

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

GREEK ORTHODOX CHURCH (HELLENIC)

STATISTICS

Summary for the United States, with urban-rural classification.—A general summary of the statistics for the Greek Orthodox Church (Hellenic) 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 Greek Orthodox Church (Hellenic) 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: GREEK ORTHODOX CHURCH (HELLENIC)

ITEM	Total	In urban territory ¹	In rural territory ¹	PERCENT OF TOTAL ²	
				Urban	Rural
Churches (local organizations).....	153	146	7	95.4	4.6
Members	119,495	116,771	2,724	97.7	2.3
Average per church.....	781	800	889		
Membership by sex:					
Male.....	76,397	74,553	1,844	97.6	2.4
Female.....	39,608	38,728	880	97.8	2.2
Sex not reported.....	3,490	3,490		100.0	
Males per 100 females.....	192.9	192.5	209.5		
Membership by age:					
Under 13 years.....	23,020	22,679	341	98.5	1.5
13 years and over.....	87,844	86,091	1,753	98.0	2.0
Age not reported.....	8,631	8,001	630	92.7	7.3
Per cent under 13 years ³	20.8	20.9	16.3		
Church edifices:					
Number.....	133	130	8	94.2	5.8
Value—Churches reporting.....	131	124	7	94.7	5.3
Amount reported.....	\$5,011,718	\$4,902,218	\$109,500	97.8	2.2
Average per church.....	\$38,257	\$39,534	\$15,643		
Debt—Churches reporting.....	85	80	5		
Amount reported.....	\$1,457,844	\$1,439,844	\$18,000	98.8	1.2
Churches reporting "no debt" on church edifice.....	43	41	2		
Parsonages:					
Value—Churches reporting.....	21	20	1		
Amount reported.....	\$151,250	\$148,250	\$3,000	98.0	2.0
Debt—Churches reporting.....	7	6	1		
Amount reported.....	\$20,000	\$18,000	\$2,000	90.0	10.0
Churches reporting "no debt" on parsonage.....	12	12			
Expenditures during year:					
Churches reporting.....	145	138	7	95.2	4.8
Amount reported.....	\$958,809	\$929,284	\$29,525	96.9	3.1
Current expenses and improvements.....	\$869,915	\$842,515	\$27,400	96.9	3.1
Benevolences, missions, etc.....	\$85,394	\$83,269	\$2,125	97.5	2.5
Not classified.....	\$3,500	\$3,500		100.0	
Average expenditure per church.....	\$6,612	\$6,734	\$4,218		
Sunday schools:					
Churches reporting.....	73	69	4		
Officers and teachers.....	188	182	6	96.8	3.2
Scholars.....	5,796	5,608	188	96.8	3.2

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 153 active Greek Orthodox (Hellenic) churches, with 119,495 members. The classification of membership by sex was reported by 150 churches and the classification by age was reported by 143 churches, including 137 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. The number of organizations given for 1906 included in some instances entire communities, but in 1916 and 1926 only well organized churches were reported. The decrease in number of members between the last two censuses is probably explained by the decrease in immigration.

TABLE 2.—COMPARATIVE SUMMARY 1890 TO 1926: GREEK ORTHODOX CHURCH (HELLENIC)

ITEM	1926	1916	1906	1890
Churches (local organizations)	153	87	334	1
Increase ¹ over preceding census:				
Number.....	66	-247	333	
Per cent ²		-74.0		
Members	119,495	119,871	90,751	100
Increase ¹ over preceding census:				
Number.....	-376	29,120	90,651	
Per cent.....	-0.3	32.1		
Average membership per church.....	781	1,378	272	
Church edifices:				
Number.....	138	59	29	1
Value—Churches reporting.....	131	59	19	
Amount reported.....	\$5,011,718	\$1,115,464	\$385,800	\$5,000
Average per church.....	\$38,257	\$18,906	\$20,305	
Debt—Churches reporting.....	85	36	15	
Amount reported.....	\$1,457,844	\$322,423	\$139,900	
Parsonages:				
Value—Churches reporting.....	21	6	2	
Amount reported.....	\$151,250	\$13,200	\$2,800	
Debt—Churches reporting.....	7			
Amount reported.....	\$20,000			
Expenditures during year:				
Churches reporting.....	145	74		
Amount reported.....	\$958,809	\$230,288		
Current expenses and improvements.....	\$869,915	\$112,917		
Benevolences, missions, etc.....	\$86,394	\$26,523		
Not classified.....	\$3,500	\$90,848		
Average expenditure per church.....	\$6,612	\$3,112		
Sunday schools:				
Churches reporting.....	73	17	4	
Officers and teachers.....	188	27	6	
Scholars.....	5,796	1,088	371	

¹ A minus sign (-) denotes decrease.

