	50	38.5%
COPTIC	1		34	25	73.5%
Orleans Total	3		1,049	263	25.1%
COPTIC	1		119	103	86.6%
GOA	1		900	150	16.7%
MALANK	1		30	10	33.3%
Ouachita Total	1		30	17	56.7%
GOA	1		30	17	56.7%
MAINE	7	1	1,748	500	28.6%
Androscoggin Total	1		225	75	33.3%
GOA	1		225	75	33.3%
Aroostook Total	1		10	10	100.0%
ROCOR	1		10	10	100.0%
Cumberland Total	1		500	140	28.0%
GOA	1		500	140	28.0%
Penobscot Total	1		300	50	16.7%
GOA	1		300	50	16.7%
Sagadahoc Total	1		88	45	51.1%
ROCOR	1		88	45	51.1%
York Total	2	1	625	180	28.8%
GOA	1		300	125	41.7%
HOCNA	0	1	10	8	80.0%
SERB	1		315	47	14.9%
MARYLAND	42		24,349	6,523	26.8%
Anne Arundel Total	2		3,250	615	18.9%
AOCA	1		250	115	46.0%
GOA	1		3,000	500	16.7%
Baltimore Total	2		1,663	559	33.6%
AOCA	1		163	59	36.2%
GOA	1		1,500	500	33.3%
Baltimore city Total	6		5,595	1,395	24.9%
GOA	2		5,000	1,150	23.0%
OCA	1		120	85	70.8%
MP	1		225	80	35.6%
ROCOR	1		50	20	40.0%
UOC	1		200	60	30.0%
Carroll Total	2		226	115	50.9%
AOCA	1		100	50	50.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
MALSYR	1		126	65	51.6%
Charles Total	1		100	50	50.0%
ACROD	1		100	50	50.0%
Frederick Total	2		545	170	31.2%
AOCA	1		45	30	66.7%
GOA	1		500	140	28.0%
Harford Total	2		900	205	22.8%
GOA	1		750	165	22.0%
UOC	1		150	40	26.7%
Howard Total	3		1,065	525	49.3%
COPTIC	1		550	225	40.9%
MALANK	1		250	170	68.0%
OCA	1		265	130	49.1%
Montgomery Total	14		9,889	2,477	25.0%
ACROD	1		141	70	49.6%
AOCA	1		1,000	350	35.0%
ARMCL	1		2,000	150	7.5%
COPTIC	1		200	120	60.0%
GEORG	1		60	40	66.7%
GOA	1		2,750	700	25.5%
MALANK	3		780	535	68.6%
OCA	3		658	262	39.8%
SERB	1		2,000	100	5.0%
UOC	1		300	150	50.0%
Prince George's Total	4		768	257	33.5%
GOA	1		500	80	16.0%
HOCNA	1		100	77	77.0%
MALSYR	1		108	55	50.9%
ROCOR	1		60	45	75.0%
Washington Total	2		163	75	46.0%
OCA	2		163	75	46.0%
Worcester Total	2		185	80	43.2%
GOA	1		150	60	40.0%
UOC	1		35	20	57.1%
MASSACHUSETTS	99	2	61,059	19,001	31.1%
Barnstable Total	3		810	232	28.6%
AOCA	1		200	80	40.0%
ARMET	1		250	12	4.8%
GOA	1		360	140	38.9%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Berkshire Total	2		225	80	35.6%
GOA	1		170	45	26.5%
OCA	1		55	35	63.6%
Bristol Total	4		1,565	505	32.3%
GOA	4		1,565	505	32.3%
Essex Total	13		11,590	2,656	22.9%
AOCA	1		450	100	22.2%
ARMCL	1		500	70	14.0%
ARMET	1		275	50	18.2%
GOA	6		9,950	2,230	22.4%
HOCNA	1		60	46	NR
OCA	1		105	45	42.9%
ROCOR	2		250	115	46.0%
Hampden Total	10		3,406	875	25.7%
AOCA	1		60	40	66.7%
ARMCL	1		400	70	17.5%
ARMET	1		250	65	26.0%
GOA	4		2,510	590	23.5%
HOCNA	1		45	35	77.8%
OCA	1		95	45	47.4%
ROCOR	1		46	30	65.2%
Middlesex Total	28		23,641	8,377	35.4%
AOCA	2		1,250	355	28.4%
ARMCL	1		400	4,000	1000.0%
ARMET	4		2,275	540	23.7%
BUL	1		116	10	8.6%
COPTIC	1		4,000	300	7.5%
GOA	12		13,310	2,665	20.0%
MALSYR	1		72	40	55.6%
MALANK	1		220	140	63.6%
OCA	2		255	120	47.1%
ROM	1		700	80	11.4%
ROCOR	1		43	27	62.8%
SERB	1		1,000	100	10.0%
Norfolk Total	6	2	3,054	1,233	40.4%
AOCA	3		1,339	384	28.7%
GOA	3		1,490	675	45.3%
HOCNA	0	2	225	174	77.3%
Plymouth Total	3		1,140	293	25.7%
GOA	1		1,025	225	22.0%
HOCNA	1		30	23	76.7%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
OCA	1		85	45	52.9%
Suffolk Total	15		7,693	2,250	29.2%
ALB	1		350	35	10.0%
AOCA	1		1,250	400	32.0%
BUL	1		120	90	75.0%
GOA	2		750	330	44.0%
HOCNA	2		720	554	76.9%
OCA	5		1,903	391	20.5%
ROCOR	1		2,000	150	7.5%
SYRIAN	1		400	200	50.0%
UOC	1		200	100	50.0%
Worcester Total	15		7,935	2,500	31.5%
AOCA	2		1,475	580	39.3%
ARMCL	2		1,000	140	14.0%
ARMET	1		1,000	200	20.0%
GOA	5		2,625	885	33.7%
OCA	2		1,165	340	29.2%
ROM	2		370	245	66.2%
SYRIAN	1		300	110	36.7%
MICHIGAN	84	4	47,483	12,168	25.6%
Allegan Total	1		42	15	35.7%
AOCA	1		42	15	35.7%
Berrien Total	1		100	40	40.0%
GOA	1		100	40	40.0%
Calhoun Total	2		180	100	55.6%
OCA	1		80	45	56.3%
MP	1		100	55	55.0%
Chippewa Total	1		100	25	25.0%
GOA	1		100	25	25.0%
Dickinson Total	1		114	41	36.0%
AOCA	1		114	41	36.0%
Genesee Total	4		1,392	447	32.1%
AOCA	1		717	175	24.4%
GOA	1		230	100	43.5%
OCA	2		445	172	38.7%
Gogebic Total	1		22	8	36.4%
AOCA	1		22	8	36.4%
Grand Traverse Total	1		70	15	21.4%
GOA	1		70	15	21.4%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Houghton Total	1		100	20	20.0%
ROCORA	1		100	20	20.0%
Ingham Total	6		840	350	41.7%
AOCA	1		35	30	85.7%
ARMET	2		95	45	47.4%
GOA	1		600	200	33.3%
MP	1		85	65	76.5%
ROCORA	1		25	10	40.0%
Ionia Total	1		30	15	50.0%
ROCORA	1		30	15	50.0%
Jackson Total	1	1	112	80	71.4%
OCA	1	1	112	80	71.4%
Kalamazoo Total	1		275	60	21.8%
GOA	1		275	60	21.8%
Kent Total	6		1,730	580	33.5%
AOCA	2		900	320	35.6%
COPTIC	1		45	30	66.7%
GOA	1		600	115	19.2%
OCA	1		100	50	50.0%
MP	1		85	65	76.5%
Macomb Total	6		8,925	1,685	18.9%
BUL	1		100	40	40.0%
GOA	2		4,500	800	17.8%
MACED	1		2,975	325	10.9%
OCA	1		1,000	400	40.0%
SERB	1		350	120	34.3%
Marquette Total	1		45	10	22.2%
GOA	1		45	10	22.2%
Monroe Total	1		140	32	22.9%
SERB	1		140	32	22.9%
Muskegon Total	1		350	120	34.3%
GOA	1		350	120	34.3%
Oakland Total	20		13,844	3,845	27.8%
AOCA	2		1,600	300	18.8%
ARMET	1		2,500	290	11.6%
COPTIC	1		1,670	650	38.9%
GOA	3		3,000	1,020	34.0%
MACED	1		300	45	15.0%
MALSYR	1		144	75	52.1%
MALANK	2		495	165	33.3%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
OCA	4		1,565	420	26.8%
ROM	1		400	120	30.0%
ROCOR	1		120	60	50.0%
SERB	1		550	150	27.3%
SYRIAN	1		1,000	375	37.5%
UOC	1		500	175	35.0%
Saginaw Total	0	1	350	125	35.7%
GOA	0	1	350	125	35.7%
St. Clair Total	2		274	110	40.1%
GOA	1		49	40	81.6%
SERB	1		225	70	31.1%
Washtenaw Total	5		918	449	48.9%
AOCA	1		63	23	36.5%
ARMET	1		30	10	33.3%
COPTIC	1		125	50	40.0%
GOA	1		400	275	68.8%
ROCOR	1		300	91	30.3%
Wayne Total	20	2	17,530	3,996	22.8%
AOCA	2		2,435	524	21.5%
ARMCL	1		3,000	200	6.7%
BUL	1	1	570	165	28.9%
