

EASTERN ORTHODOX CHURCHES

GENERAL STATEMENT¹

History.—The Eastern Orthodox Catholic Churches, known historically as the “Eastern Church,” and in modern times as the “Greek Orthodox Church,” the “Eastern Catholic Church,” the “Holy Orthodox Catholic Apostolic Church,” and popularly as the “Greek Church,” are the modern representatives of the Catholic Church of the Byzantine Empire. As the distinction between the Eastern and Western Roman Empires developed, there also grew up differences between the ritual and doctrinal positions held in the church in its original eastern homelands and those which developed in the daughter church in the Latin West and centered in the Roman Papacy. Toward the ninth century these became still more evident and culminated, in 1054, in complete separation between the Patriarch or Bishop of Rome and the four Eastern Patriarchs. The Eastern Church at that time comprised four ecclesiastical units, the Patriarchates of Constantinople, Jerusalem, Antioch, and Alexandria. These were and are coordinate in authority, though honorary precedence was and is accorded to the Patriarch of Constantinople as holder of the ecclesiastical throne of the imperial city of the Eastern Empire, just as the Pope of Rome had been similarly honored as holder of the ecclesiastical throne of the imperial city of the earlier, world-wide, Roman Empire.

With the capture of Constantinople by the Turks in 1453, and the assumption by the Turkish Government of the right of approval in the election of the Patriarchs, there developed a diversity of ecclesiastical organization. The Patriarchs of Jerusalem, Antioch, and Alexandria, while still according a certain precedence of honor to the Patriarch of Constantinople, preserved their ecclesiastical independence. With the development of the Russian Empire, the Russian Church, hitherto nominally subordinate to the Constantinople Patriarchate, organized its own ecclesiastical government, first, about the year 1589, in the form of a Russian Patriarchate, and later, in 1721, under the supreme authority of a Holy Governing Synod, with headquarters at St. Petersburg (now Leningrad). Similarly, after Greece had become independent, the Church of Greece established, in 1833, the Holy Synod of Greece at Athens. Various other metropolitan sees have also claimed and acquired independence, including those of Serbia, Roumania, Bulgaria, Albania, and Cyprus. Since the World War, independent national Orthodox Churches have been proclaimed in Poland, Estonia, Latvia, Finland, and Czechoslovakia; but the permanent status of these is not yet definitely agreed upon.

These different organizations, although independent of each other ecclesiastically, agree in doctrine, and, essentially, in form of worship, and together constitute what is called the “Eastern Orthodox Catholic Churches.”

Of these churches, seven have been represented in the United States by regular church organizations. These are the Russian Orthodox, the Greek Orthodox (Hellenic), the Serbian Orthodox, the Syrian Orthodox, the Albanian Orthodox, the Bulgarian Orthodox, and the Roumanian Orthodox. Only one of these, the Russian Orthodox Church, had a general ecclesiastical organization previous to

¹This statement was furnished by Rev. Boris R. Burden, editor, *The Orthodox Catholic Review*.

the World War. To that Russian Mission all the Orthodox Churches in America were nominally subject, although they had their own administrators under the Russian archbishop.

Following the World War and the Russian Revolution the various racial and linguistic groups broke away from the Russian jurisdiction in America and set up separate national missions in this country corresponding to the national churches in their ancestral homelands. Rival groups and leaders appeared corresponding to the political factions and divisions in the chaotic European situation.

The Russians have four different factions each claiming that its prelate is the true Russian Archbishop of America. The Greeks have two and the Syrians three divisions in similar situations. The Serbians have a bishop governing part of their parishes in this country. In every group there are numerous independent parishes and clergy which refuse to recognize any of the rival bishops. Each of the national churches or missions has reported separately, but in each group there are many local churches not included, owing to the chaotic conditions prevailing at the present time.

In an effort to unite all the Orthodox Catholic people in America and develop a single American organization of the church in this country, as well as to provide for the next American generation of Orthodox people, the five Russian bishops in America, headed by the Metropolitan Platon, ordered the establishment of an independent American Orthodox Catholic Church under the name of "The Holy Eastern Orthodox Catholic and Apostolic Church in North America." This body has been chartered by both civil and ecclesiastical authorities in America (as a religious corporation under the laws of the State of Massachusetts, December 1, 1927) and is proceeding gradually to unite under its North American Holy Synod the members and clergy of various racial and national origins who desire to enter an independent American Orthodox Catholic Church. Its North American Holy Synod has published in English and foreign languages its charter, constitution, and other important documents and also publishes in English a bimonthly organ, *The Orthodox Catholic Review*, from its temporary headquarters in Brooklyn.

Doctrine.—The doctrine of the Eastern Orthodox Churches is founded on the Holy Scriptures, the Holy Traditions, and the dogmatic decisions of the seven Ecumenical Councils. The Holy Scriptures are interpreted strictly in accordance with the teachings of the seven Ecumenical Councils and the Holy Fathers. The Niceo-Constantinopolitan Creed is held only in its original authoritative form without the Roman-Latin addition of the "Filioque" phrase. Recognizing Christ as the only head of the earthly as well as the heavenly church, they do not accept the dogma of the Pope as the special representative or Vicar of Christ on earth, and the infallible head of His earthly church. According to their teaching, infallibility belongs to the whole assembly of true believers, to the "Ecclesia," or Church, which is represented by its council legally called together and whose decisions are confirmed by the consensus of the church.

