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INVENTORY OF THE CHURCH ARCHIVES IN NEW YORK CITY

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EASTERN ORTHODOX CHURCHES

AND

ARMENIAN APOSTOLIC CHURCH

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WORK PROJECTS ADMINISTRATION
NEW YORK CITY
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INVENTORY OF THE CHURCH ARCHIVES IN NEW YORK CITY

EASTERN ORTHODOX CHURCHES
and
THE ARMENIAN CHURCH IN AMERICA

PREPARED BY
THE HISTORICAL RECORDS SURVEY
DIVISION OF PROFESSIONAL AND SERVICE PROJECTS
WORK PROJECTS ADMINISTRATION
NEW YORK CITY
DECEMBER - 1940

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Fiorello H. La Guardia
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FOREWORD

We are happy here to have the opportunity to express our gratitude for this historical document detailing the Archives of the Russian Orthodox Church. We appreciate the amount of work this publication has entailed the New York Historical Records Survey, and are pleased to say that the result is an historically sound and unbiased book which will please and profit all who have an interest in Russian Orthodox Church activities.

Nicholas
Archbishop of the Russian Orthodox Church in North America and Aleutian Islands.

July 15, 1940

I have read with pleasure the excellent historical sketch and archival inventory of the Syrian Archdiocese of New York and All North America, prepared by the Historical Records Survey of New York City. The work is an accurate portrayal of the growth of our Church in New York City and has uncovered a wealth of important information which would otherwise be unavailable. It is our hope that the Historical Records Survey will be able to complete this valuable program for an inventory of all church archives within the city.

Metropolitan Antony Bashir
The Syrian Archdiocese of New York and All North America.

December 18, 1940

Foreword

It gives us great pleasure to express our appreciation after we have seen your earnest endeavour in compiling the necessary data for the many and different historical sketches concerning Church life and organization in the United States. We can imagine how difficult a task it must have been to gather so many facts of historical importance and arrange them in final form, with all necessary corrections and elucidations, for publication. Certainly it must have been done very cautiously, as otherwise any erroneous statement published in a historical sketch would have deprived it of the very significance and importance which is required from such a work.

Archbishop Adam
The North American Carpatho-Russian
Orthodox Greek Catholic Diocese, Inc.

December 23, 1940

I went over the compilation of records of the Greek Orthodox Churches in New York with pleasure. I find it a work of great importance to the Church historian and also to the general public. Being the first effort and an original research work, it is only natural that some errors may be observed here and there, but as a whole it is a valuable record.

The Historical Records Survey of the Work Projects Administration and all those who took the initiative in compiling the record deserve the warmest congratulations. The work is indeed a great capital to the future generations and truly enriches our beloved America, this really great and civilized country.

Archbishop Athenagoras
Greek Orthodox Archdiocese of North
and South America.

January 15, 1941

PREFACE

In January 1936, by authority of a Presidential letter, the Historical Records Survey was established under the national direction of Dr. Luther H. Evans, to provide useful employment for needy unemployed professional technical, and clerical workers. Among the nation-wide objectives of this project, was the compilation of inventories of all ecclesiastical records in the United States, denomination by denomination. These records are invaluable, though heretofore largely unlocated or unknown, sources of social, religious, and vital-statistical studies of national and local history. On March 1, 1940, Mr. Sargent B. Child succeeded Dr. Evans as National Director of the Survey.

Inventories of the records of each denomination will eventually be published for every state. For the purpose of this survey, New York City was designated as a forty-ninth state, under the successive directorships of Mrs. Crete Hutchinson, Howard E. Colgan, George J. Miller, and since October 1939, Charles C. Fisher. The New York City project ceased to exist as part of Federal Project #1 on September 1, 1939, from which time it has operated under the sponsorship of Fiorello H. La Guardia, Mayor of the City of New York.

The present inventory--one of a series which will eventually cover every denomination represented in New York City--includes every congregation of the 13 Eastern Orthodox bodies and of the Armenian Holy Apostolic Church of America within the five boroughs of the City. Although the Armenian Church formally broke with the Orthodox Church in 491 A.D., its doctrine and ritual have remained similar enough to that of the allied Orthodox Churches to warrant inclusion in the same book.

In the course of preparing this inventory, some records, assumed to have been lost, and others long misplaced, were located; in some cases, records found to be in poor condition have been reconditioned. In at least one case, the discovery of a group of records from all parts of the continent, which should have formed an integral part of records now in the Library of Congress, has resulted in an offer that these records be assembled and preserved in the national capital. It is hoped that subsequent inventories will lead to similar discovery, centralization, and preservation of other records now unknown or believed lost.

The cooperative aid of priests and other church officials is gratefully acknowledged as having been indispensable to the completion of this inventory. Special acknowledgment is due to Archbishop Nicholas of the Russian Orthodox Church in North America and the Aleutian Islands, Metropolitan Antony Bashir of the Syrian Archdiocese of New York and All North America, Archbishop Adam of the North

Preface

American Carpatho-Russian Greek Catholic Diocese, and Archbishop Athenagoras of the Greek Orthodox Archdiocese of North and South America, for careful reading of the text and their contribution of the Forewords, arranged by date of writing.

The work of collecting, verifying, and editing the inventory has been done under the direct supervision of Harry E. Greene and his successor, Mrs. Alice Louise Hayes. The historical sketches are mainly the work of William Fisher and Charles E. Baker. Indexing was done by Harry Pollack, The research on which the book is based was mainly the work of Michael Vartanoff.

Final editorial responsibility was exercised by Charles E. Baker, Editor-in-Chief of the New York City Historical Records Survey. This inventory was prepared in accordance with instructions from the National Office of the Historical Records Survey Projects; detailed editorial comments and criticism were made by Donald A. Thompson, Assistant Archivist for Church Archives Inventories.

Charles C. Fisher
State Supervisor for New York City
Historical Records Survey

December 31, 1940

TABLE OF CONTENTS

	Page
Explanatory Notes:	ix
Organization	ix
Organization Dates and Arrangement	xx
Form of Entry	xx
Records System	xxi
Abbreviations	xxiii
Glossary	xxiv
Historical Background	1
Metropolitan's Council	18
Carpatho-Russian Diocese	55
Carpatho-Russian Eastern Rite Church	59
Archdiocese of North America and Aleutian Islands	62
Exarchate of North America and Aleutian Islands	101
Syrian Archdiocese of North America	107
Greek Archdiocese of North and South America	113
Ukrainian Orthodox Diocese	125
Autocephalous Ukrainian Church	129
Autonomous Greek Church, Philadelphia Synod	132
Independent Greek Churches	134
Rumanian Orthodox Church	135
Rumanian Orthodox Independent	138
Bulgarian Orthodox Church	139

Table of Contents

	Page
Holy Orthodox Church in America	142
Armenian Apostolic Church, American Diocese	145
Corporate Titles of Churches Otherwise Unknown	151
Bibliography	153
Indexes:	
Churches in the United States	161
in Alaska and Canada	163
Priests	164
Chronological	
by Borough in N.Y.C.	169
in the United States	170
in Alaska and Canada	174
Location Index	
New York City by Boroughs	176
United States, Alaska, and Canada	177
Other Publications of N.Y.C. Historical Records Survey	178

EXPLANATORY NOTES

Organization

The Holy Orthodox Catholic Apostolic Eastern Church is the collective name of the various church bodies which have stemmed from the primitive Christianity of the East and base themselves upon the creedal formulations of the first seven ecumenical councils of Christendom. Theoretically they have remained in full communion with one another, whether their origin was by missionary activity or by abscission. Although some groups regard others as schismatic, all profess adherence to the same essential doctrines and spiritual communion within the One Undivided Church.

The ancient Christian Church was divided for administrative purposes into bishoprics, over which full ecclesiastical power was exercised by the several bishops, subject only to the decrees of the occasional ecumenical councils. Some of these bishoprics, because of their seats in important cities, their connection with powerful temporal rulers, or the ambition of their bishops, came to have an outstanding prestige and influence, to which lesser eparchies more and more deferred. The most powerful of the bishops were dignified with the title of patriarch, and their bishoprics, called patriarchies, assumed jurisdictional preeminence over the surrounding eparchies. In the ancient Church, the bishoprics which attained this preeminence were those of Rome, Constantinople (Byzantium), Alexandria, Jerusalem, and Antioch.

The Ecumenical Patriarchate

Because of their seats in the capitals of the Eastern and Western Empires, and their political connection with the emperors, the Patriarchs of Rome and Constantinople assumed a rival leadership in the Church which ended only with the separation of the Roman Church from the main body of Christendom in 1054. Since "a sacred character was ascribed to the Emperors, who were held to be anointed lords like the bishops," the Byzantine Emperor and, after 1453, the Sultan of Turkey, sometimes deposed patriarchs in favor of more pliable appointees, in whom they vested certain civil as well as plenary ecclesiastical authority. The Patriarchate of Constantinople had a magnificent court and a large entourage. The imperial dioceses of Pontus, Asia, Thrace, and Eastern Illyricum were under its immediate jurisdiction, and as the Turkish Empire extended its borders others were organized or brought under the patriarchal authority. To the extent that the Empire was universal, the Patriarch of Constantinople was in fact ecumenical.

Explanatory Notes

The vast influence of the Ecumenical Patriarch, extended by missionary activity and by the nominal obeisance of independent Orthodox Churches which felt the need of a personal symbol of their unity in creed and ritual, has never developed the machinery of ecclesiastical sovereignty enjoyed by the Pope of Rome. Although the other patriarchates and independent churches have from time to time sought the prestige of ecumenical approval, the Patriarchate of Constantinople has no authority except over such metropolitanates, archdioceses, dioceses, and missionary districts as have been created by its own missionary activity or brought under its jurisdiction by voluntary submission or by political coersion. Other bodies, deferring to the Ecumenical Patriarch's historical preeminence, may express themselves as recognizing his spiritual primacy, but actually they remain as autonomous as the Eastern Orthodox bodies which do not so express themselves.

In recent years, following the division of the Russian Church, the influence of the Ecumenical Patriarch has been extending through the desire of new church bodies for its moral and spiritual approval; among such bodies were the Living Church of Russia (Holy Synod of Moscow) and the churches of Finland, Esthonia, Czechoslovakia, Latvia, Lithuania, and the Ukrainian Republic. In America, the following bodies have recognized the Ecumenical Patriarch as the supreme spiritual authority: the Greek Archdiocese of North and South America, the Ukrainian Orthodox Diocese, the Carpatho-Russian Eastern Rite Church, and the Holy Orthodox Church in America.

In ecclesiastical affairs, the Patriarch acts with two governing bodies: (a) a permanent Holy Synod, consisting of 12 metropolitans, six of whom are reelected every year from the whole number of metropolitans, arranged in three classes according to a fixed cycle; (b) the Permanent National Mixed Council, consisting of four metropolitans, members of the Holy Synod, and eight laymen. All of these are chosen by an electoral body, consisting of all the members of the Holy Synod and the Permanent National Mixed Council, and 25 representatives of the parishes of Constantinople.

The Patriarch is chosen by an electoral assembly formed for the purpose, consisting of the 12 members of the Holy Synod, the eight lay members of the National Mixed Council, 28 representatives of as many dioceses (the remaining dioceses having only the right to nominate the candidate by letter), 10 representatives of the parishes of Constantinople, 10 representatives of all persons who possess political rank, 10 representatives of the Christian trades of Constantinople, the two representatives of the secretariat of the Patriarchate, and such metropolitans, to the number of ten, but no more, as happen at the time to be in Constantinople for some canonical reason. On the death or deposition of the Patriarch, the Holy

Synod and the National Mixed Council at once meet and elect a temporary substitute. Forty days afterwards, the electoral assembly meets, under his presidency, and proceeds to make a list of 20 candidates (at the present day they must be metropolitans), who may be proposed either by the members of the electoral assembly or by any of the metropolitans of the patriarchate by letter. This list of 20 candidates is sent to the head of the state (Sultan or President), who may strike out five names. From the 15 remaining candidates the electoral assembly chooses three. These names are then submitted to all the clerical members of the electoral assembly, who meet in church, and after the usual service, make the final selection; and the Patriarch is then invested with his ecclesiastical and secular authority, formerly by the Sultan.

The household of the Ecumenical Patriarch includes: a Grand Steward, who serves as deacon in the liturgy and presents candidates for orders; a Grand Visitor, who superintends the monasteries; a Sacristan; a Chancellor, who superintends ecclesiastical causes; a Deputy Visitor, who visits the nunneries; a Protonotary; a Logothete, who represents the patriarch at the governmental offices and elsewhere; a Censer Bearer, who is also captain of the guard; a Referendary, Secretary, Chief Syndic (judge of lesser causes), Recorder, and scores of others including cleaners of the lamps, attendant of the lights, and bearer of the images and of the holy ointment.

The Patriarchate of Moscow and All Russia

The Patriarchate of Moscow and All Russia, established in 1589, bore much the same relation to the Grank Duke of Muscovy, who had married the niece of the last Byzantine Emperor, as the Patriarchate of Constantinople to her uncle and his successors, the Sultans of Turkey. The Czars similarly deposed Patriarchs and in 1721 abolished the Patriarchy altogether, setting up in its stead a Most Holy Synod, over which an Ober Procurator exercised the power of the throne, until the Patriarchate was reestablished during the Revolution of 1917. As Russia became the most powerful of Eastern Orthodox states, the Russian Church concomitantly encroached upon the influence of the Ecumenical Patriarch and assumed a quasi-ecumenical protectorate over many church bodies formerly recognizing the Patriarch of Constantinople as the supreme spiritual authority. Among these bodies was the Patriarchate of Antioch. The Russian Archdiocese in North America was the largest missionary body responsible to the Most Holy Synod.

The Patriarchate of Moscow, as reestablished by the Pomiestny Sobor of 1917, has a tri-partite organization: (1) the Patriarch, head of the Church; (2) the Sacred Synod, of which the Patriarch is chairman, consisting of the Metropolitan of Kiev as permanent member, six hierarchs chosen every third year by the All-Russian Sobor and five hierarchs called in each year in rotation; and (3) the Highest Church Council, of which the Patri-

arch is chairman, consisting of three hierarchs chosen by the Sacred Synod from among its members and one monk, five clerics, and six laymen chosen every third year by the All-Russian Sobor. The Patriarch, charged with the internal and external welfare of the Russian Church, and the two assisting bodies are subject to the supreme authority of the triennial Russian Pomiestny Sobor, composed of bishops, clerics, and laity from the whole Church.

The political situation in Russia has prevented this organization from functioning at all times according to its own constitution. Since 1925, no Patriarch has been chosen, but the authority of the Patriarchal Throne has been exercised by locum tenenti.

The Patriarchal authority in America is exercised by an Exarch whose status was definitely settled in 1933 when the Sacred Synod appointed him "permanent Ruling Bishop of our North American Diocese, with all rights and plenipotentiary powers which appertained to his predecessors in that see,... reserving to him also the status of Exarch of the Moscow Patriarchate in America (in order that he may extend his jurisdiction over the Russo-American Dioceses and Parishes which lie beyond the boundaries of the United States)...."

The Resolutions of the Most Holy Patriarch Tikhon, Sacred Synod, and Supreme Church Council of the Orthodox Russian Church, dated November 7, 1920, provided for the course of action to be followed by the eparchial hierarchs (bishops) outside Russia when, for any reason, contact with the Supreme Church Government is impossible:

(1) Such bishop must contact other bishops similarly situated in order to organize a Temporary Church Governing Body or Metropolitical District,

(2) under the hierarch superior in dignity and tenure.

(3) If other bishops cannot be contacted, the bishop shall assume full authority to organize the Church in his eparchy independently and in accordance with local conditions, forming an eparchial convention, council, etc., or if this cannot be done, personally exercising all authority and responsibility.

(4) If this situation becomes permanent, and the bishop cannot organize a metropolitanate, he is to concede eparchial autonomy to the semi-independent districts under him and help to set up hierarchal cathedrae in all the larger cities under him.

Explanatory Notes

(5) Or if any diocese has no bishop, the neighboring bishop must upon the invitation of the local clergy either assign a vicar to it, himself assume the episcopal functions, or organize a new eparchy. If the local clergy send no such invitation, the neighboring bishop shall govern the orphaned eparchy on his own authority.

(6) When disorganization of church affairs reaches the stage when numbers of parishes or clergy refuse to recognize the eparchial authority, the bishop must reorganize those who remain faithful to him into new parishes and eparchies, even allowing services to be conducted in private houses where churches are not available.

Basing their authority upon these resolutions, a group of emigre bishops, meeting at Karlowitz, now in Jugoslavia, organized a Synod which claims to exercise the patriarchal jurisdiction over all the Russian churches outside of Russia. The validity of the Karlowitz Synod is not recognized by the patriarchal authorities in Russia, although the Synod professes the hope of eventual reestablishment of relations with the Patriarchate when the Patriarchal Throne has been duly filled and allowed to function without political intervention. In New York City, the Karlowitz Synod has sponsored the establishment of a body called the Ruling Bishop and Diocesan Council of the Russian Orthodox Church of the Eastern Confession--now a quasi-diocesan organization under the Metropolitan's Council, and indirectly affected the creation of the Carpatho-Russian Diocese by confirming the consecration of Adam Philipovsky, who became its founder and first diocesan bishop.