GOA	4		3,075	900	29.3%
MALANK	1		60	20	33.3%
OCA	6	1	1,285	747	58.1%
MP	2		265	130	49.1%
ROM	1		300	60	20.0%
SERB	1		6,500	1,230	18.9%
UOC	1		40	20	50.0%
MINNESOTA	30	1	7,557	2,845	37.6%
Anoka Total	2	1	195	140	71.8%
OCA	2		135	120	88.9%
ROCOR	0	1	60	20	33.3%
Chisago Total	2		55	30	54.5%
OCA	2		55	30	54.5%
Dakota Total	5		1,173	555	47.3%
AOCA	1		333	115	34.5%
COPTIC	1		550	300	54.5%
OCA	1		50	50	100.0%
ROM	1		200	60	30.0%
SERB	1		40	30	75.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Hennepin Total	5		3,337	950	28.5%
GOA	1		1,545	350	22.7%
OCA	2		1,292	380	29.4%
ROCOR	1		100	100	100.0%
UOC	1		400	120	30.0%
Itasca Total	1		30	25	83.3%
OCA	1		30	25	83.3%
Olmsted Total	1		200	100	50.0%
GOA	1		200	100	50.0%
Ramsey Total	7		1,570	478	30.4%
ARMET	1		75	25	33.3%
GOA	1		450	150	33.3%
HOCNA	1		45	35	77.8%
OCA	2		350	130	37.1%
SERB	1		300	58	19.3%
UOC	1		350	80	22.9%
St. Louis Total	6		976	552	56.6%
GOA	1		175	100	57.1%
OCA	1		4	4	100.0%
SERB	4		797	448	56.2%
Stearns Total	1		21	15	71.4%
OCA	1		21	15	71.4%
MISSISSIPPI	6		975	390	40.0%
Harrison Total	1		85	35	41.2%
GOA	1		85	35	41.2%
Hinds Total	2		520	160	30.8%
GOA	1		370	85	23.0%
OCA	1		150	75	50.0%
Madison Total	1		135	80	59.3%
AOCA	1		135	80	59.3%
Pike Total	1		50	25	50.0%
OCA	1		50	25	50.0%
Warren Total	1		185	90	48.6%
AOCA	1		185	90	48.6%
MISSOURI	22	2	6,745	1,667	24.7%
Boone Total	2		218	88	40.4%
GOA	1		200	70	35.0%
ROCOR	1		18	18	100.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Cape Girardeau Total	1		27	19	70.4%
AOCA	1		27	19	70.4%
Clay Total	1		44	29	65.9%
OCA	1		44	29	65.9%
Dade Total	0	1	3	3	100.0%
SERB	0	1	3	3	100.0%
Greene Total	2		121	65	53.7%
OCA	2		121	65	53.7%
Jackson Total	3		1,235	348	28.2%
ARMET	1		85	30	35.3%
GOA	1		1,000	220	22.0%
SERB	1		150	98	65.3%
Jefferson Total	1		260	75	28.8%
ROCOR	1		260	75	28.8%
St. Francois Total	1		40	20	50.0%
OCA	1		40	20	50.0%
St. Louis Total	6		2,042	493	24.1%
AOCA	1		100	60	60.0%
COPTIC	1		250	150	60.0%
GOA	1		1,500	200	13.3%
HOCNA	1		20	15	75.0%
MALANK	1		90	30	33.3%
SERB	1		82	38	46.3%
St. Louis city Total	5		2,753	525	19.1%
GOA	1		2,000	275	13.8%
OCA	2		85	60	70.6%
ROCOR	1		118	70	59.3%
SERB	1		550	120	21.8%
Webster Total	0	1	2	2	100.0%
OCA	0	1	2	2	100.0%
MONTANA	6		565	242	42.8%
Cascade Total	1		80	20	25.0%
GOA	1		80	20	25.0%
Gallatin Total	1		50	45	90.0%
OCA	1		50	45	90.0%
Lewis and Clark Total	1		15	12	80.0%
OCA	1		15	12	80.0%
Missoula Total	1		120	45	37.5%
GOA	1		120	45	37.5%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Silver Bow Total	1		200	45	22.5%
SERB	1		200	45	22.5%
Yellowstone Total	1		100	75	75.0%
OCA	1		100	75	75.0%
NEBRASKA	11		1,493	727	48.7%
Buffalo Total	1		90	45	50.0%
AOCA	1		90	45	50.0%
Douglas Total	5		835	421	50.4%
AOCA	2		385	181	47.0%
GOA	2		425	225	52.9%
OCA	1		25	15	60.0%
Hall Total	1		30	7	23.3%
GOA	1		30	7	23.3%
Lancaster Total	2		245	100	40.8%
GOA	1		200	70	35.0%
OCA	1		45	30	66.7%
Morrill Total	1		70	32	45.7%
GOA	1		70	32	45.7%
Sarpy Total	1		223	122	54.7%
SERB	1		223	122	54.7%
NEVADA	13		9,131	1,322	14.5%
Carson City Total	1		600	50	8.3%
ARMET	1		600	50	8.3%
Clark Total	9		8,041	1,082	13.5%
AOCA	1		217	79	36.4%
ARMCL	1		260	65	25.0%
GOA	1		5,000	500	10.0%
MALANK	1		24	8	33.3%
OCA	2		800	225	28.1%
ROM	1		200	50	25.0%
SERB	1		1,300	100	7.7%
SYRIAN	1		240	55	22.9%
Washoe Total	3		490	190	38.8%
GOA	1		375	125	33.3%
ROCOR	1		60	30	50.0%
SERB	1		55	35	63.6%
NEW HAMPSHIRE	17		4,926	1,671	33.9%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Belknap Total	1		120	30	25.0%
GOA	1		120	30	25.0%
Cheshire Total	1		250	100	40.0%
GOA	1		250	100	40.0%
Coos Total	1		26	15	57.7%
OCA	1		26	15	57.7%
Hillsborough Total	7		2,990	1,078	36.1%
COPTIC	1		610	310	50.8%
GOA	4		2,210	695	31.4%
OCA	1		50	23	46.0%
MP	1		120	50	41.7%
Merrimack Total	2		580	139	24.0%
GOA	1		530	100	18.9%
HOCNA	1		50	39	78.0%
Rockingham Total	1		200	100	50.0%
GOA	1		200	100	50.0%
Strafford Total	2		575	145	25.2%
GOA	2		575	145	25.2%
Sullivan Total	2		185	64	34.6%
GOA	1		100	24	24.0%
OCA	1		85	40	47.1%
NEW JERSEY	128		72,431	20,008	27.6%
Atlantic Total	5		1,520	366	24.1%
COPTIC	1		40	25	62.5%
GOA	2		1,420	310	21.8%
OCA	2		60	31	51.7%
Bergen Total	19		14,373	3,590	25.0%
AOCA	1		450	150	33.3%
ARMCL	1		3,000	200	6.7%
ARMET	2		1,240	225	18.1%
COPTIC	1		650	175	26.9%
GOA	4		4,850	1,350	27.8%
MALSYR	1		144	75	52.1%
MALANK	2		360	240	66.7%
OCA	2		219	160	73.1%
MP	1		800	165	20.6%
SYRIAN	4		2,660	850	32.0%
Burlington Total	2		620	270	43.5%
COPTIC	1		500	200	40.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
OCA	1		120	70	58.3%
Camden Total	1		2,500	500	20.0%
GOA	1		2,500	500	20.0%
Cape May Total	1		500	50	10.0%
GOA	1		500	50	10.0%
Cumberland Total	4		440	220	50.0%
GOA	1		235	115	48.9%
ROCOR	2		120	70	58.3%
UOC	1		85	35	41.2%
Essex Total	11		6,188	1,597	25.8%
ARMET	1		600	225	37.5%
COPTIC	2		1,010	800	79.2%
GOA	1		2,000	175	8.8%
MACED	1		2,000	125	6.3%
MALSYR	1		108	55	50.9%
MALANK	1		120	90	75.0%
ROCOR	2		110	70	63.6%
UOC	2		240	57	23.8%
Hudson Total	12		6,318	2,713	42.9%
ACROD	1		30	23	76.7%
ARMET	1		150	40	26.7%
COPTIC	4		4,560	2,230	48.9%
GOA	2		1,030	220	21.4%
OCA	2		298	110	36.9%
MP	1		100	50	50.0%
UOC	1		150	40	26.7%
Hunterdon Total	2		362	100	27.6%
GOA	1		300	65	21.7%
OCA	1		62	35	56.5%
Mercer Total	5		1,960	560	28.6%
GOA	1		1,200	200	16.7%
OCA	2		310	150	48.4%
UOC	2		450	210	46.7%
Middlesex Total	14		13,491	2,870	21.3%
ACROD	1		325	150	46.2%
AOCA	1		200	120	60.0%
COPTIC	2		3,380	1,200	35.5%
GOA	2		7,400	695	9.4%
MALSYR	1		216	115	53.2%
MALANK	1		250	165	66.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
OCA	2		800	170	21.3%
ROCOR	1		60	30	50.0%
SYRIAN	1		50	40	80.0%
UOC	2		810	185	22.8%
Monmouth Total	9		6,377	2,375	37.2%
