

SAMPLE

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

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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 hierarch, 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.

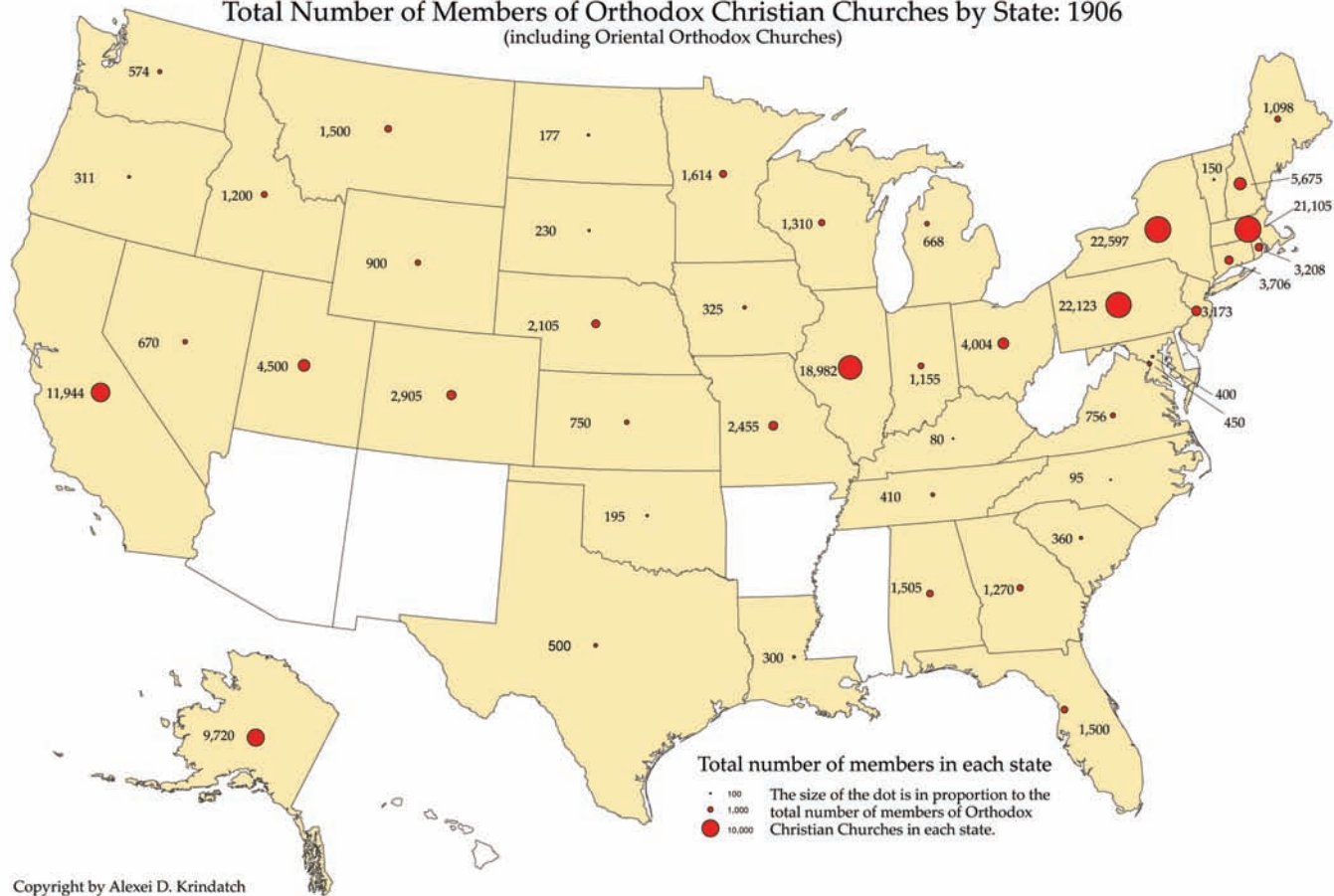
For most of his career, Fr. Ingram Nathaniel Irvine toiled alone in his effort to promote the use of English in American Orthodoxy and to introduce the Orthodox faith to Americans. Late in his life, though, things began to change. James Grattan Mythen, an Episcopal priest, converted to Orthodoxy in 1920, 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.