The Metropolitan's Council

Organized as a temporarily autonomous Church looking to eventual reestablishment of relations with the Patriarchate of Moscow, the Metropolitan's Council (Russian Orthodox Greek Catholic Church of America), while now unofficially recognizing the Karlowitz Synod, is independently organized by the All-American Convention of Russian Churches as follows:

The Administration is headed by a Metropolitan elected at the General Council (Convention) of Churches. The Metropolitan (1) is a guardian of the welfare of the Metropolitical Region (all America and Canada); (2) convokes the Church Councils and presides over its sessions; (3) presides at the meetings of the Council of Bishops and at the Metropolitical (Metropolitan's) Council and confirms their proceedings; (4) reports to the Council of Bishops on conditions in the Metropolitanate; (5) represents the Metropolitanate in its relations with the Supreme Organs of Church Administration in Diaspora (i.e., outside of Russia) and with the representa-

tives of other Churches; (6) fills the vacant episcopal cathedrae; (7) passes upon episcopal leaves of absence of more than two weeks; (8) extends to the bishops brotherly counsel which, if not heeded, is offered for discussion among the bishops or, in very important cases, the bishops concurring, to the Supreme Organs of Church Administration for a final decision; (9) accepts complaints against the hierarchs and transmits them to the Council of Bishops; (10) appoints and removes priests and psalm readers upon the advice of their respective bishops; (11) determines the fitness of candidates for the priesthood in accord with the Council of Bishops; accepts and passes upon petitions for the admission of priests into the "District" and appoints them to the parishes, in accord with the Metropolitical Council, which also determines the financial responsibility for their support; (12) passes upon the recommendations of the several bishops for granting to the clergy of marks of distinction from the mitre up, in accord with the Council of Bishops; (13) appoints abbots to the monasteries and has supervision over them; (14) decides, with the Council of Bishops, upon recommendations of the Metropolitan's Council for opening the monasteries, parishes, orphanages, homes for the aged, institutions of learning, candle factories, and other institutions within the District; and (15) acts as the hierarch of his own Eparchy (i.e., bishop of his own diocese).

The Metropolitical (commonly called Metropolitan's) Council consists of the Metropolitan (or a substitute appointed by him), who presides, a bishop appointed by the Council of Bishops, the Dean of the Cathedral, and four laymen and four priests elected by the All-American Church Council. The Metropolitan appoints one Secretary and one Treasurer from among the members of the Council. Any member of the Council may be temporarily relieved of his office by the Metropolitan. The Metropolitan's Council, as the highest permanently functioning administrative body of the Metropolitical District, has charge of the general properties and property transactions of the District; the collections from parishes for the District; the orphanages and other charitable institutions of the District; spiritual instruction, including the opening of the Seminary, pastors' classes, schools for deacons, and Sunday Schools; and the "merit" savings and pension fund. In accord with the Council of Bishops, it ascertains the necessity and financial possibilities of opening new parishes, orphanages, monasteries, homes for the aged, schools, candle factories, and other establishments of the District, and decides upon the admission of new clergy, in keeping with the means of the parish or District.

The administrative functions of the Metropolitical Council include: (1) executing the decisions of All-American Church Councils and Hierarchal Councils of the District; (2) taking the appropriate measures in cases not provided for in the "Temporary Statute", and reporting to the Council of Bishops on the action taken; (3) seeing that the diocesan bishops regulate any tendencies to minimize the authority of the organs of the Metropolitical

Explanatory Notes

Administration; (4) reporting to diocesan bishops regarding the convocation of Eparchial Councils and All-American Church Councils, and the election of bishops; (5) requesting from the Eparchial Councils all statistical data for the compilation of the yearly reports on parochial affairs in the Metropolitical District, this data to be submitted in a prescribed form based upon reports received from the parishes; (6) requesting data from the Eparchial Councils regarding the fulfillment of the resolutions and decision of the Church Councils; (7) appointing representatives to the educational missionary meetings, which are called to serve the needs of the ecclesiastical life of the Metropolitical District; (8) supervising the care and order of documents and all Church business of the Metropolitan and the Metropolitical District.

The questions on the agenda of Metropolitical Council are decided by a plurality of votes, a quorum of at least six being present, and the chairman casting the deciding vote in cases of a tie. Proceedings and protocols are submitted to the Metropolitan for confirmation.

In matters of judicature, the Metropolitical Council may hold hearings as an ecclesiastical court (1) in cases of malfeasance in office of priests, members of the Ecclesiastical Court, and all the employees of District or eparchial institutions; (2) in cases of appeal from the decisions of the Eparchial Courts, in order to transmit them to the Council of Bishops; (3) in cases of doubtful verdicts on marriages and divorces by the Eparchial Ecclesiastical Courts; (4) in cases of disagreement among the members of Eparchial Councils; and (5) in cases of moral and financial character voluntarily transferred to the Metropolitical Council by an Eparchial Council.

The Council of Bishops, headed by the Metropolitan, consists of all the bishops of the Metropolitanate. The Council of Bishops elects an executive body consisting of two bishops, of which the Metropolitan is ex-officio chairman. This Lesser Council actually transacts the current business. The Lesser Council is always in contact with other bishops and, in important cases, presents its resolutions to all the bishops for examination. The functions of the Council of Bishops cover: (1) matters of managements and discipline; (2) inquiries into the state of the Metropolitanate; (3) election of representatives to the Metropolitan's Council and to the (Karlowitz) Synod and Sobor of supereme church government abroad; (4) decision (with the Metropolitan) upon the fitness of candidates for priesthood and (with the Metropolitical Council) upon the admission of new clergy; (5) granting (with the Metropolitan) of awards to the clergy from the mitre and up; (6) decisions (with the Metropolitan) for opening monasteries, parishes, orphanages, homes for the aged, institutions of learning, candle factories, and other institutions of the District, after inquiry by the Metropolitical Council: and (7) deliberation and action (proposed by the Metropolitan) on the behavior of brother bishops.

Explanatory Notes

Upon representations of either or both the Council of Bishops and the Metropolitan's Council, especially important affairs are decided at a Plenary Session of both bodies.

Each diocese of the Metropolitanate is headed by a bishop who (1) has, by divine right, all the fullness of hierarchal authority in matters of faith and sacraments and pastoral guardianship in accord with the identical rights and authority of other eparchial hierarchs; (2) remains in his see for life, unless he leaves his cathedra of his own will, pursuant to the decision of a court or following the brotherly advice of the members of the Council of Bishops; (3) initiates and supervises all activities within the diocese in accordance with the Regulations governing the Council of Bishops and the Metropolitan's Council; (4) supervises the teaching of religion in the diocese; (5) shares with the Council of Bishops the right of canonical approval of the candidates for priesthood; (6) signs and approves the decisions of his Eparchial Council; (7) rewards his clergy up to the granting of the right to wear mitre and penalizes delinquents in cases not requiring action by the Council of Bishops; (8) absents himself at will from his diocese for periods of two weeks, or, if longer, with the Metropolitan's permission; (9) receives a salary from the general fund of the District, within the norm worked out by the Financial Department of the Metropolitan's Council and accepted by the Council of the District; and (10) is eligible for a pension as decided upon by the District Council.

Each Eparchy has an Eparchial Council consisting of a secretary, one clergyman, and one layman, presided over by the bishop, who signs and approves its proceedings. This Eparchial Council acts within the authority vested in the eparchy and the ruling bishop. The ruling bishops of Alaska and Canada have wider authority in accordance with regulations of the Council of Bishops.

In order to maintain contact with various Russian patriotic and national organizations, the Church has organized a special department under either the Metropolitan or a bishop especially authorized.

Parochial regulations, as approved and signed by Archbishop Platon, March 22, 1909, when the American Archdiocese was under the Most Holy Synod, and continued by him, with slight alterations, when he became Metropolitan and in 1935 by the Normal Statute for Parishes of the North American Political Region, provide: (1) The establishment of a parish depends on the demands of the inhabitants or the initiative of the Diocesan Authority. (2) The clergy of the parish are appointed by the archbishop who also has the right to transfer them from one parish to another. (3) All persons of orthodox confession living within the parish and recorded in the parish book shall be considered members of the parish. (4) Parochial affairs are managed by the local parish council under the superior control of the Authorities of the Diocese. (5) The parish priest is the chairman of the

parochial Council, meeting once a month. The Rural Dean may be present, if he so wishes. (6) The resolutions of the parochial council are submitted to the authority of the Diocese by the Rural Dean. (7) Every parish must have a school answering to the requirements of the elementary education of the children of school age in the spirit of Orthodoxy and the national spirit of the parish.

The Normal Statute of 1935 further provides that "newly established parishes may be of two kinds: independent and dependent:"

> (a) If for some reason . . . the further existence of an independent parish is considered undesirable, the Archbishop may inscribe the parish with its church as dependent on another parish. According to circumstances the Diocesan Authority may abolish a parish altogether, transferring its members to the membership of another parish.
>
> (b) If a dependent parish in fact is able to exist independently, on a petition from the parishioners, the Diocesan Authority may . . . raise such parish to independent existence.
>
> (The parish priest) is controlled by the Diocesan Authority through the intermediary of the Local (Rural) Dean; it is the duty of the parochial priest and other members of the clergy, his assistants, to look after the good order of the church and its adornment, to maintain a church library, a parochial school, a reading room, a temperance society, and to participate in general activity in all the works of the Parish Council.
>
> Parochial affairs are managed by the local Parochial Council, subject to the control of the authorities of the Diocese. The Parochial Council consists of (a) members of the clergy, (b) the church warden, (c) and other representatives of the parish (the treasurer, the secretary, and the curators or wardens), elected by the parish meeting for one year, in numbers dependent on the extent of the parish and the complexity of its management (but not more than 12), and confirmed in their offices by the Authorities of the Diocese. If any one of the candidates for these offices is not confirmed by the Archbishop or Bishop of the Diocese, the parish, on being notified, is to elect a new candidate. Having been confirmed in the office, the church wardens and the curators are to be sworn in by the priest on the next Sunday or holiday, and only after they are sworn, they shall begin to perform their duties.... The heads of the various church institutions and establishments are invited to take part in the meeting of the Parish Council with the right to vote on affairs within their competence.

Explanatory Notes

The parish Council, presided over by the priest, or, in his absence, by the church warden, is called once a month, a quorum being not less than half the members, to fight "against various anti-religious sectarian doctrines which may penetrate into the parish," to work out "local methods in the struggle with Unia," and in general to supervise the affairs of the parish.

> In case of disagreement between the chairman and the resolutions of the Council, the case is to be referred, in questions of economy, to the consideration of the general meeting of the parish and in all other questions to the consideration of the Local Dean. The final decision in all questions of parochial life is vested in higher authority of the Bishop.

Parish meetings are called by the Council not less than once a year on the initiative of the priest or at least 25 parishioners. All adult communicants who have paid their fees may participate in the parish meetings, of which a quorum is at least one-fourth of the parishioners entitled to vote, or, when Council members are to be elected or assessments to be made, one-third of the parishioners.

"Parishioners dissatisfied with the resolutions of the parochial meeting may appeal therefrom to the Dean within 30 days from the date when it was announced. The Dean shall consider the appeal within the period not longer than 30 days." The resolutions of the parish meeting are submitted by the Dean to the Diocesan Bishop, upon whose confirmation of them they become effective. The Dean may participate in any parish meeting.

The subject-matter open to consideration at the parish meetings is outlined in the Normal Statute of 1935, and "the rights and duties of the officers of the Parish Council, as well as of other curators, collectors, chancellors, controllers, etc.," are detailed in the By-Laws and Directions.

Synodical Churches

In most Eastern Orthodox Churches, the ranking bishop (whether called exarch, metropolitan, or patriarch) is vested with the full powers anciently inherent in the office. In others, the Synod of Bishops, sometimes including also clerical and lay delegates, has assumed the metropolitical authority.

Thus, five years after the Church of Greece had declared its independence of the Ecumenical Patriarch, the Holy Synod of Greece was established, consisting of five bishops, headed by the Metropolitan of Athens, who is appointed by the King from among three nominees of the Holy

Synod. A Royal Commissioner attends the sessions of the Holy Synod and affixes his signature to its Acts. Overthrow of political regimes is more often than not accompanied by changes in synodical personnel. The Greek Constitution of 1864 well expresses the relation of most national churches to the Ecumenical Patriarch: "The Orthodox Church of Greece remains indissolubly united, as regards dogmas, to the great church of Constantinople, and to every other church professing the same doctrines, and like these churches, it preserves in their integrity the apostolic constitutions and those of the Councils of the Church, together with the holy traditions; it is autocephalous, it exercises its sovereign rights independently of every other church, and it is governed by a synod of bishops." The first bishop of the Greek Orthodox Church in America was a synodical delegate of the Holy Synod of Greece.

The Holy Synod of Moscow, established in 1923 to replace the patriarchal authority which nevertheless continues to be exercised by locum tenenti, is another instance of the assumption of episcopal authority by a synod in the interests of democratic or national control. The Holy Synod of Moscow is represented in New York City by a bishop, who exercises full powers over his eparchy in its name, in rivalry with the Metropolitan's Council which looks to the Karlowitz Synod and the Exarchate which directly represents the Patriarchate. The Holy Synod of Moscow has also sponsored the creation of the Archdiocese of America and Canada of the Autonomous Greek Church (Philadelphia Synod).

The Bulgarian Church also is governed by a synod of bishops, of which the Exarch, as primus inter pares, is the president, and is represented in America by a bishop with undivided authority.

Hierarchical Organization

The organization of Eastern Orthodox churches is oligarchical in structure. The local parish is governed by a priest in charge, who sometimes delegates a lay assistant known as the Elder to assist him in the temporal administration of the parish. The local parishes fall under eparchies or dioceses, governed by bishops or vicar bishops. Two or more dioceses may be combined into an archdiocese under an archbishop who may, at the same time, be either a metropolitan or an exarch.

A metropolitan is the bishop of an important diocese, with his cathedra in a great city, and generally, because of the prestige of the diocese, with jurisdiction over subordinate eparchies. He may be the head of an independent church body, assisted by a synod of bishops, or himself be responsible to a patriarch or a governing synod.

Explanatory Notes

An eparchy responsible to a patriarchate may have its own constitution and "Church Congress" consisting of clerical and lay delegates, like the Rumainian Orthodox Episcopate of America, whose bishop represents the Rumanian Patriarchate, or it may be under the final authority of a patriarchal exarch, like the Syrian Archdiocese of the Antiochian Patriarchate.

Some of the American churches have severed all relations with the national church bodies abroad, and set up totally autocephalous organizations. Such are the Carpatho-Russian Diocese and the Autocephalous Ukrainian Church. The Holy Orthodox Church in America is of indigenous origin.

The organization of the American Diocese of the Armenian Church in America is explained in the Historical Sketch of that body.

Organization Dates and Arrangement

The date of organization is considered that on which a worshipping body first met for religious services. This was established by the date given by official representatives of the churches, supplemented by corporate certificates, church reports and records, and official church publications.

In the case of consolidations, if a parish retains its identity it retains its original organization date also. The absorbed church is treated in a separate entry covering the period preceding the merger.

The entries are grouped chronologically following their respective synodical, diocesan or archdiocesan bodies. Parishes originally of a different affiliation are placed under their present governing bodies. The governing bodies themselves have been arranged according to their organizational or racial consanguinity.

Form of Entry

The entries follow a uniform style and are divided into four parts as follows:

1. CAPTION: Includes entry number, popular name, followed by corporate title or full name under which the church is known to the parishioners, organization date followed by date of demise or by two hyphens indicating the church to be living, street address, and borough. For Richmond and Queens the names of neighborhood sections are also given.

2. TEXT: Includes a brief sketch of the church, confined chiefly to origin, change of names, locations, and mergers. Ded-

ication and incorporation dates are given when known. Cross references are given for convenience of the reader. Citations, in brackets, follow original source-material. Names of first and present clergymen, their tenure and educational background are given. Where the educational background of a clergyman is omitted, it does not signify lack of such background, but that the information was withheld or was otherwise unobtainable. Degrees of living clergymen have been omitted in all entries.

3. BIBLIOGRAPHY: Items pertaining to the particular church. Unless otherwise stated, their location is the church. Symbols (see list of abbreviations) indicate library where item is located.

4. RECORDS: In the few instances where records were not actually checked by the Survey, the information was given by authorized officials of the church and may be considered accurate. Date-gaps in the records indicate that the records were not located or that information was withheld. The same is true of the entries in which no mention of records is made. Repeated or overlapping dates indicate either duplicate records or a series kept in separate volumes not divided on strictly chronological lines. Since the records are not open to the general public, inquiries regarding them should be addressed to the priest, who is their official custodian. When a record is located other than in the church or adjoining buildings, its location, with name and address of custodian, is given unless the Survey was asked not to publish such information.