ACROD	1		72	60	83.3%
ARMET	1		500	130	26.0%
COPTIC	2		3,265	1,250	38.3%
GOA	2		2,100	685	32.6%
ROCOR	3		440	250	56.8%
Morris Total	6		3,145	695	22.1%
ACROD	1		125	65	52.0%
COPTIC	1		110	55	50.0%
GOA	1		2,310	300	13.0%
MALANK	1		150	100	66.7%
OCA	2		450	175	38.9%
Ocean Total	4		1,280	535	41.8%
GOA	1		750	300	40.0%
OCA	2		400	165	41.3%
ROCOR	1		130	70	53.8%
Passaic Total	14		5,990	1,612	26.9%
AOCA	1		1,500	300	20.0%
GOA	1		1,500	400	26.7%
MACED	1		300	75	25.0%
MALANK	1		180	110	61.1%
OCA	3		595	247	41.5%
MP	2		750	200	26.7%
ROCOR	2		205	105	51.2%
SERB	1		610	85	13.9%
UOC	2		350	90	25.7%
Somerset Total	6		1,200	640	53.3%
ACROD	1		125	60	48.0%
COPTIC	1		300	250	83.3%
GEORG	1		150	80	53.3%
OCA	1		145	80	55.2%
ROCOR	1		80	45	56.3%
UOC	1		400	125	31.3%
Sussex Total	1		300	65	21.7%
OCA	1		300	65	21.7%
Union Total	10		5,717	1,195	20.9%
ACROD	2		297	130	43.8%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
COPTIC	1		210	110	52.4%
GOA	3		4,275	770	18.0%
OCA	1		45	35	77.8%
MP	1		400	60	15.0%
SERB	2		490	90	18.4%
Warren Total	2		150	55	36.7%
OCA	1		50	35	70.0%
MP	1		100	20	20.0%
NEW MEXICO	8	1	1,995	608	
Bernalillo Total	3		1,644	400	24.3%
COPTIC	1		24	15	62.5%
GOA	1		1,500	300	20.0%
OCA	1		120	85	70.8%
Dona Ana Total	1		30	25	83.3%
UOC	1		30	25	83.3%
Los Alamos Total	1		34	21	61.8%
OCA	1		34	21	61.8%
Rio Arriba Total	0	1	5	5	100.0%
OCA	0	1	5	5	100.0%
Santa Fe Total	3		282	157	55.7%
AOCA	1		112	80	71.4%
GOA	1		95	45	47.4%
ROCOR	1		75	32	42.7%
NEW YORK	238	14	139,842	34,213	24.5%
Albany Total	8		1,970	766	38.9%
AOCA	1		85	31	36.5%
ARMET	1		225	60	26.7%
COPTIC	1		135	70	51.9%
GOA	1		1,000	325	32.5%
MALANK	1		80	50	62.5%
OCA	2		325	170	52.3%
ROCOR	1		120	60	50.0%
Bronx Total	3		2,350	870	37.0%
GOA	2		1,600	370	23.1%
MALANK	1		750	500	66.7%
Broome Total	9		2,285	944	41.3%
ACROD	2		885	390	44.1%
ARMET	1		85	40	47.1%
GOA	2		555	199	35.9%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
OCA	2		225	120	53.3%
ROCOR	1		35	30	85.7%
UOC	1		500	165	33.0%
Cayuga Total	1		150	60	40.0%
OCA	1		150	60	40.0%
Chautauqua Total	2		230	95	41.3%
GOA	1		150	75	50.0%
OCA	1		80	20	25.0%
Chemung Total	2		230	65	28.3%
GOA	1		80	15	18.8%
OCA	1		150	50	33.3%
Columbia Total	1	1	70	43	61.4%
HOCNA	0	1	10	8	80.0%
UOC	1		60	35	58.3%
Delaware Total	0	1	12	12	100.0%
MP	0	1	12	12	100.0%
Dutchess Total	5		854	399	46.7%
AOCA	1		24	9	37.5%
GOA	1		500	200	40.0%
MALANK	1		70	40	57.1%
OCA	1		200	120	60.0%
ROCOR	1		60	30	50.0%
Erie Total	9		4,103	802	19.5%
ACROD	1		85	50	58.8%
GOA	1		2,200	350	15.9%
HOCNA	1		15	12	80.0%
MACED	1		398	45	11.3%
OCA	2		150	80	53.3%
ROCOR	1		75	40	53.3%
SERB	1		930	170	18.3%
UOC	1		250	55	22.0%
Fulton Total	1		30	7	23.3%
GOA	1		30	7	23.3%
Greene Total	1		280	60	21.4%
GOA	1		280	60	21.4%
Herkimer Total	2	2	334	269	80.5%
OCA	1		150	75	50.0%
ROCOR	0	2	84	154	183.3%
UOC	1		100	40	40.0%
Jefferson Total	1		140	30	21.4%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
GOA	1		140	30	21.4%
Kings Total	16		15,945	4,110	25.8%
AOCA	2		1,350	375	27.8%
ARMET	1		130	30	23.1%
COPTIC	1		2,400	700	29.2%
GOA	4		8,500	2,150	25.3%
MALANK	1		75	50	66.7%
OCA	2		350	120	34.3%
ROCOR	2		500	200	40.0%
SYRIAN	1		140	40	28.6%
UOC	2		2,500	445	17.8%
Monroe Total	9	1	1,938	953	49.2%
ARMET	1		75	40	53.3%
COPTIC	1	1	272	102	37.5%
GOA	2		675	375	55.6%
MACED	1		340	85	25.0%
MALANK	1		60	45	75.0%
OCA	1		100	60	60.0%
ROCOR	1		166	126	75.9%
UOC	1		250	120	48.0%
Nassau Total	22		16,758	4,595	27.4%
ACROD	1		135	45	33.3%
AOCA	1		375	100	26.7%
COPTIC	1		1,500	650	43.3%
GOA	7		12,300	2,500	20.3%
MALSYR	2		558	295	52.9%
MALANK	4		1,105	660	59.7%
OCA	2		225	125	55.6%
ROCOR	2		210	120	57.1%
SYRIAN	1		200	60	30.0%
UOC	1		150	40	26.7%
New York Total	30	1	21,610	2,645	12.2%
ACROD	2		260	85	32.7%
ARMCL	1		3,000	150	5.0%
ARMET	2		1,570	180	11.5%
BUL	1		100	50	50.0%
COPTIC	1		200	125	62.5%
GOA	10		3,980	805	20.2%
MALANK	1		50	30	60.0%
OCA	5		720	388	53.9%
MP	1	1	6,200	250	4.0%
ROCOR	2		1,530	175	11.4%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
SERB	1		2,600	150	5.8%
UOC	3		1,400	257	18.4%
Niagara Total	5		810	295	36.4%
AOCA	1		500	140	28.0%
ARMCL	1		100	40	40.0%
ARMET	1		100	30	30.0%
COPTIC	1		90	70	77.8%
HOCNA	1		20	15	75.0%
Oneida Total	3		270	115	42.6%
AOCA	1		130	60	46.2%
ROCOR	1		60	30	50.0%
UOC	1		80	25	31.3%
Onondaga Total	12		4,152	715	17.2%
AOCA	1		402	140	34.8%
ARMCL	1		50	25	50.0%
ARMET	1		100	30	30.0%
BUL	1		70	45	64.3%
COPTIC	1		90	25	27.8%
GOA	1		2,400	150	6.3%
MACED	1		600	70	11.7%
MALANK	1		50	30	60.0%
OCA	1		100	50	50.0%
ROM	1		120	40	33.3%
ROCOR	1		70	50	71.4%
UOC	1		100	60	60.0%
Ontario Total	2		750	145	19.3%
AOCA	1		350	60	17.1%
ROM	1		400	85	21.3%
Orange Total	5	1	973	318	32.7%
AOCA	1		70	50	71.4%
GOA	2		750	230	30.7%
OCA	1		100	10	10.0%
MP	1		50	25	50.0%
ROM	0	1	3	3	100.0%
Otsego Total	0	1	25	12	48.0%
OCA	0	1	25	12	48.0%
Putnam Total	1	1	145	65	44.8%
GOA	1		45	25	55.6%
ROCOR	0	1	100	40	40.0%
Queens Total	31		35,765	7,238	20.2%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
ARMCL	1		2,000	125	6.3%
ARMET	1		300	150	50.0%
COPTIC	2		3,425	1,425	41.6%
GOA	6		24,250	4,110	16.9%
HOCNA	1		45	35	77.8%
MACED	1		500	30	6.0%
MALANK	4		1,100	690	62.7%
OCA	7		950	330	34.7%
MP	1		15	6	40.0%
ROM	3		2,950	260	8.8%
ROCOR	1		60	30	50.0%
UOC	3		170	47	27.6%
Rensselaer Total	3		740	195	26.4%
ARMCL	1		300	60	20.0%
GOA	1		290	65	22.4%
UOC	1		150	70	46.7%
Richmond Total	9		7,311	1,845	25.2%
COPTIC	2		2,425	920	37.9%
GOA	1		4,000	400	10.0%
MALSYR	2		216	115	53.2%
MALANK	3		620	390	62.9%
OCA	1		50	20	40.0%
Rockland Total	13	1	2,909	1,580	54.3%
COPTIC	1		800	400	50.0%
GOA	1		290	120	41.4%
MALSYR	4		576	300	52.1%
MALANK	4		715	440	61.5%
OCA	2		128	45	35.2%
ROCOR	1	1	400	275	68.8%