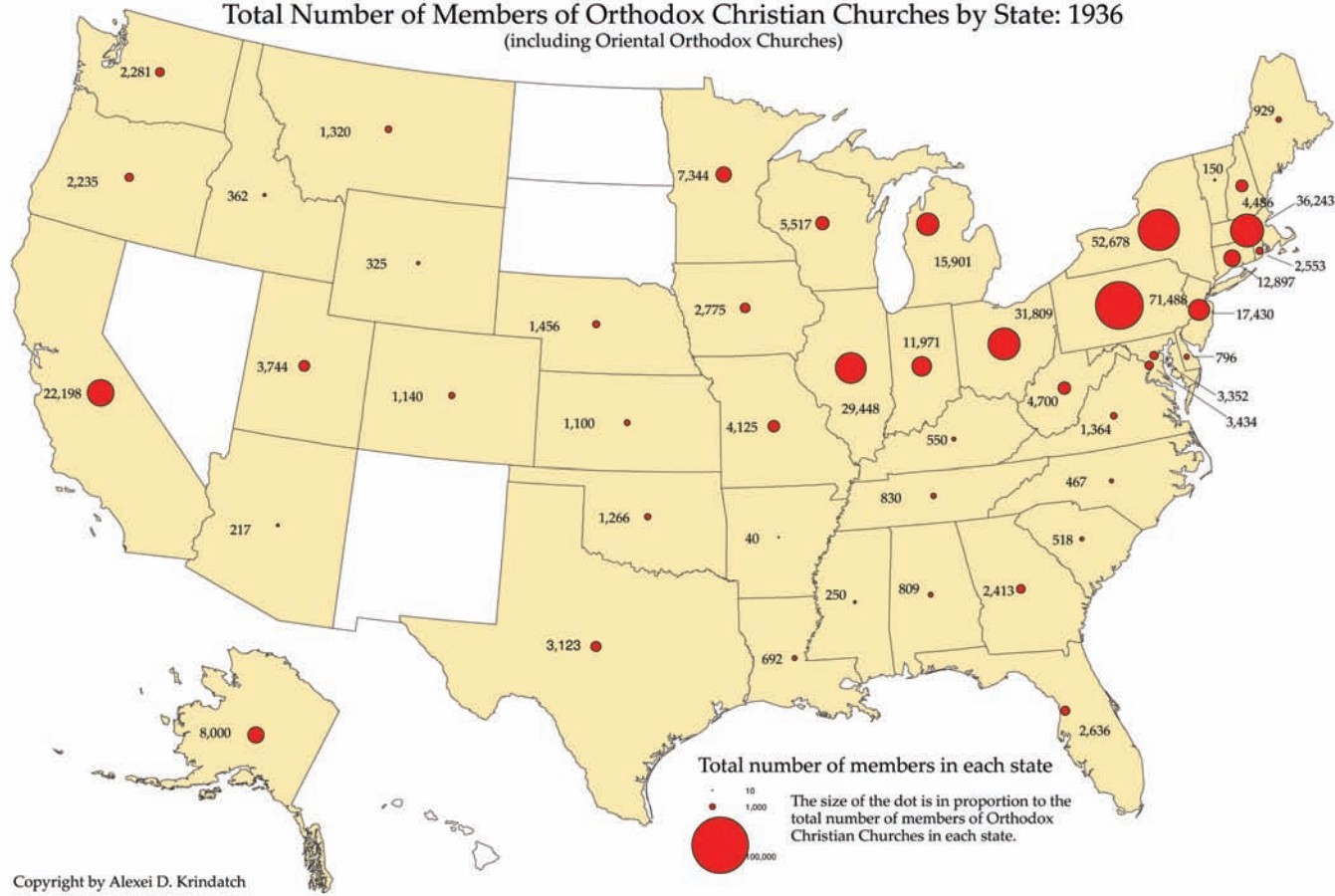
Unfortunately, the church lasted only a few months, and Irvine died in early 1921. Mythen and several of his fellow converts soon left Orthodoxy, but they were replaced by others – most notably Frs. Michael Gelsinger and Boris Burden. Together, Gelsinger and Burden took the baton from Irvine and Mythen, 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