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

State tables.—Tables 3, 4, 5, and 6 present the statistics for the Greek Orthodox Church (Hellenic) 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: GREEK ORTHODOX CHURCH (HELLENIC)

GEOGRAPHIC DIVISION AND STATE	NUMBER OF CHURCHES			NUMBER OF MEMBERS			TOTAL MEMBERSHIP BY SEX			
	Total	Urban	Rural	Total	Urban	Rural	Male	Female	Sex not re- ported	Males per 100 females (¹)
United States.....	153	146	7	119,495	116,771	2,724	76,397	39,608	3,490	192.9
New England:										
Maine.....	3	3	---	543	543	---	336	127	80	264.6
New Hampshire.....	4	4	---	1,944	1,944	---	1,157	787	---	147.0
Massachusetts.....	17	17	---	13,452	13,452	---	7,438	6,014	---	123.7
Rhode Island.....	2	2	---	964	964	---	471	493	---	95.5
Connecticut.....	9	8	1	3,871	3,747	124	2,434	1,437	---	169.4
Middle Atlantic:										
New York.....	14	14	---	14,917	14,917	---	8,144	3,773	3,000	215.8
New Jersey.....	9	9	---	5,424	5,424	---	3,175	2,249	---	141.2
Pennsylvania.....	17	17	---	9,149	9,149	---	5,707	3,442	---	165.8
East North Central:										
Ohio.....	13	13	---	10,304	10,304	---	6,883	3,421	---	201.2
Indiana.....	2	2	---	1,200	1,200	---	815	385	---	211.7
Illinois.....	6	5	1	18,395	18,095	300	13,150	5,245	---	250.7
Michigan.....	2	2	---	10,047	10,047	---	8,035	2,012	---	399.4
Wisconsin.....	3	3	---	1,519	1,519	---	688	421	410	163.4
West North Central:										
Minnesota.....	2	2	---	512	512	---	365	147	---	248.3
Iowa.....	3	3	---	510	510	---	348	162	---	214.8
Missouri.....	2	2	---	1,150	1,150	---	750	400	---	187.5
Nebraska.....	2	1	1	430	235	195	202	138	---	211.6
South Atlantic:										
Maryland.....	1	1	---	1,530	1,530	---	977	553	---	176.7
District of Columbia.....	1	1	---	1,000	1,000	---	600	400	---	150.0
Virginia.....	4	3	1	1,798	1,673	125	1,198	600	---	199.7
West Virginia.....	3	2	1	3,875	3,225	650	2,539	1,336	---	190.0
North Carolina.....	2	2	---	315	315	---	195	120	---	162.5
South Carolina.....	1	1	---	300	300	---	150	150	---	100.0
Georgia.....	3	3	---	1,192	1,192	---	785	407	---	192.9
Florida.....	3	2	1	1,122	492	630	842	280	---	300.7
East South Central:										
Tennessee.....	2	2	---	539	539	---	337	202	---	166.8
Alabama.....	1	1	---	1,700	1,700	---	1,000	700	---	142.9
West South Central:										
Arkansas.....	1	1	---	125	125	---	76	49	---	---
Louisiana.....	2	2	---	670	670	---	460	210	---	219.0
Oklahoma.....	2	2	---	360	360	---	220	140	---	157.1
Texas.....	3	3	---	972	972	---	627	345	---	181.7
Mountain:										
Wyoming.....	1	1	---	114	114	---	81	33	---	---
Colorado.....	2	2	---	685	685	---	340	345	---	98.6
Utah.....	2	1	1	1,530	830	700	1,270	260	---	488.5
Pacific:										
Washington.....	2	2	---	1,670	1,670	---	1,160	510	---	227.5
Oregon.....	1	1	---	450	450	---	250	200	---	125.0
California.....	6	6	---	5,217	5,217	---	3,102	2,115	---	146.7

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

TABLE 4.—NUMBER AND MEMBERSHIP OF CHURCHES, 1906 TO 1926, AND MEMBERSHIP BY AGE, 1926, BY STATES: GREEK ORTHODOX CHURCH (HELLENIC)