They believe in the procession of the Holy Ghost from the Father alone; honor Mary as the Mother of God, and honor the nine orders of angels and the saints; do not define as dogma the doctrine of the immaculate conception of the Virgin Mary, but hold the true Catholic doctrine of the virgin birth of Christ. They reject the doctrine of the surplus merits of the saints and the doctrine of indulgences. They reverence relics of the saints, pictures of holy subjects, and the cross, but forbid the use of carved images. They accept seven sacraments, baptism, anointing (confirmation or chrismation), communion, penance, holy orders, marriage, and holy unction. Baptism of either infants or adults by three-fold immersion is recognized as the only proper form, although other forms are accepted of necessity or in the case of converts who have previously been

baptized. The sacrament of anointing with "chrism," or holy oil, is administered immediately after that of baptism and the chrismated infant or adult is thereafter a full communicant in the Eucharist.

The doctrine of transubstantiation is taught. In the Eucharist, leavened bread is used, being consecrated and soaked in the consecrated chalice and then received by all members of the Eastern Orthodox Churches after confession and absolution. Children under 7 years of age, however, receive the sacrament without confession. Holy unction is administered to the sick, and not alone to those in danger of death. The Church rejects the doctrine of purgatory, but believes in the beneficial effect of prayer for the dead by the living and for the living by the dead. It rejects the doctrine of predestination and considers that for justification both faith and works are necessary.

In the Eastern Orthodox Catholic Church, membership has two distinct but frequently confused meanings. All persons who have been baptized in the church and received the sacrament of chrismation (confirmation) which immediately follows baptism, are communicant members of the church, participating in the sacrament of the Eucharist. Parish membership, however, is counted more frequently by families than by communicants, because the head of each family is the voting member of the parish congregation. This fact gives rise to confusion and uncertainty of statistics of all Eastern Orthodox Churches.

Organization.—There are three orders of the ministry—deacons, priests, and bishops. The deacons assist in the work of the parish and in the service of the sacraments. Priests and deacons are of two orders, secular and monastic. Marriage is allowed to candidates for the diaconate and the priesthood, but is forbidden after ordination. The episcopate is, as a rule, confined to members of the monastic order. A married priest, should his wife die, may enter a monastery and take the monastic vows, and is eligible to the episcopate. The parishes are, as a rule, in the care of the secular priests.

Monks and nuns are gathered in monastic establishments or are scattered out in missionary work. In some monastic colonies the members live in communities, while in others they lead a secluded, hermitical life, each in his own cell. There is but one order, and the vows for all are the same, obedience, chastity, prayer, fasting, and poverty.

The organization for the general government of the different Eastern Orthodox Churches varies in different countries. In general, there is a council at the head of which, as president, is a bishop elected by the ecclesiastical representatives of the people. Historically, and at present in some cases, this presiding bishop is called the Patriarch, and has special colleagues and officers for the purpose of governing his flock. The largest or most important of the bishoprics connected with the patriarchate, or synod, are called "metropolitan sees," though the title now carries with it no special ecclesiastical authority. In early times, both the clergy and the laity of the local churches had a voice in the election of bishops, priests, and deacons, but of late that right has been much restricted, and at present the priests and deacons are usually appointed by the bishops, and the bishops are elected by the clergy.

The service of the Eastern Orthodox Churches is solemn and elaborate. It is essentially that of the earlier centuries of Christianity, and is most fully and completely observed in the monasteries. There are no sculptured images and no instrumental music, although there are pictorial representations of Christ, the apostles and saints, and scenes in Bible history. The most important service is the divine liturgy, the chief part of which is the celebration of the Eucharist. There are three liturgies, those of St. John Chrysostom, St. Basil the Great, and St. Gregory, the last called the "Liturgy of the Presanctified Gifts," for which the holy gifts are prepared at a preceding service. There are no so-called "silent

liturgies" or "private masses," and two liturgies are not allowed to be performed in the same church simultaneously, nor can a liturgy be performed by the same priest, or on the same altar, twice a day. A "corporal," otherwise known as an "antimins," a cloth with a particle of the holy remains of some saint sewed into it, and especially blessed by a bishop for every church, is necessary to the performance of the liturgy. Moreover, a priest may perform it only when he is fasting. Besides the liturgy, the church has vespers, vigils, matins, hours, and special prayers for various occasions and needs. The several services named consist of readings from the Old and New Testaments, supplicatory prayers, thanksgiving, glorifying hymns, etc.

Statistics.—The churches grouped under Eastern Orthodox Churches in 1926, 1916, and 1906 are listed below, with the principal statistics as reported for the three periods. It will be noted that three churches presented in 1916 and 1926—Albanian, Bulgarian, and Roumanian—were not reported in 1906.

Certain small groups or movements which have sprung from the Old Catholics in America must not be confused with the Eastern Orthodox Churches. Some of these Old Catholics use the word "Orthodox" in their names (e. g., African Orthodox Church), but none of them has any relation with Eastern Orthodox Catholic Churches either in orders or sacraments.