Saratoga Total	2		210	100	47.6%
AOCA	1		110	50	45.5%
OCA	1		100	50	50.0%
Schenectady Total	1		215	100	46.5%
GOA	1		215	100	46.5%
Steuben Total	1		65	30	46.2%
ACROD	1		65	30	46.2%
Suffolk Total	10		10,190	2,000	19.6%
AOCA	1		25	20	80.0%
GOA	6		9,740	1,720	17.7%
MALANK	1		250	160	64.0%
OCA	2		175	100	57.1%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Sullivan Total	1	1	60	20	33.3%
GOA	0	1	0	0	-
UOC	1		60	20	33.3%
Tompkins Total	1		215	50	23.3%
GOA	1		215	50	23.3%
Ulster Total	2		150	40	26.7%
GOA	1		150	40	26.7%
ROM	1		0	0	-
Washington Total	0	3	140	55	39.3%
OCA	0	3	140	55	39.3%
Westchester Total	15		5,458	2,570	47.1%
ACROD	1		94	25	26.6%
AOCA	1		300	120	40.0%
ARMET	1		290	105	36.2%
COPTIC	1		60	50	83.3%
GOA	3		2,650	975	36.8%
MALSYR	1		144	75	52.1%
MALANK	6		1,670	1,100	65.9%
OCA	1		250	120	48.0%
NORTH CAROLINA	35	3	15,289	4,195	27.4%
Alamance Total	2		109	58	53.2%
GOA	1		95	50	52.6%
ROCOR	1		14	8	57.1%
Buncombe Total	2	1	444	130	29.3%
ACROD	1		79	30	38.0%
GOA	1		325	75	23.1%
OCA	0	1	40	25	62.5%
Cherokee Total	1		20	8	40.0%
ACROD	1		20	8	40.0%
Chowan Total	1		12	9	75.0%
OCA	1		12	9	75.0%
Cumberland Total	2		440	205	46.6%
GOA	1		400	175	43.8%
OCA	1		40	30	75.0%
Currituck Total	1		25	20	80.0%
ACROD	1		25	20	80.0%
Durham Total	2		375	200	53.3%
GOA	1		275	150	54.5%
OCA	1		100	50	50.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Forsyth Total	2		1,220	517	42.4%
GOA	1		800	350	43.8%
SERB	1		420	167	39.8%
Guilford Total	3		540	260	48.1%
GOA	2		420	185	44.0%
OCA	1		120	75	62.5%
Henderson Total	1		65	30	46.2%
ROCOR	1		65	30	46.2%
Iredell Total	1		360	90	25.0%
GOA	1		360	90	25.0%
Mecklenburg Total	8		8,524	1,470	17.2%
ARMET	1		300	65	21.7%
COPTIC	1		240	125	52.1%
GOA	2		7,500	1,050	14.0%
MALSYR	1		54	30	55.6%
OCA	1		150	120	80.0%
ROCOR	1		100	35	35.0%
SERB	1		180	45	25.0%
Montgomery Total	0	1	56	50	89.3%
GOA	0	1	56	50	89.3%
New Hanover Total	2		375	155	41.3%
GOA	1		325	130	40.0%
OCA	1		50	25	50.0%
Pitt Total	1		50	25	50.0%
GOA	1		50	25	50.0%
Stokes Total	0	1	0	0	-
GOA	0	1	0	0	-
Wake Total	5		2,650	950	35.8%
AOCA	1		500	180	36.0%
COPTIC	1		535	350	65.4%
GOA	1		1,390	310	22.3%
MALANK	1		75	25	33.3%
OCA	1		150	85	56.7%
Watauga Total	1		24	18	75.0%
AOCA	1		24	18	75.0%
NORTH DAKOTA	3		120	70	58.3%
Cass Total	1		50	35	70.0%
OCA	1		50	35	70.0%
McLean Total	1		10	10	100.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
UOC	1		10	10	100.0%
Ward Total	1		60	25	41.7%
OCA	1		60	25	41.7%
OHIO	115	6	51,396	14,524	28.3%
Ashland Total	0	1	42	35	83.3%
GOA	0	1	42	35	83.3%
Auglaize Total	1		60	35	58.3%
OCA	1		60	35	58.3%
Belmont Total	3		463	170	36.7%
ACROD	1		123	90	73.2%
GOA	1		335	75	22.4%
OCA	1		5	5	100.0%
Butler Total	1		90	45	50.0%
GOA	1		90	45	50.0%
Champaign Total	1		25	20	80.0%
ROCOR	1		25	20	80.0%
Clark Total	1		225	50	22.2%
GOA	1		225	50	22.2%
Clermont Total	1		239	80	33.5%
AOCA	1		239	80	33.5%
Crawford Total	0	1	3	3	100.0%
GOA	0	1	3	3	100.0%
Cuyahoga Total	30	1	16,456	5,119	31.1%
ACROD	1		54	22	40.7%
AOCA	3		1,586	430	27.1%
ARMCL	1		100	40	40.0%
ARMET	1		100	30	30.0%
COPTIC	1		1,500	800	53.3%
GOA	5	1	5,651	1,600	28.3%
MALSYR	1		54	30	55.6%
MALANK	1		45	15	33.3%
OCA	8		3,349	1,230	36.7%
ROM	1		650	140	21.5%
ROCOR	1		300	90	30.0%
SERB	2		1,500	360	24.0%
UOC	4		1,567	332	21.2%
Delaware Total	1		114	53	46.5%
AOCA	1		114	53	46.5%
Erie Total	1		20	12	60.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
ROCOR	1		20	12	60.0%
Franklin Total	9		4,810	1,682	35.0%
ACROD	1		50	30	60.0%
ARMET	1		40	25	62.5%
COPTIC	1		500	500	100.0%
GOA	1		2,700	800	29.6%
MACED	1		1,000	100	10.0%
OCA	2		220	132	60.0%
ROCOR	1		50	20	40.0%
SERB	1		250	75	30.0%
Guernsey Total	1		0	0	-
OCA	1		0	0	-
Hamilton Total	5		3,609	879	24.4%
GOA	1		2,500	500	20.0%
MACED	1		150	50	33.3%
OCA	1		200	140	70.0%
ROCOR	1		250	75	30.0%
SERB	1		509	114	22.4%
Jefferson Total	5		1,089	263	24.2%
GOA	1		350	100	28.6%
OCA	3		162	88	54.3%
SERB	1		577	75	13.0%
Lake Total	1		216	140	64.8%
OCA	1		216	140	64.8%
Lorain Total	6	1	791	372	47.0%
GOA	1		250	100	40.0%
MACED	1		150	50	33.3%
OCA	2		180	119	66.1%
SERB	1	1	111	58	52.3%
UOC	1		100	45	45.0%
Lucas Total	4		2,680	665	24.8%
AOCA	2		1,000	265	26.5%
COPTIC	1		180	150	83.3%
GOA	1		1,500	250	16.7%
Mahoning Total	12		4,037	1,056	26.2%
ACROD	1		150	37	24.7%
AOCA	1		140	90	64.3%
GOA	3		2,700	490	18.1%
OCA	3		347	199	57.3%
MP	1		80	45	56.3%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
SERB	2		220	75	34.1%
UOC	1		400	120	30.0%
Medina Total	1		40	10	25.0%
UOC	1		40	10	25.0%
Montgomery Total	3		4,205	651	15.5%
COPTIC	1		535	276	51.6%
GOA	1		3,500	275	7.9%
OCA	1		170	100	58.8%
Ottawa Total	1		38	25	65.8%
OCA	1		38	25	65.8%
Portage Total	1	1	222	147	66.2%
OCA	1	1	222	147	66.2%
Richland Total	1		100	45	45.0%
GOA	1		100	45	45.0%
Stark Total	8		5,014	1,325	26.4%
AOCA	1		282	100	35.5%
GOA	3		4,200	1,000	23.8%
OCA	3		350	185	52.9%
SERB	1		182	40	22.0%
Summit Total	11	1	4,230	1,189	28.1%
ACROD	1		25	15	60.0%
AOCA	1		300	140	46.7%
BUL	2		205	110	53.7%
GOA	1		1,660	375	22.6%
MACED	1		240	120	50.0%
OCA	2		440	180	40.9%
SERB	3	1	1,360	249	18.3%
Trumbull Total	5		2,493	393	15.8%
ACROD	1		200	98	49.0%
GOA	1		2,000	100	5.0%
OCA	2		253	155	61.3%
SERB	1		40	40	100.0%
Wood Total	1		85	60	70.6%
OCA	1		85	60	70.6%
OKLAHOMA	17		2,699	1,253	46.4%
Cleveland Total	1		87	75	86.2%
AOCA	1		87	75	86.2%
Comanche Total	1		15	7	46.7%
COPTIC	1		15	7	46.7%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Oklahoma Total	9		1,807	780	43.2%
AOCA	3		1,024	437	42.7%
ARMET	1		100	45	45.0%
GOA	1		250	100	40.0%
MALSYR	1		144	75	52.1%
MALANK	1		120	40	33.3%
ROCOR	1		94	48	51.1%
UOC	1		75	35	46.7%
Pittsburg Total	1		12	12	100.0%
OCA	1		12	12	100.0%
Tulsa Total	5		778	379	48.7%