[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.....	153	87	334	119,495	119,871	90,751	23,020	87,844	8,631	20.8
Maine.....	3	2		543	525	780	202	341		37.2
New Hampshire.....	4	3	8	1,944	4,250	5,210	791	1,153		40.7
Massachusetts.....	17	13	20	13,452	19,882	12,475	4,301	9,151		32.0
Rhode Island.....	2	2	8	964	1,800	1,105	122	842		12.7
Connecticut.....	9	6	8	3,871	1,969	1,575	666	3,205		17.2
New York.....	14	6	30	14,917	23,030	15,100	2,416	9,326	3,175	20.6
New Jersey.....	9	1	7	5,424	600	1,860	943	4,189	292	18.4
Pennsylvania.....	17	10	45	9,149	11,590	6,930	1,932	5,617	1,600	25.6
Ohio.....	13	6	26	10,304	8,590	1,810	1,525	6,462	2,317	19.1
Indiana.....	2	3	13	2,300	2,530	1,155	210	990		17.5
Illinois.....	6	5	21	18,395	15,050	13,310	2,000	16,395		10.9
Wisconsin.....	3	2	7	1,519	2,700	960	425	1,094		28.0
Minnesota.....	2	1	3	512	100	650	102	410		19.9
Iowa.....	3	1	2	510	175	325	162	348		31.8
Missouri.....	2	1	6	1,150	1,650	2,455	300	400	450	42.9
South Dakota.....			4			230				
Nebraska.....	2	1	4	430	300	1,985	115	315		26.7
Maryland.....	1	1	6	1,530	600	400	250	1,280		16.3
Virginia.....	4	2	5	1,798	1,840	756	313	1,485		17.4
West Virginia.....	3	1		3,875	800		364	3,511		9.4
North Carolina.....	2		3	315		95	70	245		22.2
South Carolina.....	1		5	300		360	100	200		33.3
Georgia.....	3	2	10	1,192	1,330	1,270	305	887		25.6
Florida.....	3	2	5	1,122	1,700	1,500	105	387	630	21.3
Tennessee.....	2		4	539		410	156	383		28.9
Alabama.....	1	1	10	1,700	900	1,505	200	1,500		11.8
Texas.....	3	2		972	420		236	616	120	27.7
Idaho.....		1	8		300	1,200				
Wyoming.....	1		4	114		900	39	75		34.2
Colorado.....	2	2	13	685	515	2,180	120	565		17.5
Utah.....	2	1	7	1,530	2,000	4,500	150	1,380		9.8
Nevada.....		1	3		200	670				
California.....	6	2	28	5,217	6,000	5,660	1,185	4,032		22.7
Other States.....	11	6	6	14,322	8,525	1,430	3,215	11,060	47	22.5

¹ Based on membership with age classification reported.**HISTORY, DOCTRINE, AND ORGANIZATION¹****HISTORY**

During the period from 1890 to the World War the number of Greeks immigrating to the United States increased greatly. Some came from Greece, some from the Greek islands of the Aegean, and others from Constantinople, Smyrna, and other parts of Asia Minor. They were largely unmarried men, or, if married, they had left their families behind them and had scattered over the country, those from the same section usually keeping together. As they became to a certain extent permanent residents, and especially as they were joined by their families, they felt the need of religious services, particularly in case of marriage, or sick-

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 Mr. Demetrius E. Valakos, secretary, Greek Archdiocese of North and South America, and approved by him in its present form.

TABLE 5.—VALUE OF CHURCH PROPERTY, AND CHURCH DEBT, BY STATES, 1926: GREEK ORTHODOX CHURCH (HELLENIC)

[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.....	153	138	131	\$5,011,718	85	\$1,457,844	21	\$151,250	7	\$20,000
New Hampshire.....	4	3	3	39,000	2	12,500				
Massachusetts.....	17	16	16	862,000	12	352,700		(1)		
Connecticut.....	9	7	7	76,000	4	14,400				
New York.....	14	13	11	473,000	8	130,000		(1)		(1)
New Jersey.....	9	7	7	246,000	6	88,500				
Pennsylvania.....	17	14	14	578,300	7	220,044	4	40,500	1	2,000
Ohio.....	13	12	12	530,000	11	153,800	3	30,000	2	4,000
Illinois.....	6	5	5	512,500	3	202,000				
Wisconsin.....	3	3	3	102,835	3	22,500				
Iowa.....	3	3	3	85,000	1	23,000				
Virginia.....	4	4	4	62,000	1	100				
West Virginia.....	3	3	3	65,000	2	11,000				
Georgia.....	3	4	3	90,000	1	4,000		(1)		
Florida.....	3	4	3	79,800	2	4,500		(1)		(1)
Texas.....	3	3	3	103,083	1	14,500				
California.....	6	6	6	192,000	5	56,000		(1)		(1)
Other States ¹	36	31	28	915,200	17	148,300	14	80,750	4	14,000

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 7 churches in Massachusetts, New York, Georgia, Florida, and California.

ness and death. Accordingly, application was made by the communities to the ecclesiastical authorities of their own sections, and priests were sent to this country, sometimes by the Holy Synod of Greece and sometimes by the Patriarchate of Constantinople. These priests formed churches in the larger centers and also congregations in places within easy reach, which they visited more or less regularly as convenient.