SUMMARY OF STATISTICS FOR THE EASTERN ORTHODOX CHURCHES, 1926, 1916, AND 1906

DENOMINATION AND CENSUS YEAR	Total number of churches	Number of members	VALUE OF CHURCH EDIFICES		EXPENDITURES DURING YEAR		SUNDAY SCHOOLS	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Number of scholars
1926								
Total for the group.....	446	259,394	397	\$11,789,108	423	\$2,044,415	198	14,195
Albanian Orthodox Church.....	9	1,993	5	66,000	9	14,850	.....	.....
Bulgarian Orthodox Church.....	4	937	3	32,000	3	5,230	1	55
Greek Orthodox Church (Hellenic).....	153	119,495	131	5,011,718	145	958,809	73	5,796
Roumanian Orthodox Church.....	34	18,853	30	621,500	32	92,124	18	1,370
Russian Orthodox Church.....	199	95,134	187	4,883,515	195	838,453	90	5,770
Serbian Orthodox Church.....	17	13,775	16	272,000	15	67,978	7	497
Syrian Orthodox Church.....	30	9,207	25	902,375	24	66,971	9	707
1916								
Total for the group.....	301	249,840	263	3,576,884	283	856,968	151	9,118
Albanian Orthodox Church.....	2	410	.....	.....	2	2,482	.....	.....
Bulgarian Orthodox Church.....	4	1,992	4	18,500	4	5,051	.....	.....
Greek Orthodox Church (Hellenic).....	87	119,871	59	1,115,464	74	230,288	17	1,088
Roumanian Orthodox Church.....	2	1,994	1	18,000	2	11,520	2	123
Russian Orthodox Church.....	109	99,681	164	2,137,713	165	549,776	116	6,739
Serbian Orthodox Church.....	12	14,301	10	106,700	12	29,353	8	653
Syrian Orthodox Church.....	25	11,591	25	180,507	24	28,498	8	515
1906								
Total for the group.....	411	129,606	75	964,791	.....	.....	7	509
Greek Orthodox Church.....	334	90,751	19	385,800	.....	.....	4	371
Russian Orthodox Church.....	59	19,111	46	484,371	.....	.....	1	75
Serbian Orthodox Church.....	10	15,742	8	62,460	.....	.....	1	13
Syrian Orthodox Church.....	8	4,002	2	32,160	.....	.....	1	50

RUSSIAN ORTHODOX CHURCH

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Russian Orthodox Church for the year 1926 is presented in Table 1, which shows also the distribution of these figures between urban and rural territory.

The membership of the Russian Orthodox Church is of two types, communicant members, or all persons, including infants, baptized and confirmed in the church, and parish members, or the families of the congregation, the head of the family being the voting member.

TABLE 1.—SUMMARY OF STATISTICS FOR CHURCHES IN URBAN AND RURAL TERRITORY, 1926: RUSSIAN ORTHODOX CHURCH

ITEM	Total	In urban territory ¹	In rural territory ¹	PER CENT OF TOTAL ²	
				Urban	Rural
Churches (local organizations).....	199	146	53	73.4	26.6
Members.....	95,134	80,433	14,701	84.5	15.5
Average per church.....	478	551	277		
Membership by sex:					
Male.....	49,342	41,427	7,915	84.0	16.0
Female.....	42,960	36,174	6,786	84.2	15.8
Sex not reported.....	2,832	2,832		100.0	
Males per 100 females.....	114.9	114.5	116.6		
Membership by age:					
Under 13 years.....	26,003	21,456	4,547	82.5	17.5
13 years and over.....	65,751	55,597	10,154	84.6	15.4
Age not reported.....	3,380	3,380		100.0	
Per cent under 13 years ³	28.3	27.8	30.9		
Church edifices:					
Number.....	194	145	49	74.7	25.3
Value—Churches reporting.....	187	138	49	73.8	26.2
Amount reported.....	\$4,883,515	\$4,263,950	\$619,565	87.3	12.7
Average per church.....	\$26,115	\$30,898	\$12,644		
Debt—Churches reporting.....	136	108	28	79.4	20.6
Amount reported.....	\$1,184,771	\$1,077,639	\$107,132	91.0	9.0
Churches reporting "no debt" on church edifice.....	50	30	20		
Parsonages:					
Value—Churches reporting.....	157	116	41	73.9	26.1
Amount reported.....	\$1,140,600	\$958,000	\$182,600	84.0	16.0
Debt—Churches reporting.....	63	51	12		
Amount reported.....	\$211,141	\$183,779	\$27,362	87.0	13.0
Churches reporting "no debt" on parsonage.....	91	62	29		
Expenditures during year:					
Churches reporting.....	195	144	51	73.8	26.2
Amount reported.....	\$838,453	\$730,117	\$108,336	87.1	12.9
Current expenses and improvements.....	\$746,196	\$651,633	\$94,563	87.3	12.7
Benevolences, missions, etc.....	\$50,762	\$45,139	\$5,623	88.9	11.1
Not classified.....	\$41,495	\$33,345	\$8,150	80.4	19.6
Average expenditure per church.....	\$4,300	\$5,070	\$2,124		
Sunday schools:					
Churches reporting.....	90	65	25		
Officers and teachers.....	152	119	33	78.3	21.7
Scholars.....	5,770	4,553	1,217	78.9	21.1

¹ Urban territory includes all cities and other incorporated places which had 2,500 inhabitants or more in 1920, the date of the last Federal census; rural territory comprises the remainder of the country.

² Per cent not shown where base is less than 100.

³ Based on membership with age classification reported.

The data given for 1926 represent 199 active Russian Orthodox churches, with 95,134 members. The classification of membership by sex was reported by 195 churches and the classification by age was reported by 194 churches, 193 of which reported members under 13 years of age.

Comparative data, 1890-1926.—Table 2 presents, in convenient form for comparison, a summary of the available statistics of this church for the censuses of 1926, 1916, 1906, and 1890. Differences in the method of reporting probably account in part for the decrease in members.