Records System

Until 1917 the Eastern Orthodox churches in America, excepting the Greek churches, adherred to the uniform system of keeping records according to the Church Regulations of the Russian Orthodox Church as promulgated by the Most Holy Synod in 1868. These records were written in the Russian language. They were prepared in duplicate once a year on standard-size forms, sent from Russia. One copy was kept on file in the local parish while the other copy was sent to the archdiocese. They included:

Annual Reports: parishioners, classified by race; number of confessions, communions, baptisms, marriages, deaths, clergy, orphans, pensioners; income; expenditures; description of church, chapels, cemeteries, schools, orphanages, brotherhoods. Legal size folios, 32 pp. . . Church and Clergy Reports (in two parts): Short history of church and inventory of equipment; clergy's service record. Legal size folios, 12 pp. . . Record of Religious

Explanatory Notes

Services (bound volumes) . . . Confessional Register (bound volumes) . . . Financial Record (bound volumes) . . . Questionnaire (a double sheet, size 8½ x 11).

Registers: births, marriages, deaths, are made up of legal size double sheets sewn together, number of pages attested to by two officials under wax seal. Each folio consists of 3 parts, as follows: (1) Births: number, sex, date, name, social status, religion, and names of parents, social status, names of godparents and name of officiating priest. (2) Marriages: number, date, groom's name, age, birthplace, social status, religion, and statement whether marriage is first or otherwise; bride's name, age, birthplace, religion, and statement whether marriage is first or otherwise; name of officiating priest; names of sponsors; licence number . . . (3) Deaths: number, sex, date, birthplace, social status, name, age, cause of death, names of the officiating priests, place of burial.

The uniform system of keeping records lapsed in 1917. However, reports are now sent to the Metropolitan's Council (entry 1) from each church in the Metropolitanate. But they are not of the earlier uniform character nor do they include Registers. The Normal Statute for Parishes, North American Metropolitical Region, issued by Metropolitan Theophilus in 1935 and confirmed by signature of the Secretary of the Metropolitan's Council, December 8, 1939, provides:

(1) "The result of the investigation (of the conditions making a new parish desirable) together with the statement that the parish accepts the jurisdictions of the Archbishop of North America (i.e., the Metropolitan) and the completeness of his parochial rights to him by the Apostolic rules and the canon of the Church shall be formulated as a regular obligation of the parish towards the Archbishop or Bishop and recorded by the local civil authorities, in accordance with which the parish obtains a charter from the State. The original of the obligation and the copy of the charter are to be kept in the archive of the parish."

(2) "It is the duty of the clergy to keep exact metrical and other records, complying with the general directions of the civil authorities in America concerning this matter, to keep licences, statistical records, etc., and to report to the Diocesan AUTHORITY, according to the size, dates and forms of which the parochial clergy are informed by the Dean of the District."

(3) "The Parish book records the baptismal name of the parishioner, the baptismal name of his father, his family name, his profession and family position, the dates of his birth, his baptism, his marriage and his death, his confession and his par-

taking of the holy communion, his becoming a member of the parish and his leaving it and also all information with regard to his paying the established parish fees. The form of the book shall be approved by the Metropolitan. Books shall be mailed by the ecclesiastical Board at the fixed price. Books which have been filled shall be put into the archives of the church."

(4) "The parish Council is entrusted with: . . . keeping the member's lists of the parish; . . . at the time of the yearly meeting of the parish, the composition and introduction of the report concerning the circulation of parochial funds during the past year and estimates for the coming year, etc."

(5) "The (parochial) secretary is the recorder, he keeps the minutes of the parochial meeting and the meetings of the Council; he keeps the lists of parishioners in the parochial record books, entering it in the numerical data, coming from the priest, and all correspondence of the parish."

(6) "The treasurer shall keep, receive and disburse church parochial money by keeping strict account of the same and making entries in the respective books."

(7) "The resolutions of the parish meeting are recorded by the parish secretary in a special minute book kept in the church archives, without any delays as far as it is practicable and are signed by the chairman and secretary. A copy of resolutions, confirmed by the priest is sent within the week to the Dean who has the right to protest against it, within thirty days, in which case he sends it together with his own report to the Bishop of the Diocese."

The system of keeping records in the other Eastern Orthodox churches varies. The churches under the Greek Archdiocese of North and South America (entry 26) have not always conformed to the uniform record-keeping system which was devised by their archdiocese in 1932. This system provides for the recording of baptisms, marriages, and burials each in a separate ledger returnable to the archdiocese when each ledger has been filled. The Syrian Church is now in the process of reorganization, according to the statement of Archbishop Antony Bashir, and will shortly emerge with a record-keeping system.

Abbreviations

Few abbreviations have been used, and only those in common usage; for location of bibliography, the symbols approved by the Union Catalog are used:

Explanatory Notes

NN - The New York Public Library
5th Avenue and 42nd Street,
New York City

NNG - General Theological Seminary
175 Ninth Avenue
New York City

bldg. - building
col. - college
comp. - compiler
ed. - editor, education
hdw. - handwritten
inc. - incorporated
loc. - located
misc. - miscellaneous
ms. - manuscript
n.d. - no date
no. - number
n.p. - no place
pr. - printed
rel. - religion
Rev. - Reverend
Rt. Rev. - Right Reverend
sem. - seminary
tr. - translator
univ. - university
V. Rev. - Very Reverend

Glossary of Terms

Church Bodies in Russia

Living Church: The Synodical Church established, after the Patriarch was imprisoned, by the Sobor of 1923.

Patriarchal Church: Alternate name for Holy Orthodox Church, a continuation of the historic Church in Russia under a Patriarchate revived by the Sobor of 1917-18.

Renovated Church: Alternate name for the Living Church.

Synodical Church: Alternate name for the Living Church.

Administrative Bodies

Ecumenical Council: A Council of all Catholic Churches. The first seven ecumenical councils are universally accepted by Eastern Orthodox bodies.

General Council: A representative council of the entire body of a national or autocephalous Church. Its decrees are binding on all members of that communion. It may interpret matters of faith but cannot act in matters of dogma.

Holy Synod of Moscow: Highest administrative body of the Living Church.

Explanatory Notes

Sacred Synod: Synod of the Russian Patriarchal Orthodox Church 1917.

Synod: An ecclesiastical congress of a diocese or church body.

Karlowitz Synod: Synod of Russian refugee bishops in Jugoslavia, claiming jurisdiction in the name of the Patriarchal Church over all Russian churches outside of Russia.

Local Council: A council of racial or linguistic groups within any branch of the Orthodox Church. Its actions are limited to the sphere of domestic economy. It cannot make any pronouncements on fundamental matters of dogma and polity.

Most Holy Synod: Highest body of the Russian Orthodox Church 1721-1917.

Sobor: A representative Ecclesiastical Council with power of legislation.

Jurisdictional Districts

Archdiocese: A territory comprising two or more dioceses and governed by an archbishop.

Diaspora: (as here used means) all Russian churches outside of Russia.

Diocese: The territory or the churches under a bishop's jurisdiction.

Eparchy: A diocese

Exarchate: The ecclesiastical territory over which an exarch rules.

Metropolitanate: The ecclesiastical territory governed by a metropolitan.

Patriarchate: The ecclesiastical territory or organization under a patriarch.

Hierarchy

Archbishop: A bishop of superior rank, usually implying jurisdiction over other bishops, but no superiority of order over them. Bishops of important sees assumed the title in 5th century.

Archimandrite: A superior abbot (monk) who has supervision of several abbots and monasteries, or of an important monastery; the superior of an ordinary monastery is called a hegumenos. The title archimandrite is sometimes conferred as an honorary distinction.

Explanatory Notes

Archpriest: see protoiereos.

Bishop: An ecclesiastic of the highest order, consecrated or set apart to perform certain apiritual functions and to exercise oversight over the lower clergy (priests or presbyter, deacons, etc.). Besides the full functions of the presbyterate (or priesthood) bishops have the sole right (1) to confer holy orders, (2) to administer confirmation, (3) prepare the holy oil, (4) to consecrate sacred places and utensils (churches, churchyards, altars), (5) to give the benediction to abbots and abbesses, (6) to anoint kings. Bishops must be celibate, and, since the secular priests are compelled to marry, be members of the "black clergy" or monks. The living Church of Russia, however, allows the consecration of married candidates for the episcopacy, but has curtailed their authority.

Deacon: The lowest ecclesiastical order, generally an assistant to the priest during the services; he serves thesacrament.

Exarch: A bishop who is appointed by a patriarch as his deputy or legatus a latere, whose office is to visit the clergy and churches in a given territory.

Hierodeakon: A monk who is also a deacon.

Hieromonk: A monk who is also a priest.

Metropolitan: A bishop who has oversight of the bishops of subordinate sees. In the Eastern Church, he ranks above the Archbishops, but below the Patriarch. Metropolitans first appear in the East in the 4th century as presiding over a province with their see fixed in the principal town (metropolis) of the province.

Patriarch: Originally an honorary title applied, like "archbishop" to bishops of the more important sees. Later it developed into a title implying jurisdiction over metropolitans, partly as a result of the organization of the empire into "dioceses", partly owing to the ambition of the greater metropolitan bishops, which had early led them to claim and exercise authority in neighboring metropolitanates. At the Council of Chalcedon (451), the patriarchs still bore the title of "exarch"; in the 7th century, the title "patriarch" was fixed as proper to the bishops of Constantinople, Alexandria, Antioch, and Jerusalem, "exarch" being reserved for those of Ephesus and Caesarea, who had fallen to a lower rank. In the West, the only patriarch in the fully developed sence of the Eastern Church has been the Bishop of Rome.

Priest: The clerical order between bishop and deacon, usually the minister of a Church, ordained to perfrom the sacerdotal functions.

Explanatory Notes

Proto-Deacon: The first or chief deacon in an eparchy (diocese). Usually a member of the clergy of the cathedral of the chief city of the eparchy. The Proto-Deacon is one of the important assistants of the bishop when the latter performs any religious service.

Protoiereos: The first of the priests in a church, usually the rector; used as an honorific. The title of rector is in more general use.

Rural Dean: Usually a priest of long service, entrusted with the immediate supervision of the churches and clergy of a district, execution and interpretation among the parochial clergy of the orders of the Bishop, adjustment of misunderstandings and arbiter between the priests. The Rural Dean is also the rector of one of the important churches within a diocese.

Suffragan: A bishop assigned to aid a diocesan bishop.

Vicar-bishop: An ecclesiastical official, usually an archimandrite, who assists a diocesan bishop. No definite regulations exist as to the jurisdictional authority of the vicar. At the pleasure of the bishop, the vicar may be entrusted with inspection of the accounts of the consistorial proceedings, questions pertaining to converts to orthodoxy, distribution of the holy oil and the consecrated antiminses (cloth for the altar), issuance of the certificates of baptisms, marriages, and deaths.

Divisions of the Clergy

Black Clergy: These are the celibate clergy of the monkhood and comprise, in order of rank: hierodeakons, hieromonks, archimandrites, vicar-bishops, bishops, archbishops, metropolitans, exarchs, and patriarchs.

White Clergy: These are the married clergy connected with parishes and comprise, in order of rank: deakons, proto-deakons, priests, proto-iereos, and rural deacons. Upon becoming a widower, any of the white clergy may become a monk and so acquire eligiblity for promotion in the hierarchy.

INTRODUCTORY HISTORICAL SKETCH

European Background

For more than ten centuries following the advent of Christ there was but one Catholic church in Christendom, organizationally developing into the great patriarchates of Constantinople, Jerusalem, Antioch, Alexandria, and Rome.[1] As Latin Christianity established itself more and more firmly in Europe and Africa, the Roman Empire fell in two, leaving the patriarchates of Rome and Constantinople--capitals of the rival eastern and western empires--as the principals in a struggle, both political and doctrinal, for leadership in a Church rapidly separating into two distinct branches.[2] Attempts by both the Eastern and Western branches of the Church to excommunicate the other were impermanent until the final break in 1054, when Pope Leo IX excommunicated Michael Cerularius, Patriarch of Constantinople, the most influential of the eastern patriarchs.[3] The ostensible reason for this excommunication was the refusal by the Eastern Churches to accede to the introduction of "Filioque" into the Nicene Creed, enforcement of clerical celibacy, limitation of confirmatory rights to bishops, and the use of unleavened bread in the Eucharist.[4] Thereafter the eastern branch came to be known as the Holy Orthodox Catholic Apostolic Eastern Church, called also by various contractions of this name and popularly as the "Greek Church."[5] It is called "Orthodox" to indicate its adherance to the seven ecumenical councils preceding the schism and its role as "canonical heir of the ancient undivided church";[6] "Catholic" to proclaim its status as the universal church;[7]

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1. U. S. Bureau of the Census, Religious Bodies: 1926, Washington, D.C., 1930, II, 483 (hereafter cited as Religious Bodies).
2. Encyclopedia Britannica, New York, 1929, 14 ed., XIV, 938 (hereafter cited as Encyclopedia Britannica).
3. Ibid., XIX, 939.
4. Ibid.
5. Religious Bodies, II, 483; Samuel Macauley Jackson (ed.), The New Schaff-Herzog Encyclopedia of Religious Knowledge, New York, 1909, IV, 48 (hereafter cited as Schaff-Herzog).
6. Schaff-Herzog, IV, 48; Donald Lowrie, The Light of Russia, London, 1924, p. 172 (hereafter cited as Lowrie).
7. Religious Bodies, II, 483.

"Apostolic" to show its origin in the apostles;[8] and "Eastern" to differentiate it from the Western Church as well as to indicate the region of its origin.[9]

Meanwhile, the Slavonic peoples in Russia had been Christianized following the conversion of Prince Vladimir the Great of Kief in 988, and the Eastern Orthodox Catholic Church became the church of the State.[10] At first the Russian Church was governed by metropolitans who looked upon the Patriarch of Constantinople only as a spiritual guide, but in 1037 the Russian Church became completely "subjected to the Constantinopolitan Patriarchate; for two centuries nearly all 'metropolitans' and most of the 'bishops' were Greeks."[11]

When Constantinople, the Byzantine Capital and center of supreme authority of the Eastern Church, fell to the Turks in 1453, the Turks assumed the old prerogative of the Byzantine emperors of approving the election of the Patriarch. Thereafter, while the Patriarch of Constantinople remained nominally the universal or ecumenical ecclesiast, the Patriarchs of Jerusalem, Antioch, and Alexandria continued their independent status,[12] and the Russian Church, creating its own Patriarchate in 1589, confirmed an autocephaly claimed by some to date from Metropolitan Iona's reign in 1498.[13] In 1721, the Russian patriarchate was abolished by Peter the Great and in its stead the Most Holy Synod was created with headquarters at St. Petersburg.[14] This Synod, a collegiate court consisting of the metropolitans, bishops, and priests from all parts of Russia, ruled the Church in Russia, with its foreign missions later established in Siberia, Japan, China, and most importantly in North America and the Aleutian Islands,[15] until 1917, when the Patriarchate was re-established.[16]

The tendency toward autocephaly kept pace with the tide of nationalism that swelled throughout the Balkans during the nineteenth century.

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8. Constantin Callinicos, The Greek Orthodox Church, New York, 1918, p. 1 (hereafter cited as Callinicos); William Emhardt, The Eastern Church in the Western World, 1928, p. 14 (hereafter cited as Church in Western World).
9. James Hastings (ed.), Encyclopedia of Religion and Ethics, New York, 1922, V, 134 (hereafter cited as Relgion and Ethics).
10. Religious Bodies, II, 508.
11. Encyclopedia Britannica, XIX, 713.
12. Religious Bodies, II, 483.
13. Schaff-Herzog, III, 255; information obtained from Patriarchal Exarch Benjamin, Dec. 30, 1940, by Michael Vartanoff.
14. Religious Bodies, II, 483.
15. William Chauncey Emhardt, Religion in Soviet Russia, Milwaukee, Wis., 1929, pp. 213, 214 (hereafter cited as Emhardt).
16. Religious Bodies, II, 509.