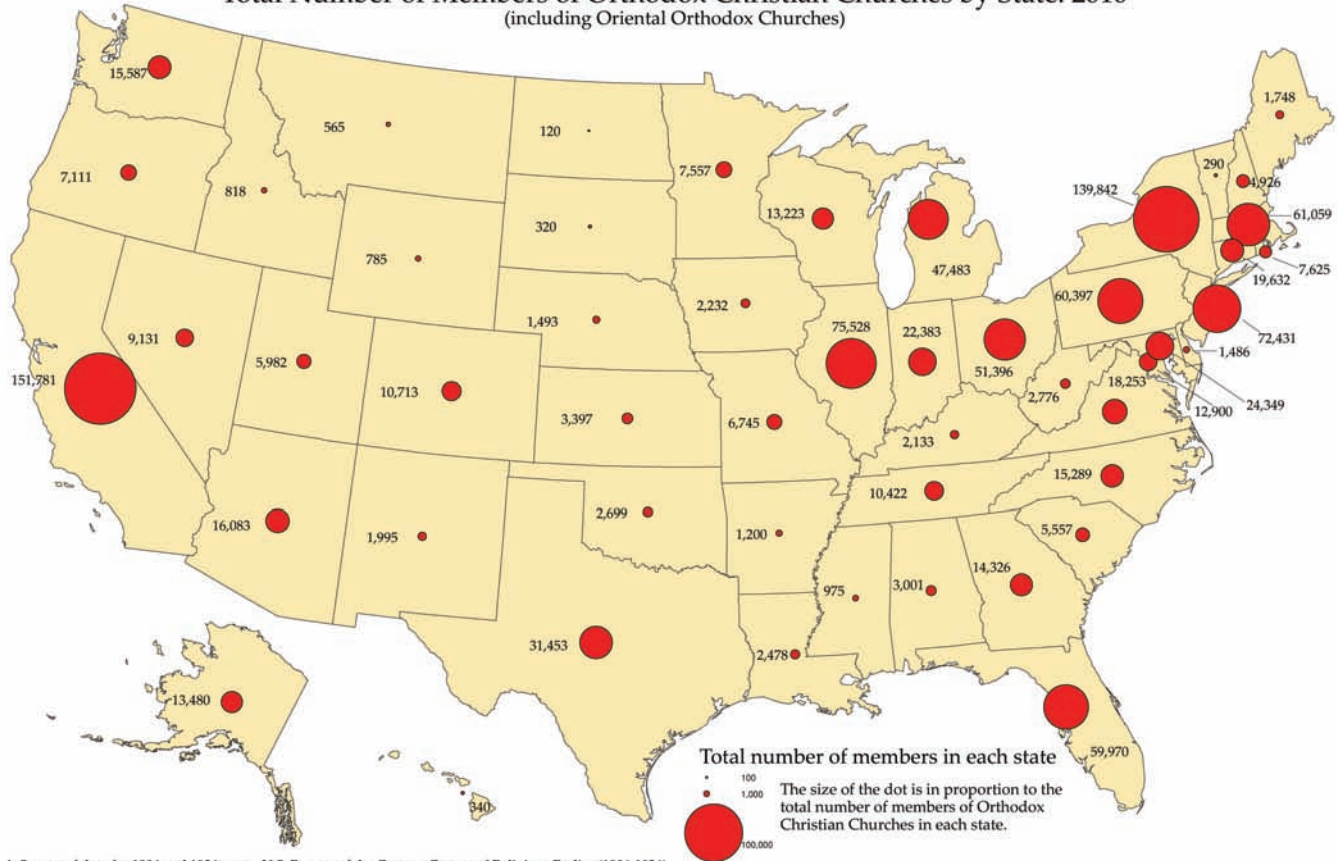
Total Number of Members of Orthodox Christian Churches by State: 1906 (including Oriental Orthodox Churches)



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



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

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.