TABLE 2.—COMPARATIVE SUMMARY, 1890 TO 1926: RUSSIAN ORTHODOX CHURCH

ITEM	1926	1916	1906	1890
Churches (local organizations).....	199	169	59	1
Increase over preceding census:				
Number.....	30	110	58	
Per cent ¹	17.8			
Members	95,134	90,681	19,111	500
Increase ² over preceding census:				
Number.....	-4,547	80,570	18,611	
Per cent.....	-4.6	421.6		
Average membership per church.....	478	590	324	
Church edifices:				
Number.....	194	164	46	1
Value—Churches reporting.....	187	164	46	
Amount reported.....	\$4,883,515	\$2,137,713	\$484,371	\$40,000
Average per church.....	\$26,115	\$13,035	\$10,530	
Debt—Churches reporting.....	136	132	36	
Amount reported.....	\$1,184,771	\$982,048	\$131,774	
Parsonages:				
Value—Churches reporting.....	157	96	25	
Amount reported.....	\$1,140,600	\$508,614	\$112,243	
Debt—Churches reporting.....	63			
Amount reported.....	\$211,141			
Expenditures during year:				
Churches reporting.....	195	165		
Amount reported.....	\$838,453	\$549,776		
Current expenses and improvements.....	\$746,196	\$305,215		
Benevolences, missions, etc.....	\$50,762	\$244,561		
Not classified.....	\$41,495			
Average expenditure per church.....	\$4,200	\$3,332		
Sunday schools:				
Churches reporting.....	90	116	1	
Officers and teachers.....	152	150	2	
Scholars.....	5,770	6,739	75	

¹ Per cent not shown where base is less than 100.
² A minus sign (-) denotes decrease.

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Russian Orthodox Church by States. Table 3 gives for each State the number and membership of the churches classified according to their location in urban or rural territory and the total membership classified by sex. Table 4 gives for selected States the number and membership of the churches for the three censuses from 1906 to 1926, together with the membership for 1926 classified as under 13 years of age and 13 years of age and over. Table 5 shows the value of church property and the debt on such property, for 1926 alone. Table 6 presents, for 1926, the church expenditures, showing separately the amounts expended for current expenses and improvements, and for benevolences, etc., and also gives the data for Sunday schools. Separate presentation in Tables 5 and 6 is limited to those States in which three or more churches reported the principal items shown (values or expenditures), in order to avoid disclosing the financial statistics of any individual church. The States omitted from these tables can be determined by referring to the complete list which appears in Table 3.

TABLE 3.—NUMBER AND MEMBERSHIP OF CHURCHES IN URBAN AND RURAL TERRITORY, AND TOTAL MEMBERSHIP BY SEX, BY STATES, 1926: RUSSIAN ORTHODOX CHURCH

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Ur- ban	Rural	Total	Urban	Rural	Male	Female	Sex not reported	Males per 100 females ¹
United States.....	199	146	53	95,134	80,433	14,701	49,342	42,960	2,832	114.9
New England:										
New Hampshire.....	3	3	-----	655	655	-----	321	334	-----	96.1
Vermont.....	1	1	-----	198	198	-----	102	96	-----	-----
Massachusetts.....	5	5	-----	1,591	1,591	-----	922	669	-----	137.8
Rhode Island.....	1	-----	1	185	-----	185	90	95	-----	-----
Connecticut.....	11	10	1	7,075	6,830	245	3,633	3,442	-----	105.5
Middle Atlantic:										
New York.....	24	22	2	19,980	19,311	669	10,108	8,372	1,500	120.7
New Jersey.....	12	9	3	9,783	9,021	762	4,929	4,854	-----	101.5
Pennsylvania.....	79	52	27	34,015	25,922	8,093	17,208	15,875	932	108.4
East North Central:										
Ohio.....	16	12	4	6,775	6,029	746	3,462	2,913	400	118.8
Indiana.....	3	3	-----	1,751	1,751	-----	928	823	-----	112.8
Illinois.....	6	4	2	2,782	1,750	1,032	1,579	1,203	-----	131.3
Michigan.....	6	6	-----	1,352	1,352	-----	743	609	-----	122.0
Wisconsin.....	3	1	2	936	502	434	515	421	-----	122.3
West North Central:										
Minnesota.....	5	4	1	2,734	2,515	219	1,630	1,104	-----	147.6
Iowa.....	1	1	-----	98	98	-----	49	49	-----	-----
Missouri.....	2	1	1	465	299	166	249	216	-----	115.3
North Dakota.....	3	-----	3	306	-----	306	148	158	-----	93.7
Kansas.....	1	1	-----	150	150	-----	100	50	-----	-----
South Atlantic:										
Delaware.....	1	1	-----	278	278	-----	199	79	-----	-----
Maryland.....	1	1	-----	200	200	-----	200	-----	-----	-----
Dist. Columbia.....	1	1	-----	68	68	-----	-----	38	-----	-----
West Virginia.....	4	1	3	1,947	310	1,637	1,162	785	-----	148.0
East South Central:										
Alabama.....	1	-----	1	101	-----	101	50	51	-----	-----
West South Central:										
Oklahoma.....	1	1	-----	193	193	-----	106	87	-----	-----
Mountain:										
Colorado.....	3	2	1	531	490	41	300	231	-----	129.9
Pacific:										
Washington.....	2	1	1	475	410	65	215	260	-----	82.7
Oregon.....	1	1	-----	36	36	-----	23	13	-----	-----
California.....	2	2	-----	474	474	-----	341	133	-----	256.4

¹ Ratio not shown where number of females is less than 100

HISTORY, DOCTRINE, AND ORGANIZATION ¹

HISTORY

Russia first came into definite relations with Christianity on the visit of Princess Olga to Constantinople, where she was baptized about A. D. 957. Subsequently Vladimir the Great sent emissaries to the different churches, Eastern and Western, to learn of their doctrines and rituals, with a view to adopting those which they liked best. The emissaries returned and reported in favor of the Eastern Orthodox Catholic Church, whose ceremonial in the Cathedral of the Holy Wisdom at Constantinople seemed to them to excel all others. Thereupon Vladimir was baptized, and the Eastern Orthodox Catholic Church became the church of the state.