Introductory Historical Sketch

The Church of Greece in 1833 established the Holy Synod of Greece at Athens.[17] Christianity had become the state religion in Bulgaria during the second half of the Ninth Century, and an autonomous patriarch recognized by the Ecumenical Patriarch with the consent of Antioch, Alexandria and Jerusalem, functioned from 1235 to 1394, when, under the conquering Turks, the Constantinopolitan Patriarchy reassumed its old jurisdiction there. In 1872 the Sultan established Bulgaria as an Exarchate, which has continued its independent operation to date, despite the immediate declaration of the Ecumenical Patriarch that it was schismatic.[18a] The Serbian Church, under the Patriarch of Constantinople since the Ninth Century, became an independent National Serbian Church in 1219 and a Patriarchate in 1350. The Serbs also lost their independence to the Turks in 1389, and, although freed of this yoke in 1815, did not again become an independent Patriarchy until 1885, also the date of independence for the Rumanian Orthodox Church.[18b] The Albanian Church was declared autocephalous under its recent King Zog I.[18c] Thus these Eastern Orthodox Catholic Churches constitute a family of national, self-governing churches, similar in doctrine, ritual, and organization. While entirely autocephalous of the Patriarchate of Constantinople, they all profess the same Apostolic tradition.[19]

The administration of the autocephalous churches is generally based on the synodical system.[20] Though there is some variation among the different national bodies, they are often alike in having a ruling council presided over by a bishop elected by the people through their ecclesiastical representatives. The early democratic procedure, however, whereby clergy and laity chose their bishops, priests, and deacons, is being abandoned by many groups in favor of appointment by bishops elected by the clergy. Priests and deacons may be either secular or monastic, the secular being allowed to marry, the monastic being celibate. If the wife of a secular

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17. Religious Bodies, p. 483.
18a U.S. Bureau of the Census, Religious Bodies: 1936, Bulletin No. 71, Washington, D.C., 1940, p. 16 (hereafter cited as Religious Bodies: 1936)
18b Religious Bodies: 1936, p. 48, Schaff-Herzog, III, 255.
18c Religious Bodies: 1936, p. 7.
19. Nicholas Zernov, "Some Figures Illustrating the Present State of the Eastern Orthodox Church," Church Quarterly Review, London, January 1935, CXIX, 273 (hereafter cited as Zernov); Michael Konstantinides, The Orthodox Church, London, 1931, p. 49; Church in Western World, pp. 2, 3, 12; William Leen "The Origin and Present Condition of the Russian Orthodox Church," The Ecclesiastical Review, Philadelphia, XLII (March 1910), pp. 400-416; Callinicos, p. 22.
20. Religion and Ethics, V, 135. For fuller explanation see Governmental Organization in Explanatory Notes, pp. ix-xx.

priest should die, he may enter a monastery. All bishops are chosen from the monastic order.[21] As a rule, each national church uses its own language in the performance of the liturgy and services.[22]

Church Interior and Liturgy

The rites and ceremonies performed in the Russian Orthodox Church today are only a shorter version of those performed in the Christian Church in the first century.[23] Although instrumental music is forbidden, the ceremonial has described as "semibarbaric"[24] "gorgeous and ritualistic, full of mysticism and allegory,"[25] "other-worldly,"[26] "Oriental" and "elaborate."[27] The colorful interior of the church, also unchanged during the ages, is divided into three parts. The Sanctuary, or Altar, traditionally in the east end of the church, is separated from the auditorium by the ikonostas, or screen. In the center of the Altar is the "Throne", or Altar-table, where the Lord's Supper is blessed. On this table are kept the Antimins (Corporal), the book of the Gospel, the Cross, and the Tabernacle, usually in the shape of a miniature Russian church, with the Reserved Sacrament. A Chalice with a Diskos (paten for the eucharistic bread) are placed here during Mass. Left of the Altar-table stands the Table of Oblation, where the Proskomedia for service of Preparation is performed. Behind the Altar-table, in the center of an apse, stands the Bishop's throne, flanked by seats for the superior clergy. There are three doors in the ikonostas. The center doors which lead to the Sanctuary are called the Royal Gates. They are decorated with the ikons of the Holy Annunciation and the four Evangelists. To the left is the Northern Door used by the clergy when leaving the Sanctuary during Mass. The Southern Door on the right, sometimes called the Deacon's door, is used by the clergy and deacons upon entering the Sanctuary. On the ambon (platform) in front of the ikonostas, and on to the right of the Royal Gates, is the ikon of Jesus Christ, and on the left the ikon of the Blessed Virgin. On the north door is the Archangel Gabriel, and on the south door the Archangel Michael; both of these are flanked by the ikons of the local saints. In the center of the auditorium, where the worshippers kneel throughout the service, is an elevation on which stands a small throne, occupied by

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21. Religious Bodies, II, 485; The Holy Eastern Church: a popular outline of its history, doctrines, liturgies, and vestments, by a priest of the English Church, the preface by the Rev. Dr. Littledale, London, J.T. Hayes, 1873, pp. 43, 44 (hereafter cited as Holy Eastern Church).
22. Religion and Ethics, V, 135; Callinicos, p. 33.
23. Church in Western World, p. 17; Holy Eastern Church, p. 5.
24. Schaff-Herzog, IV, 50.
25. Callinicos, p. 28.
26. Church in Western World, p. 20.
27. William Emhardt, The Eastern Orthodox Church, New York, 1920, p. 19 (hereafter cited as Eastern Orthodox Church).

the Bishop during the first part of the service. The third part of the church is the vestibule where, as in Apostolic times, the deacons send the Catechumens, or converts, during the part of the Mass reserved for those baptized according to the Eastern Rites.[28]

Of the three liturgies used in the Russian Orthodox Church, those of Saint Basil and Saint Gregory Dialogos are observed on special religious holidays, while the regular Mass, that of Saint John Chrysostom, is celebrated during the week day and on Sunday. Sunday Mass begins at 10 a.m., and ends at 1 p.m.; it is said in three parts in Russian: The Proscomedia or preparation of the offerings, the Mass of the Catechumens, and the Mass of the Faithful. During the first part the priest remains behind the ikonostas, praying quietly, as he takes the prosphore or leavened bread on which is impressed a cross and the Greek letters IC. MC. NI. KA., meaning "Jesus Christ Conquers", and with a small lance cuts a cube containing the inscription. Into the under side of this cube, half-way through, he cuts a cross. He then pours a mixture of wine and water into the chalice, and places the cube in the diskos. To the left of this Holy Bread is set a triangular piece of prosphore in memory of the Blessed Virgin. A cross-shaped cover, called a star, is then placed over the diskos, and then over the chalice, and over both a larger veil called the Aer. The priest then takes the censer and perfumes the offerings, the altar, the ikonostas, and the congregation. During this part of the ceremony a reader has been intoning passages from the Psalms.[29]

The priest begins the second part of the service by chanting: "Blessed is the Kingdom of the Father, and the Son, and the Holy Ghost, now, and ever, and ages of ages." Then the Great Litany of Peace is sung. Following that the choir sings three Antiphons,-Psalm CIII, a short litany, Psalm CXLVI, and the anthem "O only begotten Son and Word of God...," and again the short litany and the Beatitudes from the Sermon on the Mount. While the choir sings the Beatitudes the priest opens the Royal Gates and, taking the book of the Gospel, carries it around the Altar-table, through the Northern door, and stands again before the Royal Gates, to symbolize Christ preaching to the people. When the Beatitudes are ended, the priest chants "Wisdom O Believers" and the choir sings prayers honoring Jesus Christ, the Blessed Virgin, and the saints. Then follows the prayer to the Holy Trinity; the Epistle is read, and the priest chants the Gospel and the Litany of the Fervent Supplication. After this the Litany of the Catechumens is sung, and these are summoned to the vestibule by the deacons. The second part of the Mass has now almost imperceptibly blended into the third. As the Cherubimic Hymn is sung, the chalice and the diskos is taken from

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28. St. Nicholas' Cathedral, "The Interior of the Russian Orthodox Church and the Sunday Rites of the Russian Orthodox Church," Year Book, New York, 1939, pp. 1, 3 (hereafter cited as St. Nicholas' Year Book 1929).
29. St. Nicholas' Year Book 1929, pp. 1, 3.

the table of Oblation and carried into the body of the church and up to the Altar-table. The priest about to enter the Royal Gates with the Host falters, and chants a blessing in honor of the ecclesiastical and civil rulers and the congregation. With the placing of the Holy Offerings on the Altar-table, the hymn of the Cherubim is concluded by the choir. The communicants then receive communion, after which the choir sings a short litany of Thanksgiving and the dismissal of the congregation with a blessing. The priest finally holds out the cross to be kissed by the Faithful.[30]

Russian American Mission in Alaska

Russian Orthodoxy entered America in August 1784 by way of Alaska, then known as Russian America,[31] when a permanent trading settlement was planted on Kodiak Island by Grigorii Ivanovich Shelekof, president and founder of the Shelekof-Golikof Company of St. Petersburg, Russia.[32] This settlement was named Three Saints, in honor of the ship that brought Shelekof to the new country.[33] After the erection of storehouses, offices, and dwellings, all fortified in a rude fashion against possible attacks by the natives,[34] Shelekof returned to St. Petersburg in 1786, where, before the Imperial Court of the Empress Catherine II, he told of his plans to organize all the fur trade of the northeast coast of America under his company. This resulted in the establishment of Russian rule along the shores of the Pacific from California to the Arctic.[35] The Empress sent Joseph Billings, an Englishman who had traveled in Alaska, on a "Secret Geographical And Astronomical Expedition" for the Imperial Court. Upon Mr. Billings' arrival at Three Saints on June 20, 1790, the first marriage ceremony according to Eastern Rites, were performed by the Russian priests from the ship, uniting a Russian with one of the native women.[36]

Spurred on by competition from France, Spain, and England, the Shelekof-Golikof Company perfected plans for the expansion of its Alaskan colony. Alexander Andreevich Baranof, a merchant of Kargopol, Russia, was chosen manager of the colony. Upon his arrival at Three Saints on July 27, Baranof moved the chief factories to a bay at a northeast part of Kodiak Island, and named the new settlement Paul's Harbor in honor of Grand Duke

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30. St. Nicholas' Year Book 1929, pp. 1, 3.
31. Clarence L. Andrews, The Story of Alaska, Caldwell, Idaho, 1938, p. 21 (hereafter cited as The Story of Alaska).
32. Ibid., p. 41.
33. Ibid., p. 44.
34. Ibid., p. 41.
35. P. Tikhmenef, Historical Sketch of the Russian American Company, St. Petersburg, 1861, II, 8, Appendix (hereafter cited as Russian American Company).
36. The Story of Alaska, p. 46.

Paul, Caesarevitch.[37] Shortly afterward, in a letter to the Company, Baranof said: "Send a clergyman of learning, mild, not superstitious, and not a bigot."[38]

In the autumn of 1794 reinforcements from Russia included 150 industrial administrators, 30 families of agricultural settlers, and the Archimandrite Joassaf Bogoloff with nine or ten priests sent to establish the Church in Alaska.[39] The names of the priests known to have arrived are: Hieromonks Juvenal, Alfanasis, Makar, and Stephen; Hierodeakon Nektar; and Monks Joassaf and Herman.[40] The winter was hard enough without a large non-producing class of clergy to be supported. The agricultural settlers, of the exile class, were dissatisfied with their new environment, and the uncomfortable clergy were not above fomenting discord among them.[41] "Even under my very eyes they had their secret councils," wrote manager Baranof, "and when I went away in the winter it came near causing disastrous consequences."[42] Nevertheless, the missionaries succeeded in laying the foundation for the Russian American Greek Orthodox Catholic Mission.[43] The first Russian Church and school was erected during the winter of 1794 at Paul's Harbor on Kodiak Island.[44] This church was dedicated as the Russian Greek Orthodox Catholic Church of the Resurrection of Christ.[45] In the spring the priests went out to the several outposts to convert the natives and claimed to have baptized some twelve thousand within the next two years. By that time each community had its own chapel.[46]

The fur of the sea otter was the commercial lifeblood of the colony. Each spring the hunters from the different villages would assemble early in May at Paul's Harbor, where they drew up along the beach to worship according to the Eastern Rites. The priest, with his choiristers, would pass down the lines of bidarkas (Alaskan canoes), chanting, blessing the beach upon which they stood, sprinkling each hunter with holy water. The hunters, all of them natives, would cross themselves, man their light skin boats, and head for the open sea.[47]

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37. The Story of Alaska, pp. 47, 48, 50, 56, 58, 63.
38. Kyril Khelebrikof, Zhizneopisanie Alexsandra Andree vicha Baranova (Life of Alexander Baranof), St. Petersburg, Russia, 1835, p. 9 (hereafter cited as Khelebrikof).
39. The Story of Alaska, p. 63 (Khelebrikof, p. 9). One authority states that "when Shelekof complied with the request he sent ten clergyman", while another states that "nine Russian Missionaries arrived" (Schaff-Herzog, IV, 53).
40. The Story of Alaska, p. 255 (note #17).
41. Ibid., p. 63.
42. Russian American Company, I, 77.
43. Religious Bodies, II, 508
44. Schaff-Herzog, IV, 53.
45. Russian American Orthodox Messenger, III-IV, (1897), 138.
46. Religious Bodies, II, 508.
47. Russian American Company, I, 126, 127.

The Diocese of Kodiak, Kamchatka, and Russian America

To further the development of this profitable colony, Emperor Paul I, on August 11, 1799, combined the Shelekof-Golikof Company with its largest competitor, the Muilnikof Concern, into the Russian American Company. The new company was required "to maintain a mission of the Graeco-Catholic Church in America, members of which were to accompany all trading and hunting expeditions, and voyages of discovery which were likely to bring them in contact with known or unknown tribes, and to use every endeavor to christianize them and encourage their allegiance to Russia."[48] Better administration of the Orthodox Mission had long been sought by the Colony. In March 1799, the Most Holy Synod of Russia established an episcopal see in Alaska, and the Archimandrite Joassaf was called to Irkutsk, in Siberia, and there consecrated as the first Bishop of the Diocese of Kodiak, Kamchatka, and Russian America. The bishop was drowned when his ship sank on the return trip to Kodiak Island. Thereafter the bishopric remained vacant until 1840.[49]

By 1804 the Colony had grown to such an extent that the territorial Capital of Alaska was moved from Kodiak to Sitka on Baranof Island.[50] A second charter to define the Company's growing obligations to the prospering community was issued in 1821. Under its terms the Company was required to maintain a sufficient number of priests to meet the religious needs of the colonists, and three additional priests arrived from Irkutsk, Siberia in 1823, among them the Reverend John Veniaminoff, who was later to become the Metropolitan of Moscow.[51]

Diocese of Kamchatka, Kurilles, and Aleutian Islands

Under the missionary zeal of Father Veniaminoff, the Orthodox Mission in Alaska by 1840 became a strong institution with four churches and eight chapels. Consequently Russian America was reorganized as part of the Diocese of Kamchatka, henceforth including the Kurilles and Aleutian Islands, with episcopal see transferred to Sitka under Reverend Veniaminoff, who was elevated to the bishopric under the name of Innocent. Bishop Innocent wrote an Aleutian alphabet and grammer, translated the Gospel, a catechism, and other religious literature into the Aleutian tongue and the languages of the Koloshes, living in the vicinity of Sitka,[52] and built the

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48. Hubert Howe Bancroft, History of Alaska 1730-1885, San Francisco, 1886, p. 283 (hereafter cited as Bancroft).
49. Charles R. Hale, Innocent of Moscow, New York, 1888, pp. 9, 10, 13 (hereafter cited as Innocent of Moscow).
50. The Story of Alaska, pp. 68, 69.
51. Innocent of Moscow, p. 10.
52. Schaff-Herzog, IV, 53; Russian Orthodox Messenger, IX-X (1902), 53; XXXII-XXXIV, 147.

Cathedral of St. Michael at Sitka, consecrated in 1848.[53] He also created an ecclesiastical consistory to govern the Diocese according to the dictates of the Most Holy Synod of Russia.[54] The Cathedral of St. Michael is reputed to be the most typical example of Russian rural ecclesiastical architecture outside the Russia proper.[55]

In 1858, when Bishop Innocent went to Siberia as the Archbishop of Kamchatka,[56] the Diocese of Kamchatka was divided into seven missionary districts, under 11 priests and 16 deacons. The orthodox hierarch of Russian America was then styled vicar-bishop of Novo-Arkangelsk, Vicar-Bishop Peter being the incumbent. When Vicar-Bishop Paul was appointed in 1867, the membership of the diocese had risen to 12,140.[57] Following the sale of Alaska to the United States on March 30, 1867, many Russians and several of the missionary priests returned home. The consequent loss of Russian interest in Alaska resulted in a decadence of missionary activity. As traders of other nations and missionaries of different creeds multiplied, many natives were drawn away from the Orthodox Church.[58] This decline of Orthodox Christianity in Alaska centered Russian interest in the several Orthodox communities that had previously grown up in California.[59] In 1868, a priest and a deacon were sent to San Francisco to establish the first Russian Church in Continental America.[60]

Diocese of Alaska and the Aleutian Islands

In 1870 the diocese was re-organized as the Diocese of Alaska and the Aleutian Islands, with Bishop Ioann as its first hierarch. Two years later, the orthodox communities of California had developed so rapidly that the Most Holy Synod approved the transfer of the Bishop's Cathedra from Sitka to San Francisco.[61] Following upon the episcopal reign of Bishop Nestor, 1879-1882, the Diocese was administered by an ecclesiastical consistory until Bishop Vladimir's appointment in 1888 by the Most Holy Synod of Russia.[62]

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53. Russian Orthodox Catholic Mutual Aid Society, Russian Orthodox Calendar, Wilkes-Barre, Pa., 1938, I, p. 9.
54. Schaff-Herzog, IV, 53.
55. Church in Western World, p. 51.
56. Schaff-Herzog, IV, 53.
57. Sheldon Jackson, Alaska, and Missions on the North Pacific Coast, New York, 1880, p. 127 (hereafter cited as Alaska and Missions); Russian Orthodox Messenger, IX-X (1902), p. 53.
58. Church in Western World, p. 53.
59. Schaff-Herzog, IV, 53.
60. Encyclopedia Britannica, I, 477.
61. Peter Kohanik (comp.), The Most Useful Knowledge for the Orthodox Russian American Young People, Passaic, N.J., 1932, p. 188 (hereafter cited as Russian American Young People).
62. Schaff-Herzog, IV, 53.