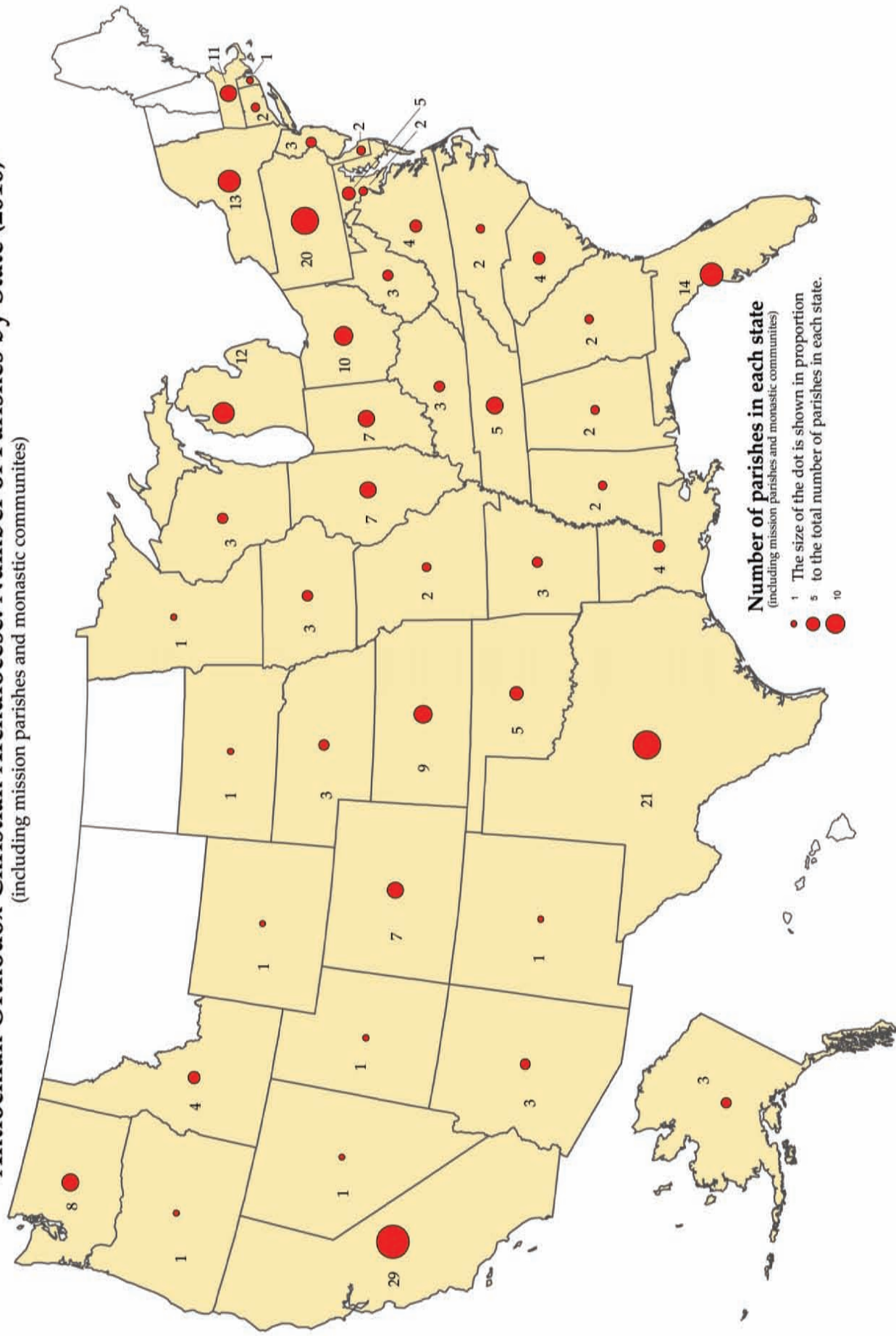
Further information:

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.