¹ This statement, which is substantially the same as that published in Part II of the Report on Religious Bodies, 1916, has been revised by Rev. Boris R. Burden, editor, *The Orthodox Catholic Review*, and approved by him in its present form.

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: RUSSIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches in either 1926, 1916, or 1906]

STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			MEMBERSHIP BY AGE, 1926			
	1926	1916	1906	1926	1916	1906	Under 13 years	13 years and over	Age not reported	Per cent under 13 ¹
United States.....	199	169	59	95,134	99,681	19,111	26,003	65,751	3,380	23.3
New Hampshire.....	3	3	—	655	598	—	308	347	—	47.0
Massachusetts.....	5	8	1	1,591	3,983	470	457	1,134	—	28.7
Connecticut.....	11	11	4	7,075	8,507	1,552	1,870	5,205	—	26.4
New York.....	24	18	4	19,980	14,876	1,767	4,235	14,245	1,500	22.9
New Jersey.....	12	12	3	9,783	11,308	606	2,531	7,202	—	26.4
Pennsylvania.....	79	70	22	34,015	34,877	8,446	10,387	22,148	1,480	31.9
Ohio.....	16	10	3	6,775	6,168	852	2,080	4,295	400	32.6
Indiana.....	3	1	—	1,751	900	—	522	1,229	—	29.8
Illinois.....	6	6	4	2,782	4,090	1,226	824	1,958	—	29.6
Michigan.....	6	6	—	1,852	5,509	—	379	973	—	28.0
Wisconsin.....	3	3	3	936	190	196	319	617	—	34.1
Minnesota.....	5	3	3	2,734	3,279	964	665	2,069	—	24.3
North Dakota.....	3	—	2	306	—	177	116	190	—	37.9
West Virginia.....	4	1	—	1,947	149	—	501	1,446	—	25.7
Colorado.....	3	3	3	531	981	725	143	388	—	26.9
Washington.....	2	3	2	475	565	574	62	413	—	13.1
Other States.....	14	11	5	2,446	3,701	1,556	554	1,892	—	22.6

¹Based on membership with age classification reported.

During the succeeding centuries the church was governed, first, by metropolitans looking to the Patriarch of Constantinople as their titular head; from about 1589 to 1720 by independent patriarchs equal to the other Eastern Patriarchs of Antioch, Alexandria, Jerusalem, and Constantinople; and from the time of Peter the Great to 1917 by the Holy Synod. This Synod was a collegiate institution consisting of several metropolitans, bishops, and priests from all parts of Russia, who were invited to take a temporary or permanent part in its sessions. To see that the civil laws and interests of the country were complied with, a representative of the monarch sat in the Synod as a civil officer, with the title of Chief Procurator of the Holy Synod. To his presence in the Synod is due the incorrect opinion, widely extended outside of Russia, that the Emperor was really the head of the Russian Church, under the Czarist régime.

For many years previous to the World War the Russian Church had been preparing for a great council or conclave of representatives of all the Russian dioceses and missions, to determine many questions of policy, organization, and administration that had arisen and persisted since 1720. The very constitution of its organization as laid down under Peter the Great was outgrown and obsolete. Preliminary committees, councils, and conventions between 1900 and 1915 had prepared the way and the program for the work of the great Pan-Russian Church conclave, or "Sobor," as it is called in Russian. The World War was not permitted to interfere with the holding of the "Great Sobor." Early in 1917 delegates from all Russia, from Siberia, from Alaska and other parts of North America, and from China and Japan, representing every part of the Russian Church and its missions, assembled in Moscow for what has since been known as "The Great Sobor of 1917."

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: RUSSIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches reporting value of edifices]

STATE	Total number of churches	Number of church edifices	VALUE OF CHURCH EDIFICES		DEBT ON CHURCH EDIFICES		VALUE OF PARSONAGES		DEBT ON PARSONAGES	
			Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount	Churches reporting	Amount
United States.....	199	194	187	\$4,883,515	136	\$1,184,771	157	\$1,146,600	63	\$211,141
New Hampshire.....	3	3	3	36,000	2	14,890	(1)			
Massachusetts.....	5	5	5	74,500	4	17,650	4	17,000	1	1,000
Connecticut.....	11	11	11	279,500	6	40,100	9	90,500	6	17,500
New York.....	24	21	19	853,500	16	218,670	16	183,200	7	34,400
New Jersey.....	12	13	12	496,000	11	151,605	10	100,000	7	31,212
Pennsylvania.....	79	78	77	2,019,300	61	500,773	69	484,100	29	91,984
Ohio.....	16	16	16	393,500	13	138,856	13	78,500	4	17,248
Indiana.....	3	3	3	107,000	2	20,000	3	23,000	2	3,292
Illinois.....	6	6	6	132,200	3	8,700	5	30,700		
Michigan.....	6	8	6	113,500	6	49,650	4	26,500	3	9,150
Wisconsin.....	3	3	3	28,650	1	2,500	(1)			
Minnesota.....	5	5	5	130,000	3	7,200	4	23,000		
West Virginia.....	4	3	3	23,800	2	4,229	(1)			
Colorado.....	3	3	3	18,000			(1)			(1)
Other States ²	19	16	15	178,065	6	9,948	20	84,100	4	5,375

¹ Amount included in figures shown for "Other States," to avoid disclosing the statistics of individual churches.