Bishop Vladimir, in 1889, established the Russian Orthodox Mission in Buenos Aires, Argentina, and otherwise fostered the work of the Diocese.[63] He was succeeded in 1891 by Bishop Nicholas, under whom the Diocese was enlarged to include Canada and the eastern section of the United States. This enlargement of the eparchy, subsequently affected by two events of major importance, was to aid immeasurably in the growth of Russian Orthodoxy in America.[64]

In Minneapolis, Minnesota, there was a Carpatho-Russian Church in 1891, subject to the authority of the local Roman Catholic Hierarchy. The members of this church, like those of many other congregations, had come from those parts of Austria-Hungary and Poland formerly under the Russian Empire. Following transference of these territories to a sovereignty predominantly Roman Catholic, an arrangement was effected, called the Unia, by which the members of the Eastern Orthodox Churches, while recognizing the supremacy of the Pope, might retain the Orthodox liturgy and the priestly right to marry. Since these provisions were not extended outside of Austria-Hungary, the Uniates who came to America found it difficult to establish churches comfortably under Roman jurisdiction. Consequently, the Uniates of Minneapolis were happy to place themselves in 1892 under the jurisdiction of Bishop Nicholas.[65] This transfer of hierarchical allegiance, formally sanctioned by the Holy Synod of Russia and emulated by scores of Uniate Churches throughout the United States, was to aid greatly in the growth of the Russian Orthodox Church in America,[66] and, indeed, its influence among the churches of the Eastern Rites was to make itself felt as late as 1937.[67]

The growing Syrian communities were an equally important stimulus to the expansion of Russian Orthodoxy. A substantial community of Arabic-speaking Syrians in New York City called the Church's attention to the fact that here was a new and unexploited field for proselyting. On August 21, 1895, the Reverend Raphael Gavavini, a Syrian priest, founded St. Nicholas' Church at 77 Washington Street, New York, under the authority of Bishop Nicholas of San Francisco. The drift of Syrian population from Manhattan to Brooklyn, carried the Church with it, and St. Nicholas' was opened in November 1902 at 320 Pacific Street.[68] By 1909 there were 10 Syrian churches throughout the United States, all of them under the jurisdiction of the Most Holy Synod of Russia.[69]

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63. Schaff-Herzog, IV, 53.
64. Religious Bodies, II, 508.
65. Ibid., pp. 512, 513.
66. Schaff-Herzog, IV, 54.
67. See essay on the Carpatho-Russian Eastern Rite Church, p. 45.
68. Russian American Orthodox Messenger, XI-XII (1909), 357.
69. Schaff-Herzog, IV, 54.

In the 1880's Russian immigrantion to the United States began to increase rapidly. Many Russian immigrants settled in New York City where, it has been said, an Orthodox Church had been founded in 1876,[70] although no record of this church can now be found. The Russian Greek Orthodox Church of St. Nicholas was established in 1895 at 323 Second Avenue, Manhattan. Early in the next year, the Reverend Alexander Hotovitsky was installed as the rector. Aided by contributions from Emperor Nicholas II and wealthy residents of Russia, Hotovitsky was enabled to erect a Cathedral at 15 East 97th Street, Manhattan, which was consecrated in November 1902, two weeks after the opening of the Syrian Church in Brooklyn.[71]

Besides churches for Russians, the Russian hierarchy received into their own congregations or established churches for many other orthodox racial groups, including Bulgarians, Albanians, Serbians, and Rumanians. The Greeks had independently organized a church in New York City as early as 1889. By 1905 there were 30 Greek churches throughout the United States, some founded by the Patriarch of Constantinople, others by the Holy Synod of Greece. A bill introduced into the Greek Parliament providing for a Greek bishop to be sent to America, and a similar bill of 1907, were defeated out of deference to the strong Russian hierarchy already established in America. Hoping thereby to consolidate their jurisdiction over New World Orthodoxy, the Russians prevailed upon the Ecumenical Patriarch, in 1908, to relinquish his jurisdiction in America. Although the Greek churches never actually accepted the authority of the Russian bishop, neither did they openly dispute it, and until the Revolution no other orthodox hierarchy was set up in the New World.[72]

Other activities of the Russian Diocese included: conventions of the Russian clergy in 1895 and 1899; the beginning of missionary work in Canada and establishment of a Theological Seminary in Minneapolis in 1897; organization of the Russian People's Society in 1893, the Russian Orthodox Mutual Aid Society in 1895, the Censorship Committee in 1897, and the Society of Russian Brotherhoods, embracing two score separate brotherhoods with a total of 1500 members in 1901; and the founding of several publications, including the Wilkes Barre "Svoboda" (Liberty) in 1893, the Russian Orthodox Messenger in 1896, and the first Russian Calendar in 1901.[72a]

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70. Religious Bodies, II, 513.
71. Russian American Orthodox Messenger, IX-X (1902).
72. Schaff-Herzog, IV, 54; Emhardt, p. 221; Russian American Orthodox Messenger, XIX-XX, 351.
72a Russian American Orthodox Messenger, III-IV, 331; Religious Bodies, II, 513.

Archdiocese of North America and the Aleutian Islands

In 1903, the Most Holy Synod of Russia reorganized the Church in the Western Hemisphere as the Diocese of North America and the Aleutian Islands, with vicar-bishops (1904) under the Bishop in San Francisco stationed at Sitka and Brooklyn.[73] The Episcopal See was transferred in 1905 to New York City, which by then had become the undisputed center of Russian Orthodoxy in the Western World. With this transfer the Diocese was made an Archdiocese, with two subordinate dioceses--the Diocese of Alaska and the Syrian Diocese with headquarters in Brooklyn.[74]

Thus Bishop Tikhon, who had succeeded Bishop Nicholas in 1898, became the first Archbishop to be stationed in America, and the Vicar-Bishop Raphael Gavavini, founder of the Brooklyn Syrian Mission, became the Bishop of Brooklyn.[75] With the growth of the archdiocese, two more bishoprics, those of Pittsburgh and Canada, were added. The Archbishop and his four bishops formed a hierarchy which ruled Russian Orthodoxy in America until the Revolution of 1917. Archbishop Platon succeeded Archbishop Tikhon in 1907, when the latter was recalled to Russia, where, in 1917, he became the Patriarch of all the Russias.[76]

Among the several Orthodox Missions maintained by the Russian Church throughout the world, the North American enterprise had by 1907 come to be considered the most important by the Supreme Church Administration in Russia. Until then the missionary activities of the Russian clergy in the United States had been supported almost entirely by funds sent regularly by the Church in Russia through the Russian Orthodox Missionary Society. By 1916 there were 343 Orthodox Churches in America with 465,000 members. At the time of the Revolution, 80 per cent of the American parishes were self-supporting, although the archdiocese received yearly a quarter million Russian rubles in gold; in 1922 contributions from Russia were discontinued altogether.[77]

From the founding of the first two Russian churches in New York City in 1895 until the fateful year of 1917, when the Orthodox Church throughout the world was torn asunder, six additional Russian churches were founded--three in Brooklyn, two in Manhattan, and one in Queens.[78] During the same period, five Greek churches passively accepted the Russian hierarchy--four in Manhattan and one in Brooklyn.[79] Thus the Russian

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73. Russian American Orthodox Messenger, XIX-XX, 52.
74. Religious Bodies, II, 508.
75. The Light of Russia, p. 218.
76. Emhardt, p. 214.
77. Ibid., pp. 214, 216.
78. See entries 3-5, 14, 17, 23.
79. See entries 27-30, 51.

Orthodox churches in New York City, as well as those throughout the United States, were on the march under Archbishop Platon, who in 1914 was transferred to the archbishopric of Kishinev, then the Capital of Bessarabia,[80] and under his successor, Archbishop Evdokim, who reigned until 1918.[81]

Orthodox Church Bodies after the Russian Revolution

The Revolution in Russia resulted in the splitting of the Church there into a number of governing bodies, each claiming to be heir of the old church and asserting its jurisdiction over the churches abroad. The resulting confusion of jurisdiction reflected itself in the multiplication of diocesan bodies in America, some of which owned allegiance to one or another of the rival groups in the old country, others of which declared their independence of any European authority.[82]

The Patriarchate of Moscow, abolished by Peter the Great in 1721, was reestablished in 1917 under Patriarch Tikhon, assisted by a consultive body known as the Sacred Synod. The conservatism of this group, in political as well as ecclesiastical affairs, resulted in the imprisonment of the Patriarch and the exile, imprisonment, or execution of his followers. Since Patriarch Tikhon's death in 1925, the Sacred Synod has been governed by Locum Tenenti, or Moscow pro-tem appointees to represent the Patriarchal throne.[83]

Archbishop Evdokim of the Russian American archdiocese returned to Russia in 1917, leaving the administration of the Church to his suffragan bishops, Alexander Nemolovsky, Bishop of Canada, and Stephen Dziubay, Bishop of Pittsburgh for the Carpatho-Russians. The following year, the see was declared vacated by Archbishop Evdokim, whose sympathy with the Revolution involved his energies in Russia, and in 1919 Bishop Alexander called an All-American Convention of the American parishes, to meet at Cleveland, Ohio, where he was elected archbishop of a Church Body henceforth independent of Russian authority, although it professed a hope of eventual reestablishment of affiliation with the Patriarchate of Moscow. The governing body so created is now known as the Metropolitan's Council.[84]

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80. Emhardt, pp. 215, 218.
81. Ibid., p. 195.
82. Ibid., pp. 282-291.
83. "Novoe Russkoye," reprinted from Russian Daily, New York, Nov. 14, 1937, p. 2 (hereafter cited as Novoe Russkoye).
84. Metropolitan's Council, Acts of the VIth American Ecclesiastical Consecrated Convention (in Russia), New York, 1938, p. 20; information obtained from Archbishop Adam Philipovsky, Dec. 30, 1940, by Michael Vartanoff.

In 1923, a Sobor of Russian ecclesiastics favorable to the Soviet Government, convened at Moscow and established the Holy Synod of the Living Church. This body renounced the Patriarchy and appointed Rev. John Kedrovsky as Archbishop of North America and the Aleutian Islands to replace Metropolitan Platon, then pro tempore head of the Church in America. The Metropolitan's Council refused to recognize Archbishop Kedrovsky's authority, compelling him to resort to the New York State courts to possess the diocesan property. Thus, in 1925, a new Russian orthodox body, responsible to the young Living Church in Moscow, inherited the title of the ancient Czarist missionary diocese in America.[85]

In 1933, the Sacred Synod of Moscow, operating under Locum Tenens of the vacant Patriarchal Throne, undertook to reassert its jurisdiction over the American churches, through an Exarch appointed to supplant the incumbent Metropolitan. When Archbishop Benjamin Fedchenkov, the designated Exarch, arrived, the Metropolitan's Council refused to recognize him and only two parishes accepted his jurisdiction.[86] Nevertheless, the Exarchate continues to operate as a third Russian Orthodox governing body, with four New York City churches now recognizing its authority.[87]

Beside these bodies directly stemming from division within the Church in Russia, various slavic racial groups in America roused to racial consciousness by the disunity within their mother church, set up independent religious bodies of their own.[88] The first of these groups in New York City to organize independently was the Ukrainian, which established the Ukrainian Orthodox Diocese of North and South America in 1931 under the sponsorship of the Greek Archdiocese. The Ukrainian churches under this organization were recruited not only from the Metropolitan's Council but also from among the Uniates.[89] In the same year the Carpatho-Russians organized a diocese to care for their racial parishes and though reunited with the Metropolitan's Council in 1935, this diocese renounced the Metropolitan's jurisdiction in 1937 in favor of independence.[90] The Carpatho-Russian Catholic Orthodox Diocese of

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85. Religious Bodies, II, 510; Emhardt, pp. 217-220; 305-316; Church in Western World, pp. 99, 10.
86. Novoe Russkoye, p. 2; Moscow Patriarchate, Ukase of the Moscow Patriarchate to His Eminence, Most Reverend Benjamin Fedchenkov, Archbishop of the Aleutian Islands and North America, Exarch of the Patriarchate in North America, Moscow, 1934, p. 1 typed translation (hereafter cited as Moscow Patriarchate Ukase).
87. See entries 16-20.
88. Religious Bodies, II, 510.
89. Rev. N. Pidhorecky, letter of Oct. 1, 1940, addressed to the N.Y.C. Historical Records Survey. See entries 45, 46.
90. Information obtained from Archbishop Adam Philipovsky, Oct. 1, 1940, by Michael Vartanoff. See entries 9, 10.

Eastern Rite Church of North and South America, organized by former Uniates in 1937, with diocesan headquarters at Bridgeport, Connecticut, is also represented in New York City.[91]

A temporary cleavage within the Russian Church in America resulted from a conflict of authority between the Metropolitan's Council and the Karlowitz Synod of emigre bishops in Yugoslavia, which, in 1926, appointed Bishop Appolinarius to take over archiepiscopal jurisdiction in America.[92] Two New York City and 17 New Jersey churches accepted his jurisdiction and incorporated as the Ruling Bishop and Diocesan Council of the Russian Orthodox Church of the Eastern Confession, with its cathedra in New York City.[93] In 1937 this group accepted the Metropolitan's authority and continues as a quasi-diocesan organization under the Metropolitan's Council.[94]

Eight non-Russian Orthodox Church bodies are also represented in New York City. The Syrian Orthodox Archdiocese of North America was organized in 1917 by an unauthorized representative of the Patriarchate of Antioch.[95] The Syrian parishes had previously formed a diocese under the Russian Archdiocese of North America and the Aleutian Islands.[96] Nevertheless, most of the Syrian churches continued to accept Russian authority until 1927, when their vicar-bishop withdrew from the Metropolitan's Council.[97] A third group of Syrians organized in the latter year under a newly arrived Exarch of the Antiochian Patriarchate,[98] but all the Syrians finally combined under the present Archdiocese in 1934.[99]

The Greek Archdiocese of North and South America was organized in 1918 by the Holy Synod of Greece. Previously the Greek communities had nominally accepted the authority of either the Synod of Greece or the Patriarch of Constantinople, although no American administration had been established over them, and the Russians, through political pressure abroad,

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91. Rev. Michael A. Kanuck, letter of Aug. 27, 1940, addressed to Col. Brehon Somervell, Administrator, N.Y.C. Work Projects Administration. See entry 11.
92. Emhardt, p. 260.
93. New York County Clerk, Incorporations, LVIII, #10324.
94. See entries 7, 8.
95. Philip K. Hitti, The Syrians in America, New York, 1924, p. 107.
96. Schaff-Herzog, IV, pp. 53, 54.
97. Information obtained from the Very Reverend Makarious Moore, August 1940, by Samuel Desick.
98. Religious Bodies, II, p. 484.
99. Archbishop Antony Bashir, Report to Census Bureau, New York, 1940. Typed MS, loc. archdiocesan office, 239 85th St., Bklyn. See entries 21-25.

had tried to assume de facto jurisdiction.[100] The Ukrainian Orthodox Diocese of North and South America also accepts the authority of the Greek Archdiocese.[101] In 1934, the Archdiocese of America and Canada of the Autonomous Greek Church, commonly called the Philadelphia Synod, was organized among dissenting groups within the Greek Archdiocese.[102] One church in New York City recognizes the Philadelphia Synod.[103] Two Greek churches within the city are independent, though one of these recognizes the spiritual leadership of the Patriarchate of Jerusalem.[104]

America, as a missionary district of the Rumanian National Church, is under an episcopal representative of the Rumanian Patriarchate.[105] This Patriarchate has sponsored the organization of two churches in New York City, although one is now independent.[106] Previous to 1928, the Rumanians in the city worshipped with Russian congregations.[107] The Bulgarians, also formerly under the Russian hierarchy in America, are now directly attached to the Holy Synod of Bulgaria. In July 1938 "the first head of this bishopric was appointed, in the person of M. Rev. Andrey the Bishop of Velichky, with the seat of his bishopric in New York City."[108]

In 1931 a group headed by Rev. George W. Plummer, organized the Metropolitan Synod of the Holy Orthodox Church in America, as an autocephalous, non-racial branch of the Eastern Church. Its diocesan headquarters and pro-cathedral are in New York City.[109]

Two other independent orthodox bodies have been organized in New York City: the Apostolic Episcopal Church in 1924 and the American Holy Orthodox Catholic Apostolic Eastern Church in 1932, with executive offices at Maspeth, Queens County, New York. They were incorporated in 1932 and 1933 respectively.[110]

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100. Religious Bodies, II, 498; Rev. Thomas J. Lacey, Our Greek Immigrants, (n.p., n.d., pp. 16, 17).
101. Religious Bodies, II, 498. See entry 45.
102. Information obtained from Archimandrite Panaretos Xynos, September 1940, by Samuel Desick.
103. See entry 49.
104. See entries 50, 51.
105. Information obtained from the Honorable Mr. Popovici, Rumanian Consul General at New York City, September 1940, by William Fisher.
106. See entries 52, 54.
107. Information obtained from the Honorable Mr. Barbes, Rumanian Financial Secretary stationed at New York City, September 1940, by William Fisher.
108. Religious Bodies: 1936, p. 17.
109. See entries 55, 56.
110. Religious Bodies: 1936, pp. 10-14.