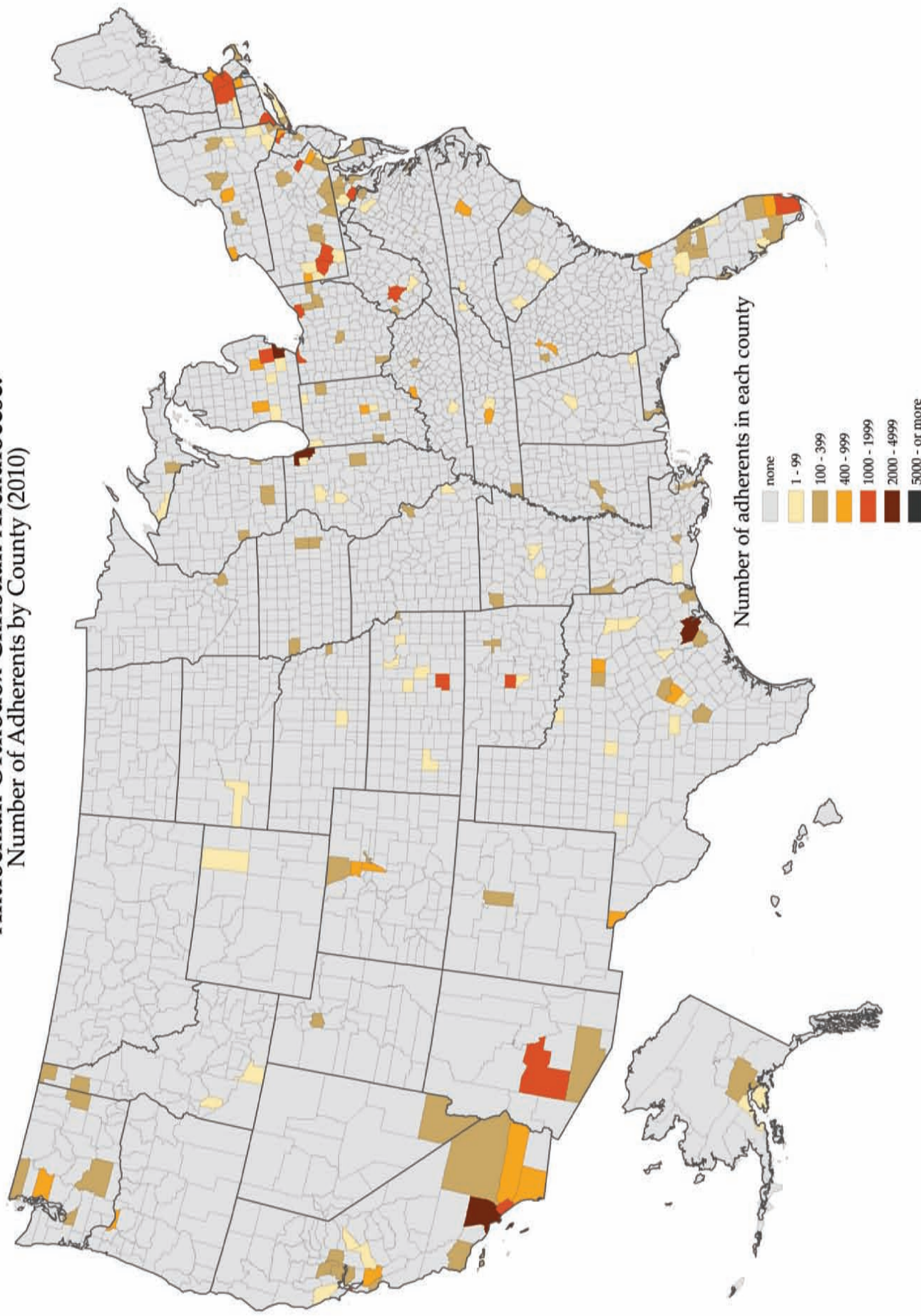
Gillquist, Peter. *Becoming Orthodox: A Journey to the Ancient Christian Faith*. Ben Lomond, CA, Conciliar Press, 2001.

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

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

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

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.

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.