² The figures for parsonages (value and debt) include data for 6 churches in New Hampshire, Wisconsin, West Virginia, and Colorado.

The Great Sobor revised the constitution and administrative enactments of the Russian Church. It determined upon a return to the patriarchal form of supreme government for the Church. While it was meeting, the Imperial Russian Empire fell, with the abdication of the Czar and the establishment of Kerensky's provisional government. The Red Revolution of October followed closely. Under the gunfire of the Soviet revolutionists the Great Sobor elected and enthroned a Patriarch of Moscow and All Russia, in succession to that sainted Nikon whose power had made Peter the Great tremble and decree the end of the office of Patriarch.

With the reestablishment of the Patriarchate and the installation of the Patriarch Tikhon at its head, the Great Sobor closed its sessions. Unfortunately for both church and state, the Patriarchate and Patriarch Tikhon became at once and inevitably the symbol of the old vanished régime, and the church was set in opposition to the Soviet State on purely political as well as religious questions. In the ensuing conflict Patriarch Tikhon was imprisoned and his assistants exiled, imprisoned, or executed. The administration of the Church was totally disrupted. In these chaotic conditions reformist groups, sometimes sponsored by those fighting against the Church, arose and divided the Church into rival factions.

Finally, in 1923, a coalition of these reformist groups, favored by and favorable to the Soviet Government in its fight against Patriarch Tikhon and the Church, organized a new church administration, forcibly removed the bishops that would not submit to their will, appointed bishops and clergy favorable to their reform ideas, and to the Soviet régime, established a married hierarchy

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926:
RUSSIAN ORTHODOX CHURCH

[Separate presentation is limited to States having 3 or more churches reporting expenditures]

STATE	Total number of churches	EXPENDITURES DURING YEAR				SUNDAY SCHOOLS			
		Churches reporting	Total amount	For current expenses and improvements	For benevolences, missions, etc.	Not classified	Churches reporting	Officers and teachers	Scholars
United States.....	199	195	\$838, 453	\$746, 196	\$50, 762	\$41, 495	90	152	5, 770
New Hampshire.....	3	3	5, 362	5, 254	108	—	1	2	24
Massachusetts.....	5	5	13, 182	12, 326	856	—	—	—	—
Connecticut.....	11	10	49, 168	44, 915	1, 492	2, 761	3	14	202
New York.....	24	23	132, 806	111, 103	10, 907	10, 796	12	19	901
New Jersey.....	12	12	85, 533	83, 445	2, 088	—	6	14	607
Pennsylvania.....	79	78	336, 106	307, 576	20, 380	8, 150	42	66	2, 897
Ohio.....	16	16	87, 577	64, 957	2, 832	19, 788	6	6	328
Indiana.....	3	3	12, 151	10, 121	2, 030	—	1	4	100
Illinois.....	6	6	26, 425	24, 970	1, 455	—	3	4	170
Michigan.....	6	6	18, 474	16, 674	1, 800	—	3	4	85
Wisconsin.....	3	3	6, 872	5, 322	1, 550	—	3	6	127
Minnesota.....	5	4	22, 317	22, 009	308	—	—	—	—
North Dakota.....	3	3	1, 308	1, 308	—	—	2	3	86
West Virginia.....	4	4	7, 341	7, 191	150	—	—	—	—
Colorado.....	3	3	4, 185	3, 785	400	—	2	2	46
Other States.....	16	16	29, 646	25, 240	4, 406	—	6	8	197

(hitherto unknown and uncanonical in the Russian Church, as in all the Orthodox Catholic Church since the Council of Chalcedon), and summoned a Russian Church Convention.

This convention, called the "Sobor" or "psuedo-Sobor" of 1923, without the presence or authority of the Patriarch, proceeded to depose the Patriarch Tikhon and unfrock him in his absence and without trial. It then abolished the Patriarchate of Moscow and All Russia; reversed the canon law of the Orthodox Catholic Church in matters of the clergy and marriage; abolished monasticism in the Russian Church; established a Synodist administration; and finally declared the communism of Karl Marx and Lenin essential to the salvation of all Christians, and adherence to the Soviet State obligatory upon all Russian Orthodox people. The administration and successor bodies which have derived from this convention are now known as the Synodist group and have a representative in America claiming to be the rightful Archbishop of the Russian Churches in this country.

The reaction against the extremes of the Synodist group and its 1923 convention was so great in Russia that the Soviet Government sought peace with the Patriarchal party by releasing Patriarch Tikhon and permitting him to reorganize the Patriarchal administration. While in the midst of this work Patriarch Tikhon died. It has been impossible for the Russian Patriarchate to hold a Sobor for the election of his successor. His office has been held by a number of substitutes, each in turn acting as *Locum Tenens*, or Guardian, of the Patriarchal Throne.

To these, and to the Patriarchate, the vast majority of Russian clergy and parishes both in Russia and abroad have remained faithful, while the Synodist group has lost influence and adherents steadily. The situation is still unsettled, and it is impossible to make definite statements about the present condition or the future of the Russian Church.