Introductory Historical Sketch

The Armenian Holy Apostolic Church of America is the oldest continuing Eastern Church governing body represented in New York City. Although not regarded as orthodox by the other Eastern Orthodox Churches, it is related to them in origin and tradition. Its episcopal see, established in Worcester, Massachusetts in 1894, was moved to New York City in 1925.[111] There are now five churches under the Armenian Diocese in New York City.[112]

Although the history of the various Eastern Orthodox Church bodies represented in this inventory is confused by jurisdictional rivalries, conflicting authorities, or historical lacunae, the sketches which precede the inventories of each, attempt to trace the historical maze accurately and impartially.[113]

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111. U. S. Bureau of the Census, "Church of Armenia in America," Religious Bodies: 1936, Bulletin No. 20, Washington, D. C. 1940, pp. 1-8.
112. See entries 57-62.
113. See the respective essays.

METROPOLITAN'S COUNCIL

The old Russian Archdiocese of North America and the Aleutian Islands felt the disrupting repercussions of the Russian Revolution from its first explosion. In 1917, Archbishop Evdokim left his see in the hands of two suffragan bishops, to attend the All-Russian Sobor convened under the short-lived Kerensky regime.[1] This Sobor abolished the Most Holy Synod, which had been the supreme authority of all Russian eparchies, and re-established the Patriarchy (defunct since 1721) under Patriarch Tikhon, then Metropolitan of Moscow and formerly Archbishop of the American diocese. Tikhon and his adherents, conservative in both politics and religion, soon fell under proscription by the Bolsheviks, and Archbishop Evdokim's sympathy with the Revolution seemed likely to engage his energies in Russia indefinitely.[2] Accordingly, Bishop Alexander Nemolovsky, one of Evdokim's locum tenenti, responded to the spirit of autocephaly which sprang up among the orphaned American churches by calling the first All-American Convention of the Russian Orthodox Church, convened in 1919 at Cleveland, Ohio. At this convention Bishop Alexander was chosen by the clergy as "ruling Archbishop" and a Council of Presbyters was created to advise and assist him in his administrative duties.[3] At the second convention held at Detroit in 1924, this body became an Eparchial Council,[4] and at the third convention of 1926 at Pittsburgh, the present title of Metropolitical Eparchial Council was adopted.[5] The founding of this "temporarily autonomous" American church body was justified by a special ukase of the imprisoned Patriarch Tikhon in November, 1920, extending to all groups outside Russia the right of self-government pending re-establishment of communion with the Patriarchate.[6]

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1. "Waipa v. Kushwara," The New York Law Journal, New York, January 6, 1940, p. 97 (hereafter cited as "Waipa v. Kushwara"), statement obtained from Archbishop Adam Philipovsky, Dec. 30, 1940, by Michael Vartanoff (loc. HRS, 110 King St., N.Y.C.).
2. U.S. Bureau of the Census, Religious Bodies. 1926, Washington, D.C., 1930, II, 510, "Novoe Russkoye," reprinted from the Russian Daily, New York, November 14, 1937, p. 2 (hereafter cited as Novoe Russkoye).
3. Metropolitan's Council, Acts of the VIth American Ecclesiastical Consecrated Convention, (in Russian), New York, 1938, p. 20 (hereafter cited as American Ecclesiastical Convention).
4. Ibid., pp. 20, 21.
5. Ibid., p. 21.
6. See Explanatory Note, pp. viii, ix.

Metropolitan's Council

In September, 1923, by verbal order of the imprisoned Patriarch Tikhon, Archbishop Platon, then of Kherson and Odessa, Russia, was elevated to the rank of Metropolitan over the North American Archdiocese.[7] The All-American Convention of 1924 confirmed this appointment and granted Metropolitan Platon unlimited authority to govern the American churches, to make a final declaration of autocephaly, and to act as the chief trustee of the properties of all the churches in America.[8]

Meanwhile an All-Russian Sobor at which the Living Church and other "renovated" groups were represented, at its meeting of October 8, 1923, in Moscow, had appointed Rt. Rev. John Savitz Kedrovsky, formerly the rector of All Saints' Church at Hartford, Connecticut, to be Metropolitan of All America and Archbishop of North America and the Aleutian Islands.[9] Consecrated in Moscow and armed with a power of attorney for the Holy Synod of Moscow in all matters pertaining to the former Archdiocese in America,[10] Archbishop Kedrovsky arrived in New York City in 1924 to supplant Metropolitan Platon. The Metropolitan's Council refused to recognize his authority on the ground that the Living Church's claim of succession to the pre-revolutionary Most Holy Synod was false and that Kedrovsky's appointment by the "Schismatic Sobor" was unlawful.[11] Archbishop Kedrovsky then carried his claim to the archdiocesan property to the New York Supreme Court, which decided on December 24, 1924, in favor of Metropolitan Platon, as follows:

> 1. The second Sobor of 1923 was not a proper and canonical Sobor. It was not called by the Patriarch, in fact there is no pretense in this authenticated record of its proceedings (i.e., The Bulletin) that the Sobor was called by the authority of Patriarch Tikhon, the head of the Church, who alone by decree of the Sobor of 1917 had authority to convoke it.
>
> From the record one would judge that the Sobor was a mere assemblage of three "renovated groups" as they are designated in The Bulletin. Whatever other groups were represented are not mentioned. It is clear that those groups, the Living Church, the Union of the Ancient Apostolic Church Commission, and the Union of Church Regeneration, dominated the Sobor, as they had selected its president. No mention is made of the Patriarch except to condemn him. In place of the Patriarch, the Sacred Synod and the Supreme Church Council which were made the ruling bodies over the Russian Church by the Sobor of 1917, the Sobor of 1923 set up a Supreme Church Council as the sole authority. "Afterwards," says The Bulletin, there was elected the plenum of the Supreme Council

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7. M. Lebedov, Razrukha (The Russian Church Adversities), Belgrade Serbia, 1929, p. 16.
8. Ibid., p. 139.
9. William Chancey Emhardt, Religion in Soviet Russia, Milwaukee, 1929, p. 207 (hereafter cited as Emhardt).
10. Ibid., pp. 208-210.
11. Ibid., p. 196.

according to the principle of proportionality of grouping. ten members of the Ancient Apostolic Church, and two from the Union of Regeneration", a clear working majority over all to the Living Church.

2. The Council in Trullo pronounced against a married episcopate. True, that Council is not named in the catechism among those whose authority is accepted by the Eastern Church. But its canons were approved by the succeeding Council of Nice, which was the Seventh Ecumenical Council, and there is no doubt of its binding effect upon Russian Catholics as an abundance of testimony shows. Yet the Sobor of 1923 presumed to repeal this law of the universal church and, in fact, the plaintiff Kedrovsky claiming to be an archbishop under the new church, has a wife and children. Here is another ground upon which pious Russian Catholics, whether prelate, priest, or layman, might reasonably repudiate the authority of the Sobor and its agents as being unauthoritative and outside the apostolic succession and hence outside the pale of the Eastern Church.

3. There is a graver consideration in the attempt of this new Church, a product of the Russian dictatorship, to obtain control of a country-wide religious organization in America with hundreds of clergymen and branches scattered over nearly all the states and having upwards of a quarter of a million members. The property used by the Russian Church totals in value an immense sum. If the Soviet authorities can gain control of all these, what a base for their revolutionary propaganda they will have secured.

Reference to the Bulletin of the proceedings of the Sobor of 1923 clearly shows its community of purpose with the Soviet dictatorship in the work of instigating revolution and destroying this and all other governments to make way for a universal "dictatorship of the proletariat". This Bulletin is the duly authorized report of the Sobor's proceedings and is printed in Russia. It is in evidence together with a translation which unfortunately lacks the accuracy of expression of finished scholarship. But it is accepted by both sides as a substantially correct translation and I can only quote from it as it stands.[12]

Archbishop Kedrovsky appealed from this decision, and in October 1925 the Appellate Division of the New York Supreme Court

12. Emhardt, pp. 196-198.

reversed it, holding Kedrovsky to be lawfully appointed and restraining Metropolitan Platon from further use of the archdiocesan property.[13] Despite this decision, practically all of the Russian churches of America, including those of New York City, continued to recognize the Metropolitan's Council under Metropolitan Platon as their supreme administrative body.[14] Dispossessed of his cathedral, the Metropolitan accepted the kind offer of Trinity Protestant Episcopal Church to hold services in the vestibule of its Chapel of St. Augustine.[15] This chapel was then converted by Trinity Parish into two chapels, the larger of which was consecrated in 1926 as St. Mary's Cathedral of the Russian Orthodox Greek Catholic Church of America.[16]

Another conflict of metropolitical authority was also generated in the Revolution in Russia. In 1919, while northern Russia was in possession of the Red Army, southern Russia remained in white Russian hands. The southern bishops, cut off from Patriarch Tikhon and the Sacred Synod, organized a temporary synod under the presidency of Archbishop Platon, then of Kherson and Odessa. In the face of a victorious Red Army, many of the bishops deserted their congregations and fled to Constantinople. Later this group of Emigre Bishops assembled in Karlowitz, now in Yugoslavia, where under Metropolitan Anthony of Kiev they created a new synod which in "some way conceived the idea that it carried with it plenary power to act in the name of the Russian Church in all matters outside of Russia".[17]

The Karlowitz Synod at first acknowledged the elevation of Metropolitan Platon in 1923 over the Metropolitanate of All America and Canada.[18] Therefore, when Archimandrite Adam Philipovsky was consecrated as Bishop of Canada without Metropolitan Platon's consent, the latter appealed to the Karlowitz Synod, as a competent authority, to deny the validity of the consecration. The Synod complied, but at the same time laid down as a necessary condition of its support full recognition of itself as the supreme ecclesiastical authority outside Russia. Metropolitan Platon, contending that his own authority was supreme in America, refused to recognize the Karlowitz Synod as any more than a coordinate authority within its European jurisdiction. The Synod thereupon withdrew its support of Metropolitan Platon even in his rivalry with Archbishop Kedrovsky and asserted its own right to appoint bishops for America.[19]

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13. Emhardt, pp. 196-201.
14. Ibid., p. 303.
15. William Chauncey Emhardt, The Eastern Church in the Western World, Milwaukee, 1928, p. 102.
16. See entries 1, 2.
17. Emhardt, pp. 241, 242.
18. Ibid., p. 115.
19. Ibid., p. 249.

Metropolitan's Council

Still hopeful of winning the Synod to his support, Metropolitan Platon went to Karlowitz to attend the Sobor of 1926, but withdrew in anger at the stubbornness of its pretentions. The Synod then reversed its decision on the validity of Bishop Adam's consecration and sent him back to America.[20] The Carpatho-Russian Diocese, which was incorporated under him in 1931,[21] was again affiliated with the Metropolitan's Council from 1935 to 1937, when the Council renounced the affiliation.[22]

Against these acts of jurisdictional intrusion, an All-American Convention, called by the Metropolitan to meet in Pittsburgh on August 21, 1926, drafted the following indictment:

> Not only do these self-deprived bishops without sees refuse to testify to commonly accepted and hitherto formally admitted and recognized facts in order to aid the North American Archdiocese in its fight to preserve the Church, but they threaten, in case this archdiocese does not submit to their unfounded claims, to send one of their number to America to begin a new fight, and still further to aid the destruction which we in America have struggled to avert. No more diabolic scheme to destroy the Church in America could be devised by the bitterest enemies of Christ and His Church than this persistent scandal and conflict within the church. We have scandal and fighting enough from those who are our open enemies. For the sake of the welfare and dignity of the church, and for the love we all bear to Christ and the duty we owe to His church, may we not be spared the destructive interference of those we call our brothers, but who are unable or unwilling to assist us? Since they are unable to build the Church in America, will they not please cease tearing it down and breaking it in pieces.[23]

The Karlowitz Synod immediately answered this indictment by appointing the Right Reverend Bishop Appolinarius, Metropolitan Platon's Vicar for the State of California, as the only lawful Archbishop of the Russian Church in North America.[24] Two churches in New York City, the Holy Cross Cathedral of the Bronx and the Church of the Holy Fathers in Manhattan, joined with seventeen parishes of New Jersey in recognition of the authority of Archbishop Appolinarius.[25] This group of churches

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20. Emhardt, p. 250.
21. New York County Clerk, Incorporations, LIX, 8787.
22. See entry 9.
23. Emhardt, pp. 250, 260.
24. Ibid., p. 260.
25. See entries 7, 8.

styled themselves the Russian Church in North America, whose governing body was incorporated on November 14, 1930, as the Ruling Bishop and Diocesan Council of the Russian Orthodox Catholic Church of the Eastern Confession.[26] Unable to convert more of the Russian parishes to his jurisdiction, Appolinarius's successor led his parishes in 1937 back into the fold of the Metropolitan's Council.[27]

Before the rupture between the Metropolitan's Council and the so-called Russian Church in North America had been healed, another jurisdictional conflict had arisen in 1933. After hearing certain "facts concerning the refusal of Metropolitan Platon Rojdestvensky, governing our North American Diocese, to render canonical submission to the Patriarchate of Moscow in the person of the Acting Patriarchal Locum Tenens and the Sacred Synod, also the declaration of the same Metropolitan Platon proclaiming the said Diocese Autocephalous", and also evidence "proving that the Metropolitan of North America had engaged in public acts of Counter-Revolution directed against the Soviet power and of disastrous consequences to the Orthodox Church", the Moscow Patriarchy on March 22, 1933, had appointed His Eminence Archbishop Benjamin (Fedchenkov) as Patriarchal Exarch of America to displace Metropolitan Platon as the Ruling Hierarch of the North American Diocese.[28] Metropolitan Platon's hold over the Russian parishes in America was so strong, however, that only one of the eight churches then in New York City, and another in California, expressed "their submission to this ... decision" and promised "to remain in the canonical jurisdiction of the Moscow Patriarchate" under the Patriarchal Exarch Benjamin.[29]

When Metropolitan Platon died in 1934, Metropolitan Theophilus was consecrated as his successor, in accordance with Platon's "deathbed" advice to the Council of Bishops.[30] When the Archdiocese of North America and Canada was divided into eparchial districts in 1934, Metropolitan Theophilus was also declared to be the Bishop of the State of New York.[31]

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26. New York County Clerk, Incorporations, LVIII, 10324.
27. See entry 8.
28. Moscow Patriarchate, Ukase of the Moscow Patriarchate to His Eminence, Most Reverend Benjamin Fedchenkov, Archbishop of the Aleutian Islands and North America, Exarch of the Moscow Patriarchate in North America, Moscow, Russia, 1934, typed translation, p. 1 (hereafter cited as Moscow Patriarchate, Ukase).
29. "Novoe Russkoye" reprint from the Russian Daily, New York, Nov. 14, 1937, p. 2.
30. American Ecclesiastical Convention, p. 21.
31. "Waipa v. Kushwara," p. 97.

Metropolitan's Council

In 1937, the Metropolitan's Council revised the set of regulations which is the basis of self-government for the Russian Orthodox Greek Catholic Church in America. By these regulations, the Metropolitan's Council claims only temporary autonomy. The Metropolitan, elected at the All-American Convention, as head of the Council, must guard the welfare of the Metropolitical districts, convene church councils and preside over them, submit reports of district conditions to church councils, appoint bishops to vacant cathedrals, grant leaves of absence to bishops for periods of more than two weeks, give brotherly advice to the bishops and, if necessary, convene them in Council, appoint and remove priests and deacons upon advice of the bishop of the diocese in question, approve candidates for the priesthood, appoint abbots to monasteries under his immediate supervision, and decide in council with the bishops upon the opening of new churches, schools, and candle factories. The Council of Bishops, headed by the Metropolitan, is the supreme administrative power of the Church. This Council functions permanently through an Executive Committee composed of the Metropolitan and two bishops, which in turn convenes a meeting of the entire Council whenever necessary.[32]

In 1936, Metropolitan Theophilus, by his independent action, recognized the Karlowitz Synod, then headed by Metropolitan Anthony, as the supreme ecclesiastical authority for the Russian Orthodox Church in America. The Church confirmed this recognition in the 1937 revision of its Rules, where it empowered the Metropolitan, on behalf of the Church, to enter "into relations with the Supreme Organ of Church Administration in Diaspora and with representatives of other churches." Never-the-less, the Metropolitan's Council remains, in its own words, de facto "temporarily autonomous."[33]

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32. Metropolitan's Council, Acts of the All-American Church Council, New York, 1937, p. 23. For a fuller account of the organization of the body under the Metropolitan's Council see Explanatory Notes, pp. xiii-xviii.
33. Information obtained from Exarch Benjamin, Dec. 30, 1940, by Michael Vartanoff.