As in the case of the early Russian churches, there was at first no central organization, each priest holding his ecclesiastical relation with the synod or patriarchate which sent him to this country. In 1908 the Patriarchate of Constantinople resigned its ecclesiastical relations to the Greeks in America in favor of the Holy Synod of Greece, which had decided to send to America a Greek (Hellenic) bishop.²

Yet the first serious effort to organize the Greek churches of America was made only in 1918, when Bishop Alexander of Rodostolos was sent to America by the Synod of Greece as the first bishop and synodical delegate.

According, however, to the Holy Canons of the Eastern Orthodox Church, the spiritual jurisdiction and supervision over the Orthodox Churches in the Diaspora belong to the Ecumenical Patriarchate of Constantinople; and the transfer of its rights to the Church of Greece was only provisional and made under pressure from the then Russian Tsarist Government, which claimed the Greek churches in America for the Russian Church. Under this pressure, the Patriarchate of Constantinople preferred to concede them to the Church of Greece,

² See Eastern Orthodox Churches, p. 483. In view of the very general use of the term "Greek" to describe the entire Eastern Orthodox Church in all its branches, the term "Hellenic" is used to designate specifically the Eastern Orthodox Church of Greece, governed by the Holy Synod of Greece and to the Greeks of Constantinople governed by the Ecumenical Patriarchate.

TABLE 6.—CHURCH EXPENDITURES AND SUNDAY SCHOOLS, BY STATES, 1926:
GREEK ORTHODOX CHURCH (HELLENIC)

[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.....	153	145	\$958,809	\$869,915	\$85,394	\$3,500	73	188	5,796
Maine.....	3	3	8,674	8,274	400	-----	3	3	87
New Hampshire.....	4	4	14,300	12,900	1,400	-----	1	2	135
Massachusetts.....	17	16	133,617	118,789	14,828	-----	13	45	1,560
Connecticut.....	9	8	36,390	35,040	1,350	-----	4	19	240
New York.....	14	12	121,536	112,336	9,200	-----	6	17	644
New Jersey.....	9	9	63,685	52,515	7,670	3,500	3	4	200
Pennsylvania.....	17	17	107,750	95,325	12,425	-----	7	8	345
Ohio.....	13	13	78,990	72,000	6,990	-----	7	21	618
Illinois.....	6	5	44,020	41,520	2,500	-----	5	25	615
Wisconsin.....	3	3	19,558	18,411	1,147	-----	3	15	203
Virginia.....	4	4	17,617	17,167	450	-----	3	3	110
West Virginia.....	3	3	15,365	14,620	745	-----	1	1	60
Georgia.....	3	3	21,105	19,080	2,025	-----	1	2	50
Florida.....	3	3	16,200	15,550	650	-----	1	3	98
California.....	6	6	30,695	28,750	1,945	-----	1	3	150
Other States.....	39	36	229,307	207,638	21,669	-----	14	17	681

as previously stated, by an act known as the Tome of 1908. But as soon as the Russian pressure ceased, owing to the World War and to the revolution, and because, on the other hand, the Church of Greece had not complied with certain conditions enumerated in the Tome of 1908, the Patriarchate of Constantinople, in March, 1922, revoked that measure, took again the churches in the Diaspora under its direct canonical supervision, and in May, 1922, by a synodical and patriarchal act, known as the Founding Tome of 1922, established the self-governed Archdiocese of North and South America, consisting of four bishoprics, and promoted Bishop Alexander (formerly of Rodostolos) to the rank of Archbishop of North and South America.

In August of the same year the Second General Convention of the Church of America convened in New York and adopted the constitution of the Greek Archdiocese of North and South America, based on the Patriarchal Tome of 1922. After this constitution was ratified by the Patriarchate of Constantinople, the bishops of Chicago, Boston, and San Francisco were elected by the provincial conventions of each diocese.

DOCTRINE AND ORGANIZATION

As thus established, the Greek Archdiocese of North and South America, while recognizing the supreme spiritual authority of the Ecumenical Patriarchate of Constantinople, is practically an autonomous and independent organization in all matters of administration. It is canonically recognized as such by the Orthodox churches everywhere, including the Church of Greece, which in 1924 recognized the revocation of the Tome of 1908.

The principal administrative bodies are the Holy Synod of the Greek Church of America, consisting of the four bishops and presided over by the archbishop, whose see is New York, and the diocesan conventions, consisting of clergy and lay

representatives, elected by each diocesan convention, and meeting every three years under the presidency of the archbishop.

In general, the Greek churches are in accord with other Eastern Orthodox Churches in doctrine; their polity and worship, while in principle the same as in those churches, vary somewhat in form to meet the peculiar needs.

There are about 165 organized congregations and churches under the jurisdiction of the Greek Archdiocese of North and South America.

WORK

The entire organization of the Greek churches is practically on a home missionary basis. The priest in charge of a central church or congregation looks after the social as well as the spiritual interests of his fellow countrymen, wherever they may be.