AOCA	1		253	92	36.4%
ARMET	1		60	35	58.3%
COPTIC	1		100	67	67.0%
GOA	1		265	120	45.3%
OCA	1		100	65	65.0%
OREGON	22		7,111	2,095	29.5%
Benton Total	2		160	125	78.1%
OCA	1		80	80	100.0%
ROCOR	1		80	45	56.3%
Clackamas Total	5		2,275	500	22.0%
ARMET	1		800	75	9.4%
OCA	2		525	300	57.1%
ROCOR	1		450	75	16.7%
SERB	1		500	50	10.0%
Deschutes Total	1		26	14	53.8%
OCA	1		26	14	53.8%
Jackson Total	2		100	59	59.0%
OCA	1		70	35	50.0%
ROCOR	1		30	24	80.0%
Lane Total	2		240	165	68.8%
GOA	1		100	85	85.0%
SERB	1		140	80	57.1%
Multnomah Total	8		3,710	1,022	27.5%
AOCA	1		500	175	35.0%
COPTIC	1		100	50	50.0%
GOA	1		2,100	350	16.7%
HOCNA	1		100	77	77.0%
OCA	2		510	220	43.1%
SYRIAN	1		280	85	30.4%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
UOC	1		120	65	54.2%
Wasco Total	1		50	30	60.0%
SERB	1		50	30	60.0%
Washington Total	1		550	180	32.7%
GOA	1		550	180	32.7%
PENNSYLVANIA	250	6	60,782	22,754	37.4%
Allegheny Total	29		9,606	3,558	37.0%
ACROD	5		898	527	58.7%
AOCA	2		1,725	518	30.0%
GOA	7		2,990	1,295	43.3%
OCA	8		894	494	55.3%
ROCOR	1		60	30	50.0%
SERB	3		2,189	344	15.7%
UOC	3		850	350	41.2%
Beaver Total	9		2,834	915	32.3%
ACROD	1		134	75	56.0%
AOCA	1		50	30	60.0%
COPTIC	1		270	140	51.9%
GOA	2		800	275	34.4%
OCA	1		260	150	57.7%
SERB	2		920	135	14.7%
UOC	1		400	110	27.5%
Bedford Total	1		30	15	50.0%
ACROD	1		30	15	50.0%
Berks Total	5		2,275	555	24.4%
GOA	2		1,695	340	20.1%
OCA	1		180	95	52.8%
MP	1		200	80	40.0%
ROM	1		200	40	20.0%
Blair Total	5		368	173	47.0%
AOCA	1		120	80	66.7%
COPTIC	1		60	45	75.0%
GOA	1		160	35	21.9%
OCA	2		28	13	46.4%
Bucks Total	4		777	469	60.4%
ACROD	1		57	24	42.1%
MALANK	2		660	410	62.1%
OCA	1		60	35	58.3%
Butler Total	3	1	310	193	62.3%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
AOCA	1		37	28	75.7%
GOA	0	1	13	25	192.3%
OCA	1		110	65	59.1%
UOC	1		150	75	50.0%
Cambria Total	12		1,581	597	37.8%
ACROD	1		495	225	45.5%
AOCA	1		300	90	30.0%
GOA	1		72	15	20.8%
OCA	5		304	122	40.1%
SERB	1		200	40	20.0%
UOC	3		210	105	50.0%
Carbon Total	2		264	110	41.7%
ACROD	2		264	110	41.7%
Centre Total	2		229	160	69.9%
OCA	2		229	160	69.9%
Chester Total	4		675	400	59.3%
ACROD	1		325	175	53.8%
AOCA	1		100	80	80.0%
OCA	1		50	25	50.0%
UOC	1		200	120	60.0%
Clearfield Total	6		519	250	48.2%
ACROD	1		158	75	47.5%
OCA	4		211	145	68.7%
UOC	1		150	30	20.0%
Columbia Total	1		120	60	50.0%
OCA	1		120	60	50.0%
Cumberland Total	4		1,241	443	35.7%
GOA	1		1,000	250	25.0%
HOCNA	2		127	97	76.4%
OCA	1		114	96	84.2%
Dauphin Total	5		689	302	43.8%
BUL	1		80	15	18.8%
COPTIC	1		100	80	80.0%
OCA	2		249	164	65.9%
SERB	1		260	43	16.5%
Delaware Total	8		5,096	1,608	31.6%
AOCA	1		66	24	36.4%
GOA	3		4,530	1,300	28.7%
OCA	1		290	180	62.1%
MP	2		60	24	40.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
UOC	1		150	80	53.3%
Erie Total	8		840	854	101.7%
ACROD	1		100	65	65.0%
ARMET	1		50	15	30.0%
GOA	1		300	170	56.7%
OCA	1		130	115	88.5%
MP	1		25	15	60.0%
ROCOR	1		150	450	300.0%
SERB	2		85	24	28.2%
Fayette Total	6		344	140	40.7%
AOCA	1		41	20	48.8%
OCA	4		283	113	39.9%
ROCOR	1		20	7	35.0%
Franklin Total	1		120	90	75.0%
AOCA	1		120	90	75.0%
Greene Total	1		73	25	34.2%
SERB	1		73	25	34.2%
Huntingdon Total	2		20	12	60.0%
ACROD	2		20	12	60.0%
Indiana Total	6		423	189	44.7%
ACROD	2		151	60	39.7%
OCA	2		52	29	55.8%
ROCOR	1		100	55	55.0%
UOC	1		120	45	37.5%
Lackawanna Total	15		2,526	1,129	44.7%
ACROD	3		500	203	40.6%
GOA	1		70	15	21.4%
OCA	5		746	415	55.6%
MP	1		150	60	40.0%
ROCOR	3		730	296	40.5%
UOC	2		330	140	42.4%
Lancaster Total	2		1,600	710	44.4%
COPTIC	1		350	210	60.0%
GOA	1		1,250	500	40.0%
Lawrence Total	6	1	761	317	41.7%
ACROD	1		31	19	61.3%
AOCA	1		433	157	36.3%
GOA	1		150	60	40.0%
OCA	2	1	107	63	58.9%
UOC	1		40	18	45.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Lebanon Total	2		228	105	46.1%
COPTIC	1		160	85	53.1%
SERB	1		68	20	29.4%
Lehigh Total	5		2,625	705	26.9%
ACROD	1		150	75	50.0%
AOCA	2		1,710	420	24.6%
OCA	1		65	30	46.2%
UOC	1		700	180	25.7%
Luzerne Total	10	2	1,667	825	49.5%
ACROD	1		127	70	55.1%
AOCA	1		250	110	44.0%
GEORG	0	1	35	20	57.1%
GOA	1	1	290	150	51.7%
OCA	6		890	415	46.6%
MP	1		75	60	80.0%
Lycoming Total	1		121	78	64.5%
OCA	1		121	78	64.5%
Mercer Total	6		929	344	37.0%
ACROD	2		283	158	55.8%
GOA	1		220	50	22.7%
OCA	1		110	60	54.5%
SERB	1		141	36	25.5%
UOC	1		175	40	22.9%
Monroe Total	3		580	230	39.7%
COPTIC	1		100	50	50.0%
GOA	1		350	100	28.6%
OCA	1		130	80	61.5%
Montgomery Total	9		2,945	1,220	41.4%
AOCA	1		400	200	50.0%
ARMET	2		1,000	310	31.0%
COPTIC	2		500	285	57.0%
GOA	2		770	260	33.8%
OCA	2		275	165	60.0%
Northampton Total	4		2,200	570	25.9%
GOA	2		1,600	360	22.5%
OCA	1		350	120	34.3%
UOC	1		250	90	36.0%
Northumberland Total	1		76	40	52.6%
OCA	1		76	40	52.6%
Philadelphia Total	23		11,016	2,831	25.7%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
ARMCL	1		3,000	200	6.7%
GEORG	1		275	55	20.0%
GOA	2		1,200	250	20.8%
MACED	1		50	6	12.0%
MALSYR	2		558	295	52.9%
MALANK	4		1,440	885	61.5%
OCA	5		1,668	520	31.2%
MP	2		1,400	280	20.0%
ROM	1		400	60	15.0%
ROCOR	1		75	40	53.3%
SERB	1		350	50	14.3%
UOC	2		600	190	31.7%
Schuykill Total	7		735	414	56.3%
ACROD	1		250	150	60.0%
OCA	5		410	234	57.1%
UOC	1		75	30	40.0%
Somerset Total	5		343	195	56.9%
ACROD	3		303	155	51.2%
OCA	2		40	40	100.0%
Sullivan Total	1		40	16	40.0%
OCA	1		40	16	40.0%
Susquehanna Total	2		70	50	71.4%
OCA	2		70	50	71.4%
Washington Total	7		1,275	637	50.0%
ACROD	1		72	50	69.4%
GOA	1		800	325	40.6%
OCA	4		376	247	65.7%
ROCOR	1		27	15	55.6%
Wayne Total	0	1	200	140	70.0%
OCA	0	1	200	140	70.0%
Westmoreland Total	16	1	2,036	865	42.5%
ACROD	3		165	98	59.4%
AOCA	3	1	1,086	378	34.8%
GOA	3		275	155	56.4%
OCA	3		192	115	59.9%
SERB	1		98	34	34.7%
UOC	3		220	85	38.6%