1. METROPOLITAN'S COUNCIL (Metropolitical Eparchial Council), 1919--. 105 E. Houston St., Manhattan.

Organized 1919 at the first All-American Convention of Russian clergy and laity of the Archdiocese of North America and the Aleutian Islands, held in Cleveland, Ohio. Since the Russian Revolution had left the Mother-Church to be split among various factions, the American clergy founded a temporarily autonomous organization of their own. The All-American Convention elected a Metropolitan, nominally recognizing the newly-created patriarchal throne of Russia, but really as independent head of the American Church. His bishops form his advisory council--the highest governing body, except when All-American Conventions are convened at the Metropolitan's call or upon his death. The Detroit Convention of 1924 redefined the boundaries of the Church as embracing All America and Canada. One of the post revolutionary factions in Russia, the Holy Synod of Moscow, appointed the American priest, John Kedrovsky as Metropolitan of the Archdiocese of North America and the Aleutian Islands (entry 12), and in 1925 he gained control of St. Nicholas Cathedral (entry 13) in New York City by appeal to the courts. The Council, nevertheless, refused to recognize him and continued as an independent body, recognized by most of the approximately 300 parishes in America. In 1927, the Syrian group led by their Archbishop Aftimios Afeish, withdrew from the jurisdiction of the Metropolitan's Council, later acknowledging the Syrian Orthodox Archdiocese of North America (entry 21). Although the Metropolitan theoretically owes allegiance to the patriarchal throne of Russia, when the Locum Tenens of that throne designated a Metropolitan of its own in 1933, the Council refused to recognize him, so it was that the establishment of the Exarchate (entry 16) caused a third split from the older organization. A final withdrawal from the Metropolitan's Council in 1931 and 1937 was that of the Carpatho-Russians (entry 9) who desired an autocephalous racial church of their own. The Council headquarters were located in the Chancery of St. Nicholas Cathedral (entry 13) until dispossessed on Supreme Court order, Nov. 25, 1925. At present located, by arrangement with the Protestant Episcopal Church, in St. Augustine's Chapel, consecrated as St. Mary's Cathedral (entry 2), at above address. First prelate, Archbishop Alexander (Nemolovsky), 1919-21. Present prelate, Metropolitan Theophilus, 1934--.

Resolutions of the Consecrated Convention of the Russian Orthodox Greek Catholic Church, New York, Eparchial Council, 1924. Loc. NN.

Acts of All-American Ecclesiastical Convention, New York, Metropolitan's Council, 1938, 95 pp.

Minutes: 1919--, 230 monthly vols., Conventions Journals. 1919--, 7 vols.; Clergy's Service Records: 1919--, 300 folios, one folder for each clergyman (see names of clergy under Church Correspondence records).

Church Correspondence Records. 1919--, 278 folios. The Clergy's Service records and the Church Correspondence are itemized by church in the following sub-entries, arranged alphabetically by town under State, Alaska, and Canada, except that churches also represented in sub-entries under the Archdiocese of North America and the Aleutian Islands (entry 12) are placed first in each alphabetical series, so that their sub-entry numbers under each body correspond. An asterisk before a sub-entry number indicates that records for that church will also be found under the corresponding sub-entry number of the Archdiocese (entry 12). The records in question became the property of the Archdiocese on November 25, 1925, when the Supreme Court of the State of New York ruled that Archbishop Kedrovsky as the authorized American representative of the Holy Synod of the Living Church of Russia take possession of and title to the Archdiocesan property of St. Nicholas Cathedral (entry 13). Service records of the clergy are not listed in the following sub-entries, but one folder for each will be found among the Clergy's Service Records folios shown above. Sub-entries for church which have no Correspondence Records in the Metropolitan's Councils' files are given to indicate existence of the Clergy Service Records.

A. Alabama

(1)* (Brookside) ST. MARY'S (Sviato Pokrovskaya Tzerkov). Served by Chicago Clergy. Correspondence, 1926--.

Ca. California

(1)* (Jackson) ST. SAVVA'S (Sviato Savskaya Tzerkov). Discontinued. Correspondence, 1923. Court proceedings, 1923.

(2)* (San Francisco) HOLY TRINITY CATHEDRAL (Sobor Sv. Troitzy), 1868--. 1520 Greene St. V. Rev. Gregory Shutak, V. Rev. Sergius Leporsky. Correspondence, 1912--.

(3) (Bryte) ST. MYRRBEARER'S CHURCH (Tzerkov sv. Myronostzev), P.O. Box 72. V. Rev. Archimandrite Polycarp Filatoff. Correspondence, 1929--. Collection of photographs.

(4) (Los Angeles) HOLY TRANSFIGURATION, 2139 Elinore St. V. Rev. Leonid Znamensky.

(5) (Los Angeles) ST. MARY'S, 656 Micheltorena St. V. Rev. Gregory Prozoroff. Correspondence, 1915--.

Ca. California (Cont'd.)

(6) (Rimah) RUSSIAN ORTHODOX. Correspondence, 1923--.

(7) (San Francisco) HOLY VIRGIN, 864 Fulton St. Rev. Justin Metelnitzky, V. Rev. Basil Shaposhnikoff.

(8) (San Francisco) ST. MARY'S PROTECTION, 1761 Turk St. V. Rev. Constantin Lebedeff. Correspondence, 1931--. Includes correspondence of House of Mercy.

(9) (Santa Rosa) HOLY VIRGIN PROTECTION, V. Rev. Michael Erohin.

Cb. Colorado

(1)* (Calhan) ST. MARY'S (Tzerkov Presviatoy Bogoroditzy). Igumen Deliman. Correspondence, 1925--.

(2)* (Denver) HOLY TRANSFIGURATION (Tzerkov Preobrazhenya Gospodnya), 1900--. 349 47th Ave. V. Rev. Archimandrite Afanasy Markovich. Correspondence, 1923--.

(3)* (Pueblo) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), 1901--. 522 Jefferson St. V. Rev. Theodor Grishan, V. Rev. Jaroslav Sechinsky. Correspondence, 1926--.

Cc. Connecticut

(1)* (Ansonia) THREE SAINTS (Tzerkov Triokh Sviatiteley), 1896--. 152 Clifton Ave. V. Rev. Jacob Grigorieff. Correspondence, 1924--. Building specifications, 1924.

(2)* (Bridgeport) HOLY GHOST (Sviato-Dookhovskaya Tzerkov), 1895--. 1520 E. Maine St. V. Rev. Alexander Veniaminoff. Correspondence, 1922--.

(3)* (Danbury) ST. PLATO'S (Tzerkov Sv. Platona Studiiskago), 25 Crane St. Rev. Gelevitch. Correspondence, 1926--.

Cc. Connecticut (Cont'd.)

(4)* (Hartford) ALL SAINTS (Vsesviatskaya Tzerkov), 42 Collins Ave. V. Rev. Nicholas Vasilieff. Correspondence, 1924--.

(5)* (Meriden) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla) 37 Bunker Ave. Rev. Alexander Pogrebniak. Correspondence, 1912--. Charter 1912.

(6)* (New Britain) HOLY TRINITY (Tzerkov Sv. Troitzy), 1913--. 305 Washington St. V. Rev. Joseph Dankevich. Correspondence, 1922--.

(7)* (New Haven) HOLY TRANSFIGURATION (Sviato Preobrazhenskaya Tzerkov), 305 Dixwell Ave. Rev. Victor Nedzelnitsky. Correspondence, 1915--.

(8)* (Norwich) ST. NICHOLAS (Russkaya Pravoslavnaya Greko Kafolicheskaya Sviato Nikolaevskaya Tzerkov), 1915--. 35 Convent Ave. Rev. Prokopy Marchenkoff. Correspondence, 1915--. Church report, 1915, 24 pp.

(9)* (Stanford) ST. MARY'S, 5 Woodland Pl. Rev. Theodor Waniga. Correspondence, 1914--. Church report, 1914.

(10)* (Terryville) SS. CYRIL AND METHODIUS (Tzerkov Sv. Kyrila y Mefodia), P.O. Box 736. V. Rev. Joseph Fedoronko. Correspondence, 1917--.

(11)* (Waterbury) HOLY NATIVITY, 25 Crown St. V. Rev. Peter Dzubay. Correspondence, 1915--.

(12) (Burgestown) RUSSIAN ORTHODOX. Correspondence, 1921.

(13) (Stratford) ST. NICHOLAS, 37 Lake Ave. V. Rev. Stephen Antoniuk.

(14) (Willimantic) RUSSIAN ORTHODOX. Correspondence, 1917.

Da. Delaware

(1)* (Wilmington) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), 1909--. 431 South Claymont St. Rev. Cornily Svigoon. Correspondence, 1916--.

Db. District of Columbia

(1) (Washington, D.C.) ST. NICHOLAS' 1312 Church St., N.W. Rev. P. Lutoff.

Ia. Illinois

(1)* (Benld) ST. MARY'S, Box 505. V. Rev. Nikita Gress. Correspondence, 1921--.

(2)* (Buckner) ST. MARY'S (Tzerkov Rozhdestva Presviatoy Bogoroditzy), P.O. Box 301. Rev. Nicholas Muzyka.

(3)* (Chicago) HOLY TRINITY CATHEDRAL (Sobor Presviatoy Troitzy), 1892--. 1121 N. Leavitt St. V. Rev. Sergey Snegireff, Rev. G. Solianka, Deacon. Correspondence, 1915--.

(4)* (Chicago) ST. MICHAEL'S (Tzerkov Sv. Arkhangela Mikhaila), 1910--. 1700 W. 44th St. V. Rev. Archimandrite Timon Muliar. Correspondence, 1915--.

(5)* (Joliet) ST. NICHOLAS (Tzerkov Sviatitelya Nikolaya), 208 Clay St. V. Rev. Constantin Popoff. Correspondence, 1930--.

(6)* (Livingston) RUSSIAN Church discontinued. Correspondence, 1918.

(7)* (Royalton) ST. MARY'S (Sviato Pokrovskaya Tzerkov), V. Rev. Igumen Joseph Sviridoff. Correspondence, 1916--.

(8) (Argo) ST. PANTELEIMON'S, 6100 Archer Ave. Rev. John Manchuk.

(9) (Chicago) HOLY TRANSFIGURATION, 916 N. Hoyne St. V. Rev. John Zeltonoga.

(10) (Chicago) ST. GEORGE, 1226 N. Wood St. V. Rev. Paul Nirvana.

(11) (Chicago) SS. PETER AND PAUL, 5246 S. Western Ave. V. Rev. Peter Semkoff.

(12) (Peoria) RUSSIAN ORTHODOX. Correspondence, 1916.

Ib. Indiana

(1)* (Gary) ST. MARY'S (Tzerkov Pokrova Presviatoy Bogoroditzy), 1911--. 1675 Fillmore St. V. Rev. Benjamin Kedrovsky. Correspondence, 1926--.

(2)* (Mishawaka) ST. MICHAEL'S (Tzerkov Sv. Arkhangela Mikhaila), 712 E. Lawrence St. Rev. Theodor Penzenik. Correspondence, 1927.

(3) (East Chicago) RUSSIAN ORTHODOX. Correspondence, 1927--.

Ic. Iowa

(1)* (Mason City) ST. MARY'S (Tzerkov Presviatoy Bogoroditzy), Correspondence, 1917.

(2)* (Sioux City) RESURRECTION (Tzerkov Voskresenya Khristova), 1916--. 1720 E. 7th St. Rev. Basil Anziferoff. Correspondence, 1917.

K. Kansas

(1)* (Kansas City) TRINITY (Pravoslavnaya Tzerkov Sv. Troitzy), 558 Lowell St. Correspondence, 1923.

Mb. Maryland

(1)* (Baltimore) RESURRECTION (Tzerkov Voskresenya Khristova), 1907--. Correspondence, 1926--.

Mc. Massachusetts

(1)* (Boston) TRINITY (Russkaya Pravoslavnaya Sviato Troitzkaya Tzerkov), 1910--. 27 Harvard Ave. Correspondence, 1922--.

(2)* (Fall River) ST. MARY'S (Tzerkov Uspenya Presviatoy Bogoroditzy). Correspondence, 1918--.

(3)* (Maynard) HOLY ANNUNCIATION (Blagovestchenskaya Tzerkov), 25 Elm St. Rev. Jacob Pshenichnuk. Correspondence, 1916.

Mc. Massachusetts (Cont'd.)

(4)* (Pittsfield) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov), 1917--. 76 Wahcorah St. Rev. Peter Deakonoff. Correspondence, 1918.

(5)* (Salem) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov), 64 Forrester St. V. Rev. Nicholas Mitropolsky. Correspondence, 1924.

(6) (Chelsea) NATIVITY B.V. MARY, 120 Washington Ave. V. Rev. Maximilian Antonishin. Correspondence, 1926--.

(7) (Lawrence) ST. NICHOLAS, 63 Exchange St. V. Rev. James Piatetsky. Correspondence, 1918--.

(8) (Lynn) HOLY TRINITY, 20 Pleasant St. Rev. S. Podlusky.

(9) (Springfield) RUSSIAN ORTHODOX. Correspondence, 1916.

(10) (Worcester) RUSSIAN ORTHODOX. Correspondence, 1923.

Md. Michigan

(1)* (Albion) HOLY ASCENSION (Sviato Voznesenskaya Tzerkov), 721 N. Albion St. Rev. Leo Silkin. Correspondence, 1924--.

(2)* (Detroit) ALL SAINTS CATHEDRAL (Vsesviatskaya Tzerkov), 2918 E. Hendrie Ave. V. Rev. John Chepeleff. Correspondence, 1923--.

(3)* (Detroit) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 3810 Gilbert Ave. V. Rev. Anthony Diachenko. Correspondence, 1923.

(4)* (Detroit) HOLY TRINITY (Tzerkov Sv. Troitzy), 12916 Goddard Ave. V. Rev. Averky Bondarchuk. Correspondence, 1927--.

(5)* (Flint) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov), 1329 Vermont Ave. V. Rev. John Handziuk. Correspondence, 1921--.

Md. Michigan (Cont'd.)

(6)* (Grand Rapids) ST. JOHN CHRYSOSTOM'S (Ioanno Krestitelskaya Tzerkov). Correspondence, 1926.

(7)* (Detroit) HOLY ANNUNCIATION, 4760 Jos. Campau Ave. Rev. Sava Chaley.

(8) (Detroit) HOLY GHOST, 2313 Finley St. V. Rev. Alexander Pyza.

Me. Minnesota

(1)* (Chisholm) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov). Discontinued. Correspondence, 1915.

(2)* (Holdingford) ST. MARY'S (Tzerkov Rozhdestva Presviatoy Bogoroditzy), 1887--. Two Rivers, R.D. #1. V. Rev. Savva Kovalchuk. Correspondence, 1923--.

(3)* (Minneapolis) ST. MARY'S (Sviato Pokrovskaya Tzerkov), 1894--. 1625 5th St., N.E. V. Rev. John Nedzelnitzky. Correspondence, 1915.

(4)* (St. Paul) HOLY TRINITY (Tzerkov Sv. Troitzy), 1907--. 956 Forest St. Rev. John Davidoff. Correspondence, 1917.

(5) (Minneapolis) ST. PETER AND PAUL, 4038 Madison St., N.E. Rev. Theodor (Turchenko) Vesely.

Mf. Missouri

(1)* (St. Louis) ST. MICHAEL'S (Saint Louiskaya Mikhailo Arkhangelskaya Tzerkov), 1909--. 1295 Ann Ave. V. Rev. John Tertichny. Correspondence, 1914.

(2) (Desloge) ST. VLADIMIR'S. Correspondence, 1927--.

Na. New Hampshire

(1)* (Berlin) HOLY RESURRECTION (Tzerkov Voskreseniya Khristova), 147 High St. Rev. John Morozoff. Correspondence, 1926--.

Na. New Hampshire (Cont'd.)

(2)* (Claremont) HOLY RESURRECTION (Tzerkov Voskreseniya Khristova), 146 High St. Rev. Peter Gracheff. Correspondence, 1916--.

(3)* (Manchester) SS. PETER AND PAUL (Petropavlovskaya Tzerkov), 306 Beech St. Rev. Wasyl Kostyshak. Correspondence, 1917.

Nb. New Jersey

(1)* (Elizabeth) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 129 Third St. V. Rev. Archimandrite Nikifor Kapitanchuk. Correspondence, 1922--.

(2)* (Garfield) THREE SAINTS (Passaikskaya Triokh Sviatitelskaya Tzerkov), 1901--. 12 Commerce St. V. Rev. John Telep. Correspondence, 1917--.

(3)* (Jersey City) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 107 Grand St. V. Rev. John Adamiak. Correspondence, 1924--.

(4)* (Manville) SS. PETER AND PAUL (Petropavlovskaya Tzerkov), Box 352. V. Rev. Michael Lototzky. Correspondence, 1917--.

(5)* (Newark) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), 355 Walnut St. V. Rev. Basil Lissenkovsky. Correspondence, 1909. Church report, 1916.