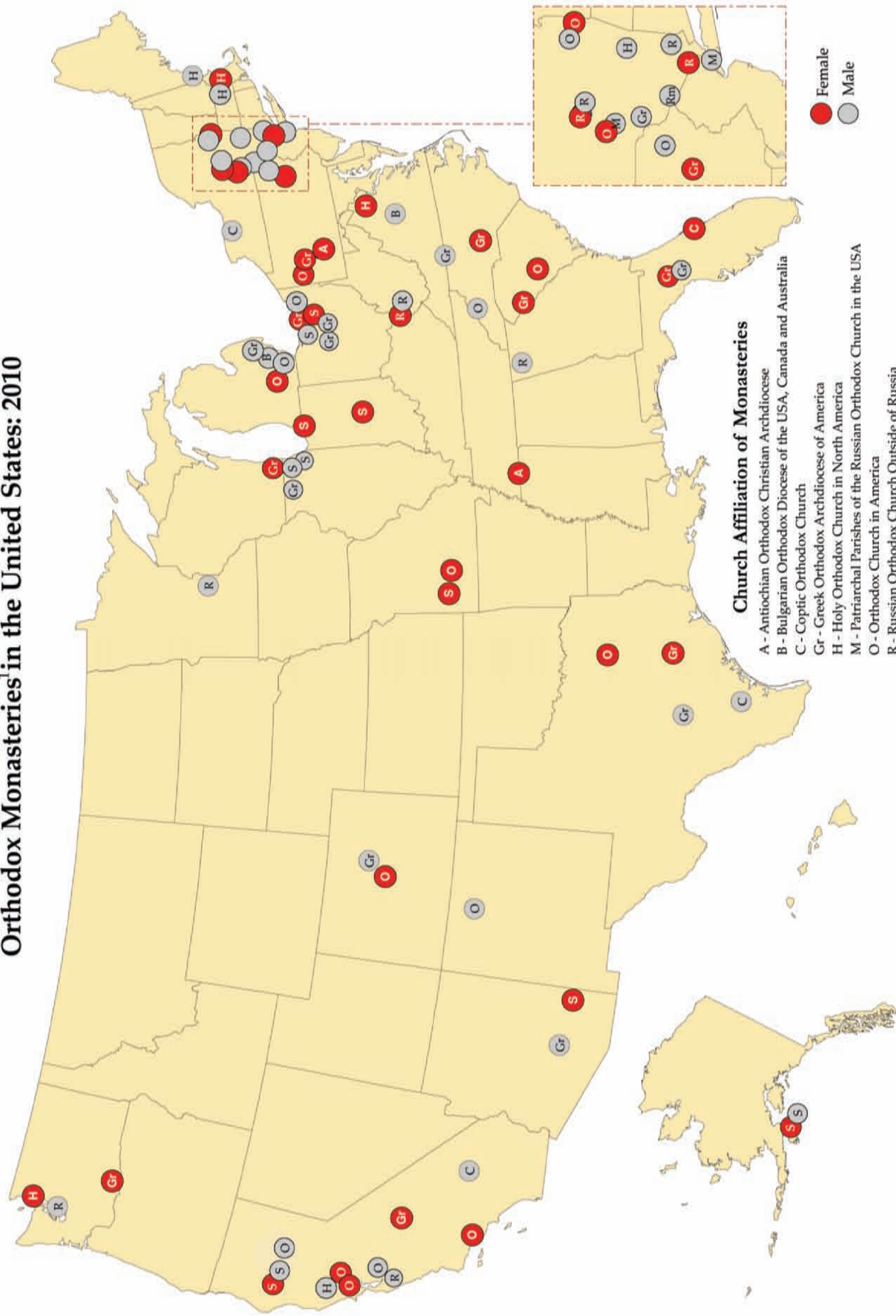
www.goarch.org/ourfaith/ourfaith7103: This is a short article, *Monasticism in the Orthodox Church*, by His Eminence Metropolitan Maximos of Pittsburgh of the Greek Orthodox Archdiocese of America. It contains some basic history, information, and additional useful links.

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 Monasteries¹ 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

Directory of Orthodox Monastic Communities by State

Abbreviations:

AOCA – Antiochian Orthodox Christian Archdiocese
 BUL – Bulgarian Orthodox Diocese of the USA, Canada and
 Australia
 COPTIC – Coptic Orthodox Church
 GEORG – Georgian Orthodox Church
 GOA – Greek Orthodox Archdiocese of America
 HOCNA – Holy Orthodox Church in North America
 MP – Patriarchal Parishes of the Russian Orthodox Church
 in the USA
 OCA – Orthodox Church in America
 ROCOR – Russian Orthodox Church Outside of Russia
 ROM – Romanian Orthodox Archdiocese in the Americas
 SERB – Serbian Orthodox Church in the USA

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
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:

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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.

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 4.3

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%

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
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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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