York Total	2		400	225	56.3%
AOCA	1		250	140	56.0%
GOA	1		150	85	56.7%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
RHODE ISLAND	11		7,625	1,630	21.4%
Newport Total	1		300	95	31.7%
GOA	1		300	95	31.7%
Providence Total	10		7,325	1,535	21.0%
AOCA	1		450	105	23.3%
ARMCL	1		2,500	200	8.0%
ARMET	1		500	175	35.0%
COPTIC	1		450	275	61.1%
GOA	2		2,325	525	22.6%
OCA	2		525	95	18.1%
SYRIAN	1		400	80	20.0%
UOC	1		175	80	45.7%
SOUTH CAROLINA	20	2	5,557	2,064	37.1%
Abbeville Total	0	1	63	60	95.2%
GOA	0	1	63	60	95.2%
Aiken Total	2	1	104	72	69.2%
AOCA	1		25	16	64.0%
OCA	1	1	79	56	70.9%
Anderson Total	1		50	35	70.0%
AOCA	1		50	35	70.0%
Beaufort Total	1		140	50	35.7%
GOA	1		140	50	35.7%
Charleston Total	2		850	325	38.2%
GOA	1		720	250	34.7%
OCA	1		130	75	57.7%
Dorchester Total	1		75	35	46.7%
ROCOR	1		75	35	46.7%
Florence Total	1		400	115	28.8%
GOA	1		400	115	28.8%
Greenville Total	3		1,930	605	31.3%
COPTIC	1		315	160	50.8%
GOA	1		1,440	325	22.6%
OCA	1		175	120	68.6%
Horry Total	3		730	215	29.5%
AOCA	1		115	65	56.5%
COPTIC	1		15	15	100.0%
GOA	1		600	135	22.5%
Lexington Total	3		230	167	72.6%
AOCA	1		30	22	73.3%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
OCA	1		100	100	100.0%
ROCOR	1		100	45	45.0%
Richland Total	1		700	250	35.7%
GOA	1		700	250	35.7%
Spartanburg Total	1		270	120	44.4%
GOA	1		270	120	44.4%
York Total	1		15	15	100.0%
OCA	1		15	15	100.0%
SOUTH DAKOTA	3		320	95	29.7%
Minnehaha Total	2		260	60	26.2%
GOA	1		250	60	24.0%
HOCNA	1		10	8	80.0%
Pennington Total	1		60	27	45.0%
AOCA	1		60	27	45.0%
TENNESSEE	26	1	10,422	3,606	34.6%
Anderson Total	1		280	150	53.6%
OCA	1		280	150	53.6%
Davidson Total	10		7,022	2,315	33.0%
ARMET	1		175	65	37.1%
COPTIC	4		5,957	1,900	31.9%
GOA	2		655	255	38.9%
OCA	1		65	20	30.8%
ROM	1		100	25	25.0%
SERB	1		70	50	71.4%
Hamilton Total	4		388	167	43.0%
COPTIC	1		70	25	35.7%
GOA	1		225	100	44.4%
MALANK	1		21	7	33.3%
OCA	1		72	35	48.6%
Hardeman Total	0	1	0	0	0.0%
AOCA	0	1	0	0	0.0%
Knox Total	2		818	180	22.0%
COPTIC	1		68	30	44.1%
GOA	1		750	150	20.0%
Montgomery Total	1		40	20	50.0%
OCA	1		40	20	50.0%
Rutherford Total	1		90	81	90.0%
AOCA	1		90	81	90.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Shelby Total	5		1,125	457	40.6%
AOCA	1		300	150	50.0%
ARMET	1		50	25	50.0%
COPTIC	1		100	67	67.0%
GOA	1		550	175	31.8%
OCA	1		125	40	32.0%
Sullivan Total	1		140	30	21.4%
GOA	1		140	30	21.4%
Washington Total	1		45	35	77.8%
AOCA	1		45	35	77.8%
Williamson Total	1		474	171	36.1%
AOCA	1		474	171	36.1%
TEXAS	103	4	31,453	10,304	32.8%
Angelina Total	1		33	11	33.3%
MALANK	1		33	11	33.3%
Bexar Total	7		1,004	507	50.5%
AOCA	1		175	60	34.3%
ARMET	1		60	40	66.7%
COPTIC	1		165	100	60.6%
GOA	1		350	190	54.3%
MALANK	1		75	25	33.3%
OCA	2		179	92	51.4%
Brazos Total	3		92	52	56.5%
AOCA	1		45	25	55.6%
COPTIC	1		15	10	66.7%
ROCOR	1		32	17	53.1%
Brewster Total	1		15	15	100.0%
OCA	1		15	15	100.0%
Cherokee Total	1		18	17	94.4%
AOCA	1		18	17	94.4%
Collin Total	1		190	120	63.2%
OCA	1		190	120	63.2%
Comal Total	1		200	30	15.0%
ROM	1		200	30	15.0%
Dallas Total	16		8,163	2,248	27.5%
AOCA	2		492	183	37.2%
ARMET	1		100	40	40.0%
COPTIC	1		650	300	46.2%
GOA	1		4,000	550	13.8%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
MALSYR	2		756	400	52.9%
MALANK	6		1,110	370	33.3%
OCA	1		600	200	33.3%
ROCOR	1		175	35	20.0%
SERB	1		280	170	60.7%
Denton Total	1		120	70	58.3%
OCA	1		120	70	58.3%
Ector Total	1		25	25	100.0%
AOCA	1		25	25	100.0%
El Paso Total	3		647	248	38.3%
AOCA	1		507	183	36.1%
ARMET	1		75	25	33.3%
GOA	1		65	40	61.5%
Fort Bend Total	3		865	318	36.8%
AOCA	1		150	90	60.0%
MALANK	1		555	185	33.3%
SYRIAN	1		160	43	26.9%
Galveston Total	3		559	253	45.3%
GOA	2		139	90	64.7%
SERB	1		420	163	38.8%
Gillespie Total	1		25	15	60.0%
AOCA	1		25	15	60.0%
Grayson Total	1		120	40	33.3%
OCA	1		120	40	33.3%
Harris Total	23		12,534	3,710	29.6%
AOCA	4		2,249	865	38.5%
ARMET	1		110	85	77.3%
COPTIC	3		1,640	780	47.6%
GOA	3		5,550	1,030	18.6%
MALSYR	2		450	240	53.3%
MALANK	2		570	190	33.3%
OCA	2		650	125	19.2%
ROM	1		250	50	20.0%
ROCOR	4		665	215	32.3%
SERB	1		400	130	32.5%
Hays Total	1		75	50	66.7%
AOCA	1		75	50	66.7%
Hidalgo Total	1		160	60	37.5%
OCA	1		160	60	37.5%
Jefferson Total	2		415	141	34.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
AOCA	1		350	126	36.0%
GOA	1		65	15	23.1%
Jim Wells Total	1	1	37	34	91.9%
COPTIC	1	1	37	34	91.9%
Kaufman Total	0	1	43	40	93.0%
OCA	0	1	43	40	93.0%
Kendall Total	0	1	0	0	0.0%
GOA	0	1	0	0	0.0%
Kerr Total	1		10	5	50.0%
OCA	1		10	5	50.0%
Lubbock Total	2		208	60	28.8%
COPTIC	1		33	10	30.3%
GOA	1		175	50	28.6%
McLennan Total	1		160	70	43.8%
GOA	1		160	70	43.8%
Montgomery Total	1		90	40	44.4%
OCA	1		90	40	44.4%
Nueces Total	3		515	195	37.9%
GOA	1		190	125	65.8%
SERB	1		275	30	10.9%
SYRIAN	1		50	40	80.0%
Potter Total	1		80	45	56.3%
GOA	1		80	45	56.3%
Smith Total	2		85	55	64.7%
AOCA	1		40	20	50.0%
OCA	1		45	35	77.8%
Tarrant Total	7		2,596	1,007	38.8%
AOCA	1		290	165	56.9%
COPTIC	2		1,266	500	39.5%
GOA	2		635	195	30.7%
OCA	2		405	147	36.3%
Taylor Total	1		42	20	47.6%
AOCA	1		42	20	47.6%
Tom Green Total	1		77	30	39.0%
GOA	1		77	30	39.0%
Travis Total	5		1,524	503	33.0%
AOCA	1		550	215	39.1%
ARMET	1		170	35	20.6%
GOA	1		600	200	33.3%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
MALSYR	1		54	30	55.6%
ROCOR	1		150	23	15.3%
Washington Total	0	1	6	6	100.0%
GOA	0	1	6	6	100.0%
Wichita Total	2		144	50	34.7%
AOCA	1		69	30	43.5%
GOA	1		75	20	26.7%
Williamson Total	5		576	214	37.2%
AOCA	1		246	89	36.2%
COPTIC	1		60	55	91.7%
MALANK	1		90	30	33.3%
OCA	1		30	15	50.0%
ROM	1		150	25	16.7%
UTAH	9		5,982	1,255	21.0%
Carbon Total	1		280	75	26.8%
GOA	1		280	75	26.8%
Salt Lake Total	7		5,352	1,070	20.0%
AOCA	1		255	92	36.1%