The Russian Church is the only branch of the Eastern Orthodox Church that has undertaken in recent years any foreign missionary enterprise. It has developed quite extensive missions in Siberia, Japan, and China, but its great work has been the care of the churches in America.

In 1759 a Russian merchant, named Glotoff, baptized several Aleuts of Umnak Island. Fifteen years later Schelehoff, the organizer of a company for fur trading in Alaska, baptized 40 Aleuts of Kodiak Island. In 1792, at his request, the Holy Synod sent to Alaska a special mission consisting of 8 monks, who established their headquarters at Kodiak and built the first Eastern Orthodox Church in America. In the course of two years 12,000 natives were baptized, and almost every hamlet had its church or chapel. During succeeding years a number of additional missionaries were sent from Russia, both to care for the Russians and to do missionary work among the natives. Of these, John Veniaminoff, afterwards Bishop Innocent, accomplished the most. Coming to Unalaska Island in 1824, he spent 10 years among the Aleuts, and then went to Sitka to teach the Kolosh. Until he left for Siberia in 1855 he was an indefatigable worker for the Alaskans. He prepared an alphabet and grammar of the Aleutian language; translated the catechism, the more important divine services of the church, and some books of the Bible, and did much for general education and the improvement of civil and social life. In Sitka he built the cathedral which is still an ornament to the city and founded an ecclesiastical consistory for the government of the churches.

After the change of political rule, accompanying the sale of Alaska to the United States, many Russians returned to their own country, and with them a large number of priests, or missionaries. As a result, there was a loss of interest in the country on the part of the people of Russia and an attendant loss of the means for carrying on the missionary work. Furthermore, as traders of different nationalities multiplied and missionaries of different creeds came to the country, many natives were drawn away from the church. Nevertheless, the Russian Church did not give up its work in the country, but continued to do whatever was within its means.

In 1872 the see was removed from Sitka to San Francisco, where there were already quite a number of Russians, Serbians, and Greeks. In 1888 Bishop Vladimir came from Russia, remaining until 1891, when he was succeeded by Bishop Nicholas, whose stay was noted for two important features: (1) An exceptional development of religious activity in Alaska and the Aleutian Islands, which found expression in the building of new churches, chapels, and schools; in the increase in the number of missionaries; in the founding of various societies and fraternities for charitable purposes and for the improvement of the moral condition of the natives; in the opening of asylums for children, etc.; (2) the enlarging of the eparchy to include Canada and the Eastern States of the United States, thus opening a new period in the history of the Russian Orthodox Church in the United States.

In the more recent immigration, large numbers have come from the old Austria-Hungary, especially from the former Galicia and Poland, who belonged to what are known as the Uniat churches. When those sections, once a part of Russian territory, came under the control of Poland, and later of Austria-Hungary, and thus under the general influence of the Roman Catholic Church, an arrangement was effected, called the Unia, by which members of the Eastern Orthodox Churches, while recognizing the supremacy of the Pope, were permitted to retain most of their liturgy and have their own special bishops. These provisions, however, did not hold outside of Austria-Hungary, and on coming to America the members of these churches found themselves compelled to use the liturgy of the Roman Catholic Church and be under the jurisdiction of local bishops, who in general either knew nothing about the Unia or did not take it into account.

In seeking relief from this position, one of the Uniat parishes in Minneapolis became aware of the existence in the United States of a see of the Russian Orthodox Church, and in 1891, under the leadership of the Rev. Alexis G. Toth, petitioned the Russian Bishop Vladimir to take them all under his jurisdiction within the pale of the Russian Church. Bishop Vladimir willingly complied with the request and, during the time of Bishop Nicholas, who succeeded him, the example of the parish in Minneapolis was followed by a number of Uniat parishes.

About the same time the immigration from Russia proper increased, and soon purely Russian parishes were formed in New York and Chicago, although in the former city there was an Orthodox Russian church in existence as far back as 1876. In 1905 the episcopal see was transferred from San Francisco to New York City and the mission was elevated to the rank of an archdiocese with an archbishop and two vicar bishops, one for the diocese of Alaska and the other for the Syrian Mission having its headquarters in the Diocese of Brooklyn, headed by an Arabic-speaking bishop of the Russian jurisdiction.

With the growth of the archdiocese, two additional vicar bishoprics—Pittsburgh and Canada—were added, and the Church remained under the administration of these five prelates until after the World War.

The history of the Russian Church in America since the World War and the Russian Revolution has reflected the chaos and uncertainty characteristic of this period in both state and church in Russia itself. As divisions and rival bishops have arisen abroad, so they exist in the Russian Church in America. Neither in Russia nor America is the situation clear or settled as yet. In America the diocese of Pittsburgh has become vacant, but the additional vicar bishoprics of Chicago and San Francisco have been erected. The vast majority of Russian communicants, parishes, and clergy remain faithful to the prelates who continue the authority of the Patriarchate and Patriarch of Moscow, revived in 1917. There are rival claimants, however, representing the reform parties headed by a Synodist group in Russia, the exiled monarchist prelates assembled in a Synod in Serbia, a Ukrainian schism, and a Carpatho-Russian element.

These various claimants have instituted numerous civil legal proceedings. One of them, representing the Synodist group in Russia, has secured technical legal possession and use of the Russian Cathedral property in New York City, but has virtually no following either among the laity or the clergy. Litigation is still pending and the legal outcome is uncertain, but apparently the great mass of Russian parishes, clergy, and faithful in this country will adhere to the Patriarchate of Moscow and its American representative or successor, rather than to the representative of the reformist synod of Soviet Russia. The other three claimants have neither legal nor ecclesiastical standing nor followers in sufficient numbers to require separate mention.