COPTIC	1		12	6	50.0%
GOA	2		4,500	800	17.8%
HOCNA	1		35	27	77.1%
ROCOR	1		250	75	30.0%
SERB	1		300	70	23.3%
Weber Total	1		350	110	31.4%
GOA	1		350	110	31.4%
VERMONT	4		290	110	37.9%
Chittenden Total	1		100	35	35.0%
GOA	1		100	35	35.0%
Rutland Total	1		85	20	23.5%
GOA	1		85	20	23.5%
Washington Total	1		50	30	60.0%
OCA	1		50	30	60.0%
Windsor Total	1		55	25	45.5%
OCA	1		55	25	45.5%
VIRGINIA	48	2	18,253	5,386	29.5%
Alexandria city Total	1		400	100	25.0%
OCA	1		400	100	25.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Augusta Total	1		60	40	66.7%
ROCORA	1		60	40	66.7%
Bristol city Total	1		40	20	50.0%
ROCORA	1		40	20	50.0%
Charlottesville city Total	2		460	115	25.0%
GOA	1		340	75	22.1%
UOC	1		120	40	33.3%
Chesapeake city Total	2		142	63	44.4%
OCA	1		100	40	40.0%
ROCORA	1		42	23	54.8%
Chesterfield Total	1		103	53	51.5%
OCA	1		103	53	51.5%
Danville city Total	1		72	40	55.6%
GOA	1		72	40	55.6%
Fairfax Total	8		4,694	1,128	24.0%
AOCA	1		150	70	46.7%
GOA	1		3,500	700	20.0%
OCA	5		859	283	32.9%
SYRIAN	1		185	75	40.5%
Fairfax city Total	1		3,000	875	29.2%
COPTIC	1		3,000	875	29.2%
Fauquier Total	2	1	115	77	67.0%
AOCA	1		80	50	62.5%
HOCNA	1	1	35	27	77.1%
Fluvanna Total	0	1	3	3	100.0%
BUL	0	1	3	3	100.0%
Hampton city Total	1		180	95	52.8%
COPTIC	1		180	95	52.8%
Hanover Total	1		30	15	50.0%
OCA	1		30	15	50.0%
Henrico Total	2		135	80	59.3%
ARMET	1		90	45	50.0%
HOCNA	1		45	35	77.8%
Hopewell city Total	1		120	75	62.5%
GOA	1		120	75	62.5%
Loudoun Total	2		300	185	61.7%
COPTIC	1		200	125	62.5%
MALANK	1		100	60	60.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Lynchburg city Total	2		100	65	65.0%
AOCA	1		50	30	60.0%
GOA	1		50	35	70.0%
Manassas city Total	1		150	75	50.0%
ACROD	1		150	75	50.0%
Newport News city Total	1		1,500	300	20.0%
GOA	1		1,500	300	20.0%
Norfolk city Total	3		2,285	412	18.0%
ACROD	1		35	12	34.3%
GOA	1		2,100	350	16.7%
ROM	1		150	50	33.3%
Richmond city Total	2		2,030	650	32.0%
COPTIC	1		430	300	69.8%
GOA	1		1,600	350	21.9%
Roanoke city Total	3		525	260	49.5%
COPTIC	1		100	80	80.0%
GOA	1		275	130	47.3%
SYRIAN	1		150	50	33.3%
Salem city Total	1		30	20	66.7%
BUL	1		30	20	66.7%
Spotsylvania Total	1		225	90	40.0%
GOA	1		225	90	40.0%
Stafford Total	1		50	35	70.0%
OCA	1		50	35	70.0%
Suffolk city Total	1		240	125	52.1%
COPTIC	1		240	125	52.1%
Virginia Beach city Total	1		840	190	22.6%
GOA	1		840	190	22.6%
Winchester city Total	1		150	70	46.7%
GOA	1		150	70	46.7%
York Total	3		274	130	47.4%
AOCA	1		100	55	55.0%
ARMET	1		120	45	37.5%
MALSYR	1		54	30	55.6%
WASHINGTON	37	3	15,587	3,504	22.5%
Clark Total	1		61	25	41.0%
OCA	1		61	25	41.0%
Cowlitz Total	1		20	10	50.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
OCA	1		20	10	50.0%
Franklin Total	1		162	25	15.4%
GOA	1		162	25	15.4%
Jefferson Total	1		100	47	47.0%
OCA	1		100	47	47.0%
King Total	15	1	10,857	1,675	15.4%
ARMET	1		2,500	125	5.0%
COPTIC	1		180	170	94.4%
GOA	3		4,765	600	12.6%
HOCNA	1		130	100	76.9%
MALSYR	1		72	40	55.6%
MALANK	1		75	25	33.3%
OCA	3		995	345	34.7%
ROCOR	1	1	365	125	34.2%
SERB	1		1,500	70	4.7%
UOC	1		150	45	30.0%
VPJ	1		125	30	24.0%
Kitsap Total	2		140	77	55.0%
OCA	2		140	77	55.0%
Klickitat Total	0	1	55	35	63.6%
GOA	0	1	55	35	63.6%
Pierce Total	4		605	250	41.3%
COPTIC	1		55	15	27.3%
GOA	1		350	100	28.6%
HOCNA	1		20	15	75.0%
OCA	1		180	120	66.7%
Snohomish Total	4	1	1,943	629	32.4%
AOCA	3		433	321	74.1%
COPTIC	1		1,500	300	20.0%
HOCNA	0	1	10	8	80.0%
Spokane Total	3		754	231	30.6%
AOCA	2		314	136	43.3%
GOA	1		440	95	21.6%
Thurston Total	1		110	35	31.8%
AOCA	1		110	35	31.8%
Walla Walla Total	1		160	125	78.1%
ROCOR	1		160	125	78.1%
Whatcom Total	2		370	165	44.6%
AOCA	1		125	110	88.0%
GOA	1		245	55	22.4%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Yakima Total	1		250	175	70.0%
AOCA	1		250	175	70.0%
WEST VIRGINIA	15	2	2,776	1,146	41.3%
Cabell Total	2		255	130	51.0%
AOCA	1		150	65	43.3%
GOA	1		105	65	61.9%
Hancock Total	2		563	135	24.0%
GOA	1		500	100	20.0%
OCA	1		63	35	55.6%
Harrison Total	1		110	25	22.7%
GOA	1		110	25	22.7%
Kanawha Total	2		1,136	435	38.3%
AOCA	1		1,021	400	39.2%
GOA	1		115	35	30.4%
Marshall Total	1		22	18	81.8%
OCA	1		22	18	81.8%
Mercer Total	1		76	50	65.8%
ACROD	1		76	50	65.8%
Monongalia Total	2		230	78	33.9%
ACROD	1		70	43	61.4%
GOA	1		160	35	21.9%
Ohio Total	1		180	120	66.7%
GOA	1		180	120	66.7%
Raleigh Total	1		64	45	70.3%
AOCA	1		64	45	70.3%
Wayne Total	1	2	115	100	87.0%
ROCOR	1	2	115	100	87.0%
WISCONSIN	33	1	13,223	4,566	34.5%
Brown Total	1		100	60	60.0%
OCA	1		100	60	60.0%
Chippewa Total	1		25	25	100.0%
OCA	1		25	25	100.0%
Dane Total	4		445	258	58.0%
AOCA	1		165	120	72.7%
COPTIC	1		35	28	80.0%
GOA	1		220	100	45.5%
SERB	1		25	10	40.0%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
Fond du Lac Total	1		220	45	20.5%
GOA	1		220	45	20.5%
Grant Total	1		30	17	56.7%
ROCORA	1		30	17	56.7%
Kenosha Total	1	1	300	445	148.3%
GOA	0	1	200	400	200.0%
OCA	1		100	45	45.0%
La Crosse Total	1		100	30	30.0%
AOCA	1		100	30	30.0%
Marathon Total	1		40	12	30.0%
ROCORA	1		40	12	30.0%
Milwaukee Total	9		9,080	2,775	30.6%
ARMET	1		250	65	26.0%
COPTIC	1		200	190	95.0%
GOA	2		3,220	700	21.7%
OCA	1		110	75	68.2%
ROCORA	1		700	150	21.4%
SERB	2		4,500	1,560	34.7%
UOC	1		100	35	35.0%
Oneida Total	1		16	10	62.5%
OCA	1		16	10	62.5%
Outagamie Total	2		224	53	23.7%
GOA	1		215	50	23.3%
ROCORA	1		9	3	33.3%
Ozaukee Total	1		250	130	52.0%
AOCA	1		250	130	52.0%
Polk Total	1		130	75	57.7%
OCA	1		130	75	57.7%
Racine Total	5		2,020	544	26.9%
ARMCL	1		400	60	15.0%
ARMET	1		285	115	40.4%
GOA	1		800	150	18.8%
SERB	2		535	219	40.9%
Sheboygan Total	1		145	35	24.1%
GOA	1		145	35	24.1%
Taylor Total	1		70	40	57.1%
OCA	1		70	40	57.1%
Washington Total	1		28	12	42.9%
OCA	1		28	12	42.9%