The most promising and hopeful development in the history of the Russian Church in America is the present logical movement toward the union of all the Orthodox Catholic congregations in America, including the Russian, into one united American Orthodox Catholic Church body, to be governed by an American Synod representing all national groups in this country, but independent of foreign influence or control. The Russian bishops in America under the archbishop loyal to the Patriarchate of Moscow have authorized and established such an organization, independent and autonomous in authority, administration, and jurisdiction, but at one with the rest of the Eastern Orthodox Catholic Churches in faith, doctrine and polity, discipline and practice.

As this is written this new organization, "The Holy Eastern Orthodox Catholic and Apostolic Church in North America," has only just begun the work of reorganizing and consolidating the divided congregations of the various Orthodox Catholic groups under the independent authority of its North American Holy

Synod. When this work has been done the third and permanent phase of Russian and general Orthodox Catholic history in America will begin, with one American Orthodox Catholic Church, rather than a multitude of diverse and divided factions of foreign national missions. The Holy Synod of the Holy Eastern Orthodox Catholic and Apostolic Church in North America publishes from Brooklyn a bimonthly magazine of 80 pages in English, called "The Orthodox Catholic Review." It has also published in English and several foreign languages the Constitution of the Holy Eastern Orthodox Catholic and Apostolic Church in North America and Related Documents of the North American Holy Synod, and it is preparing other literature for pamphlet publication in English and foreign languages.

DOCTRINE AND ORGANIZATION

The general doctrine and polity of the Russian Orthodox Church has already been fully stated.²

In Russia previous to the revolution of 1917, the Holy Synod governed the church through a staff of clerical and lay officers. There are three classes of bishops: Metropolitans, of whom there were three—one each in Leningrad, Moscow, and Kiev; archbishops, according to their age and merits; and bishops, who in especially large dioceses are assisted by adjunct bishops. The selection and distribution of bishops required the imperial sanction. Each governing bishop has an ecclesiastical consistory under him, composed of clerical members, and generally, a lay secretary. Next come archpriests, priests, and deacons. In the monasteries there are also archimandrites, priors, hieromonks, hierodeacons, and monks.

With the reorganization of the Patriarchal administration of the Russian Church in 1917, the Holy Synod and the Chief Procurator disappeared, but the diocesan government was left essentially unchanged. The number of metropolitan sees was increased and new dioceses were created, but the chief change was in the supreme government of the Church.

After the imprisonment of the Patriarch Tikhon and the appearance of the Synodist group in 1923 the entire administration, both central and diocesan, was thrown into chaos by the conflicting parties, rival bishops, and external interference. While doctrine remains unchanged (except for the Synodist group's statement on communism), it is impossible to define the state of discipline or administration.

In the United States the present administration is through the archbishop and an ecclesiastical consistory in certain matters, but in actual practice it is chiefly directed through the five vicar bishops and the archbishop himself. There are also districts, with district deans exercising local supervision. Many parishes have become virtually independent, in the face of the uncertainty of the true locus of authority, but most of the clergy adhere strictly to the authority of a bishop as the basis of their pastoral appointment.

Previous to the fall of the old régime of Imperial Russia the Holy Synod of Russia allowed \$77,850 annually for the maintenance of the eparchy, besides which the Missionary Society of Russia gave for its purely missionary work \$1,481. The bishops, the official institutions, and the officers of the eparchy were supported by these appropriations, other expenses were met partly from the same funds and partly from parish fees. Since 1918, however, the missionary work and all the clergy have been supported, of necessity, by the contributions from the local congregations, since the present Russian régime does not permit funds to be provided from Russia.

² See Eastern Orthodox Churches, p. 484.

WORK

While originally the archdiocese was a mission, at present almost the only strictly missionary work is that carried on by the clergy of Alaska among the Indians and Eskimos, and each year sees Alaskan and Indian converts brought into the Russian Church. In the United States the clergy are almost entirely occupied with caring for the religious needs of immigrants from Europe who are members of the Russian Church by birth or have returned to it from the Uniat churches.

There are also converts in increasing numbers who come unsought from Americans of other denominational allegiance or of none, but of non-Orthodox ancestry. These are increasing as the church services and literature become available in the English language.

The educational work of the archdiocese consists in the maintenance of schools of various types, taught mostly by priests or readers. The Sunday schools are few in number, more attention being paid to the parish schools, which are held in some places only on Saturday, while in others they are held three times a week, and in still others every evening, after the sessions of the public schools are over. In these schools instruction is given in the Russian language, Russian history, Bible history, the catechism, prayers, and church singing.

A number of publications are devoted to the religious education of the members of the church. The archiepiscopal cathedra of New York publishes a monthly magazine entitled the "Russian Orthodox American Messenger." The Bishop of Chicago publishes for his diocese a monthly Russian journal called "Our Way." The Russian Orthodox Journal is published monthly in English in Pittsburgh, as the organ of a nation-wide association of young people's societies known as the "Russian Orthodox Clubs." The archbishop of Brooklyn publishes in Arabic a monthly called "The Truth" for the Syrian diocese. A weekly paper, called the "Light" is published in New York City, and a daily paper, "Russian Land," also in New York City, in the Little Russian language. The Russian Archdiocese also publishes books and pamphlets in various languages, chiefly Russian.