Table 4.3: Orthodox Christian Churches in the United States by County: 2010

Orthodox Church Abbreviation	Number of Parishes (includes mission parishes)	Number of Monastic Communities	Number of Adherents	Number of Regular Church Attendees	Attendees as a Percent of Adherents
WYOMING	4		785	218	27.8%
Campbell Total	1		40	18	45.0%
AOCA	1		40	18	45.0%
Laramie Total	1		315	100	31.7%
GOA	1		315	100	31.7%
Natrona Total	1		235	55	23.4%
GOA	1		235	55	23.4%
Sweetwater Total	1		195	45	23.1%
GOA	1		195	45	23.1%

Appendix

Further Sources of Information on Orthodox Christianity in the United States

Further Information on Orthodox Christianity in the United States

(see also suggested sources of information at the end of the individual articles included in this book)

Websites:

www.orthodoxhistory.org: An extensive website with publications on the history of Orthodox Christianity in America and numerous links to other web-based resources. Also served as official web-site of the Society for Orthodox Christian History in the Americas.

www.orthodoxreality.org: Statistical and demographic data, ongoing survey-based research and studies on the present situation of American Orthodox Christian Churches, their members and clergy.

www.aoiusa.org: A website of the "American Orthodox Institute." Short articles, blog, and discussions on different issues in Orthodox Church life in general and in America, in particular.

www.ocl.org: A website of the Orthodox Christian Laity, a US-based pan-Orthodox organization that promotes a greater role of laity in the Orthodox Church life.

www.myocn.net: A website of the Orthodox Christian Network, an Orthodox internet mass-media agency . It offers internet radio, online video, podcasts, articles, and blog.

www.ancientfaith.com: A website of the "Ancient Faith Radio." It provides high quality 24-hour internet-based Orthodox radio and on-demand podcasts. "Ancient Faith Radio" features liturgical music from a variety of Orthodox traditions, prayers, lectures, and interviews.

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Gillquist, Peter E., ed. *Coming Home. Why Protestant Clergy are Becoming Orthodox*. Ben Lomond, CA: Conciliar Press, 1992.

Grama, Remus. *Bishop Polycarp Morusca, First Bishop of Romanians in America: An Exile in His Own Country*. Jackson, MI: Romanian Orthodox Episcopate of America, 2005.

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Assembling a mass of recently generated data, the Atlas of American Orthodox Christian Churches provides an authoritative overview of a most important but often neglected segment of the American Christian community. Protestant and Catholic Christians especially will value editor Alexei Krindatch's survey of both Eastern Orthodoxy as a whole and its multiple denominational expressions.

J. Gordon Melton

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Why are pictures worth a thousand words? Because they engage multiple senses and ways of knowing that stretch and deepen our understanding. Good pictures also tell compelling stories. Good maps are good pictures, and this makes the Atlas of American Orthodox Christian Churches, with its alternation and synthesis of picture and story, a persuasive way of presenting a rich historical journey of Orthodox Christianity on American soil. The telling is persuasive for both scholars and adherents. It is also provocative and suggestive for the American public as we continue to struggle with two issues, in particular, that have been at the center of the Orthodox experience in the United States: how to create and maintain unity across vast terrains of cultural and ethnic difference; and how to negotiate American culture as a religious other without losing one's soul.

David Roozen, Director

Hartford Institute for Religion Research
Hartford Seminary

Orthodox Christianity in America has been both visible and invisible for more than 200 years. Visible to its neighbors, but usually not well understood; invisible, especially among demographers, sociologists, and students of American religious life. This first ever Atlas of American Orthodox Christian Churches presents Orthodox Christianity in terms that all can understand – scholars and members of the Orthodox Church. The Atlas presents a much-needed snapshot of Orthodox Christianity in these early years of the twenty-first century. It will become an invaluable resource and reference point for many ongoing conversations among the Orthodox and for our involvement in American life.

Rev. Dr. Thomas E. FitzGerald, Dean

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