(6)* (Passaic) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 1910--. Correspondence, 1912--. Building Specifications, 1912.

(7)* (Perth Amboy) ST. SPIRIDION'S (Sviato-Spiridonovskaya Tzerkov), 651 Elizabeth St. V. Rev. George Popoff. Correspondence, 1917--.

(8)* (Rahway) ST. JOHN THE BAPTIST (Tzerkov Sv. Ioanna Krestitelya), 211 W. Grand St. V. Rev. Elias Baran. Correspondence, 1927--.

Nb. New Jersey (Cont'd.)

(9)* (Singac) ST. JOHN THE BAPTIST (Tzerkov Sv. Ioanna Krestitelya). V. Rev. Peter Karel. Correspondence, 1917--.

(10)* (South River) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 1905--. 76 Whitehead Ave. V. Rev. Nicholas Ouspensky. Correspondence, 1916--.

(11)* (Trenton) ST. VLADIMIR'S (Tzerkov Sv. Vladimira), 809 Lalor St. V. Rev. Stahy Borichevsky. Correspondence, 1916--.

(12) (Bayonne) SS. PETER AND PAUL, 95 W. 27th St. V. Rev. John Kopystiansky. Correspondence, 1926--.

(13) (Clifton) ASSUMPTION HOLY VIRGIN MARY, 28 Spencer Ave. V. Rev. Luka Olchovoy. Correspondence, 1929--.

(14) (Newark) SS. PETER AND PAUL, 377 Elm St. V. Rev. Constantin Suhostavsky. Correspondence, 1930--.

(15) (Passaic) ST. JOHN THE BAPTIST, 136 Hamilton Ave. V. Rev. Peter Kohanik.

(16) (Passaic) RUSSIAN ORTHODOX, Lexington Ave. Correspondence, 1928--.

Nc. New York

(1)* (Auburn) ST. NICHOLAS (Tzerkov Sv. Otza Nikolaya), 28 Cross St. V. Rev. John Yanchishin. Correspondence, 1930--.

(2)* (Binghamton) ST. MARY'S (Tzerkov Uspeniya Presviatoy Bogoroditzy), 1915--. 53 Baxter St. Rev. Simeon Nemetz. Correspondence, 1926--.

(3)* (Buffalo) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 1896--. 44 Benzinger St. V. Rev. Erast Wolkodov. Correspondence, 1925--.

(4)* (Cohoes) ST. NICHOLAS (Sviato Nikolavskaya Tzerkov), 67 Saratoga St. Rev. Theodosy Kiriluk. Correspondence, 1925--.

Nc. New York (Cont'd.)

(5)* (Elmira) TRINITY (Sviato Troitskaya Tzerkov). Correspondence, 1924--.

(6)* (Endicott) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla), 210 Hill Ave. V. Rev. Theodore Chepeleff. Correspondence, 1927--.

(7)* (Brooklyn, N.Y.) HOLY TRANSFIGURATION (Spaso-Preobrazhenskaya Tzerkov), 1908--. 228 N. 12th St. V. Rev. Constantin Buketoff. Correspondence, 1926--.

(8)* (New York, N.Y.) ST. MARY'S (Tzerkov Presviatoy Bogoroditzy), 1909. 347 E. 14th St. Correspondence, 1915.

(9)* (Spring Valley) ST. JOHN'S (Tzerkov Sv. Ioanna Krestitelya). Correspondence, 1916--.

(10)* (Watervliet) ST. BASIL'S (Tzerkov Sv. Vasiliya Velikago), 38 Archibald St. V. Rev. Joseph Banit. Correspondence, 1907--.

(11)* (Yonkers) HOLY TRINITY (Tzerkov Sv. Troitzy), 46 Seymour Ave. V. Rev. Joseph Fishtey. Correspondence, 1914--. Church report, 1914.

(12) (Herkimer) ST. SPIRIDON'S, 104 Steele St. V. Rev. Stephen Burdikoff. Correspondence, 1919--.

(13) (Jamestown) RUSSIAN ORTHODOX. Correspondence, 1922.

(14) (Jordanville) HOLY TRINITY MONASTERY. Rev. Elias Havriliak, Rev. John Kolas, V. Rev. Igumen Panteleimon Niznik.

(15) (Bronx, N.Y.) HOLY CROSS, 1745 Washington Ave. Rev. Sergey Panteleeff.

(16) (Brooklyn, N.Y.) HOLY TRINITY, 144 Ridgewood Ave. V. Rev. Alexander Kukulevsky.

(17) (New York, N.Y.) ST. NICHOLAS' CATHEDRAL (Russian Orthodox St. Nicholas Church in New York), 1895--. 15 E. 97th St. Correspondence, 1899. Architectural Plans.

Nc. New York (Cont'd.)

(18) (New York, N.Y.) SS. PETER AND PAUL, 121 E. 7th St. Correspondence, 1919.

(19) (New York, N.Y.) HOLY TRINITY, 345 E. 4th St. Correspondence, 1924.

(20) (New York, N.Y.) CHRIST THE SAVIOUR, 51 E. 121st St. V. Rev. Basil Kurdiumoff. Correspondence, 1926.

(21) (New York, N.Y.) HOLY FATHER'S, 507 W. 144th St. Rev. Alexander Krasnooumoff.

(22) (New York, N.Y.) HOLY VIRGIN PROTECTION CATHEDRAL, 105 E. Houston St. V. Rev. Theofan Buketoff, V. Rev. Joseph Stephanko, Protodeacon Innokenty Semoff.

(23) (Staten Island) HOLY TRINITY, 223 St. Paul Ave., Stapleton. Rev. Theodore Flintiuk.

(24) (Staten Island) TRINITY CHURCH AT STATEN ISLAND. Rev. Theodore Flintiuk, res. 507 W. 144 St., New York, N.Y.

(25) (Long Island) HOLY TRINITY, Astoria. Rev. John Zaroschinsky. Correspondence, 1929--.

(26) (Long Island) RUSSIAN ORTHODOX, Bayside, Correspondence, 1921--.

(27) (Long Island) HOLY TRINITY, Front and Chestnut Sts., East Meadow. Rev. Michael Vysegorodtzeff, res. 9620-50th Ave., Elmhurst, L.I.

(28) (Long Island) RUSSIAN ORTHODOX, Jamaica. Correspondence, 1927.

(29) (Long Island) ST. NICHOLAS, 14-65 Cross Island Blvd., Whitestone. V. Rev. Joseph Dzvonchik. Correspondence, 1917.

(30) (Rochester) RUSSIAN ORTHODOX. Correspondence, 1917.

(31) (Rome) RUSSIAN ORTHODOX. Correspondence, 1918.

Nc. New York (Cont'd.)

(32) (Syracuse) SS. PETER AND PAUL, 401 Hamilton St. V. Rev. Basil Vasilieff. Correspondence, 1917. Church report, 1917.

(33) (Syracuse) ST. MICHAEL'S CARPATHO-RUSSIAN ORTHODOX GREEK CATHOLIC, 504 Tully St. Rev. Joseph Obletiloff.

(34) (Utica) RUSSIAN ORTHODOX. Correspondence, 1916.

(35) (Valley Falls) HOLY ASSUMPTION. Rev. Gabriel Cherepnin.

Nd. North Carolina

(1) (Burgaw) RUSSIAN ORTHODOX AT ST. HELENA. Rev. John Borugh.

Ne. North Dakota

(1) (Bismarck) RUSSIAN ORTHODOX. Correspondence, 1927--.

(2) (Wilton) RUSSIAN ORTHODOX. Correspondence, 1918.

Oa. Ohio

(1)* (Akron) ST. MARY'S (Tzerkov Pokrova Presviatoy Bogoroditzy), 61 W. South St. Rev. Stephan Ossipoff. Correspondence, 1924--. Deed, 1903, 1916.

(2)* (Cincinnati) ST. NICHOLAS (Tzerkov Sviatitelya Nikolaya), 1915--. 531 York St. Correspondence, 1918.

(3)* (Cleveland) ST. THEODOSIUS (Clevelandskaya Sviato Feodosievskaya Tzerkov), 2547 St. Tikhon St. V. Rev. Jason Kapanadze. Correspondence, 1915--.

(4)* (Huntsburgh) SS. PETER AND PAUL (Petropavlovskaya Tzerkov). Correspondence, 1923.

(5)* (Kelley's Island) TRINITY (Tzerkov Presviatoy Troitzy). Correspondence, 1924.

0a. Ohio (Cont'd.)

(6)* (Lakewood) SS. PETER AND PAUL (Petropavlovskaya Tzerkov), 2705 N. Madison St. Rev. Andrew Chernushin. Correspondence, 1924--.

(7)* (Lorain) SS. PETER AND PAUL (Petropavlovskaya Tzerkov), 2318 E. 32d St. V. Rev. John Semonitzky. Correspondence, 1919--.

(8)* (Marblehead) ST. MARY'S (Tzerkov Uspenya Presviatoy Bogoroditzy), 1899--. P.O. Box 216. V. Rev. Theodor Migdal.

(9)* (Mingo Junction) ST. ANDREW'S (Sviato-Andreevskaya Tzerkov), 319 Lincoln Ter. V. Rev. Nicholas Siniavsky. Correspondence, 1919.

(10)* (Robins) ST. MICHAEL'S (Sviato-Preobrazhenskaya Tzerkov), Trial Run, P.O. Box 144. Rev. Gabriel Davidiuk. Correspondence, 1927.

(11)* (Steubenville) HOLY TRANSFIGURATION (Spaso-Preobrazhenskaya Tzerkov), 206 N. 10th St. V. Rev. Archimandrite Peter Zaichenko. Correspondence, 1915.

(12)* (Wolf Run) ALL SAINTS (Vsesviatskaya Tzerkov), Box 87. Rev. Simeon Pabich. Correspondence, 1917.

(13)* (Youngstown) NATIVITY (Spaso-Rozhdestvenskaya Tzerkov), 525 Arlington St. V. Rev. Nichols Levitzky. Correspondence, 1915. Church report, 1915.

(14) (Akron) ST. NICHOLAS, 385 Roberts St. Rev. Afanasy Hubiak. Correspondence, 1924--.

(15) (Bellaire) ST. VLADIMIR'S, 4445 Noble St. Rev. K. Gorbacheff. Correspondence, 1928--.

(16) (Campbell) ST. JOHN THE BAPTIST, 192 Gordon Ave. V. Rev. Michael Kostik. Correspondence, 1925--.

(17) (Canton) RUSSIAN ORTHODOX. Correspondence, 1927--.

Oa. Ohio (Cont'd.)

(18) (Cleveland) ST. MICHAEL'S, 3750 East Boulevard. V. Rev. Vladimir Preslopsky. Correspondence, 1926--.

(19) (Toledo) RUSSIAN ORTHODOX. Correspondence, 1915.

(20) (Warren) HOLY TRINITY, 763 Hoyt St., S.W. Rev. George Yankevich.

Ob. Oklahoma

(1)* (Hartshorne) SS. CYRIL AND METHODIUS (Tzerkov Sv. Kyrila y Mefodia), 1898. Correspondence, 1922.

Oc. Oregon

(1) (Portland) ST. NICHOLAS, 360 N.E. Mallory Ave. Rev. Nicholas Levko. Correspondence, 1929.

P. Pennsylvania

(1)* (Alden Station) HOLY RESURRECTION (Russkaya Pravoslavnaya Greko-Kafolicheskaya Voskresenskaya Tzerkov), 21 E. Kirmor St. Rev. Alexis Dankevich. Correspondence, 1920--.

(2)* (Altoona) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 2029 13th Ave. V. Rev. Peter Peroff. Correspondence, 1921--.

(3)* (Ambridge) HOLY GHOST (Tzerkov Sv. Dookha), 1908--. 210 Maplewood Ave. Rev. Emelian Skuby. Correspondence, 1923--.

(4)* (Berwick) ANNUNCIATION (Russkaya Pravoslavnaya Greko Kafolicheskaya Tzerkov Blagovestchenia), 1909--. 1230 2d St. Rev. John Gaidosh.

(5)* (Black Lick) ST. JOHN'S (Tzerkov Sv. Ioanna Krestitelya), 1907--. Rev. Basil Levdar. Correspondence, 1926--.

(6)* (Boswell) SS. PETER AND PAUL (Russkaya Pravoslavnaya Greko Kafolicheskaya Sviato Petropavlovskaya Tzerkov). Correspondence, 1924--.

P. Pennsylvania (Cont'd.)

(7)* (Carnegie) ST. MARY'S (Tzerkov Pokrova Presviatoy Bogoroditzy), 210 Jane St. Rev. Nikifor Bezsmertniuk. Correspondence, 1928--.

(8)* (Catasauqua) HOLY TRINITY (Sviato Troitzkaya Pravoslavnaya Tzerkov), 1899--. 1021 5th Ave. V. Rev. George Siniavsky. Correspondence, 1925--.

(9)* (Centralia) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 1916--. P.O. Box 573. Correspondence, 1922--.

(10)* (Charleroi) ST. JOHN'S (Tzerkov Sv. Ioanna Predtechi), 1901--. 1000 Lookout Ave. V. Rev. Gregory Soroka. Correspondence, 1924--.

(11)* (Chester) ST. NICHOLAS (Sviato-Nikolaevskaya Tzerkov), 2513 W. 4th St. Rev. Nicholas Hubiak. Correspondence, 1923--.

(12)* (Coaldale) ST. MARY'S (Tzerkov Rozhdestva Presviatoy Bogoroditzy), 1909--. First and Phillip Sts. V. Rev. Andrew Vanuish. Correspondence, 1915.

(13)* (Coatesville) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov), 11 Oak St. Rev. Adrian Merejo. Correspondence, 1916--.

(14)* (Conemaugh) ST. JOHN'S (Tzerkov Rozhdestva Sv. Ioanna Krestitelya), 1906--. 427 First St. Rev. John Fedak. Correspondence, 1915--.

(15)* (Curtisville) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), Box 92. V. Rev. Vladimir Levkanich. Correspondence, 1915--.

(16)* (Edwardsville) ST. JOHN'S (Russkaya Pravoslavnaya Tzerkov Sv. Ioanna Krestitelya), 93 Slocum St. V. Rev. Archimandrite Anthony Repella.

(17)* (Export) ST. NICHOLAS (Russko-Pravoslavnaya Greko Kafolicheskaya Tzerkov Sv. Nikolaya). Correspondence, 1922.

(18)* (Frackville) HOLY ASCENSION (Pravoslavnaya Voznesenskaya Tzerkov). V. Rev. Basil Gambal. Correspondence, 1924--.

F. Pennsylvania (Cont'd.)

(19)* (Herminie) ST. NICHOLAS (Pravoslavnaya Tzerkov Sv. Nikolaya). Correspondence, 1926--.

(20)* (Homestead) ST. GREGORY'S (Tzerkov Sv. Grigoriya Bogoslova), 1914--. 237 4th Ave. V. Rev. John Zitinsky. Correspondence, 1926--.

(21)* (Irvona) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), 1915. P.O. Box 33. V. Rev. Archimandrite Ioanniky Kraskoff. Correspondence, 1918--.

(22)* (Jacob's Creek) ST. NICHOLAS (Sviato Nikolaevskaya Pravoslavnaya Russkaya Tzerkov). Correspondence, 1924.

(23)* (Jeannette) SS. CYRIL AND METHODIUS (Kyrilo-Mefodievskaya Tzerkov), 520 Scott St. Rev. George Kobasa. Correspondence, 1927--.

(24)* (Jermyn) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), 1909--. 308 Walnut St. V. Rev. Michael Dziama. Correspondence, 1924--.

(25)* (Lopez) ST. VLADIMIR'S (Tzerkov Sv. Knyazya Vladimira), Main Street. Rev. D. Ressetar. Correspondence, 1915--.

(26)* (Lykens) HOLY ASCENSION (Russkaya Pravoslavnaya Sviato Voznesenskaya Tzerkov), 1913--. 752 N. 2d St. Rev. Roman Samilo. Correspondence, 1924--.

(27)* (Lyndora) ST. JOHN'S (Ugro-Russkaya Pravoslavnaya Sv. Ioanna Krestitelya Tzerkov), 1914--. P.O. Box 609. V. Rev. Matthew Stepahin. Correspondence, 1926--.

(28)* (Madera) ST. MARY'S (Russkaya Pravoslavnaya Tzerkov Rozhdestva Presviatoy Bogoroditzy), 1909--. P.O. Box 232. Rev. Michael Bilinsky. Correspondence, 1915--.

(29)* (Masontown) ST. MARY'S (Russkaya Pravoslavnaya Greko Kafolicheskaya Tzerkov Rozhdestva Presviatoy Bogoroditzy), 309 Neff Ave. Rev. Nikita Kobzareff. Correspondence, 1917.

P. Pennsylvania (Cont'd.)

(30)* (Mayfield) JOHN THE BAPTIST (Tzerkov Sv. Ioanna Krestitelya), 1902--. 706 Hill St. V. Rev. Philip Pechinsky. Correspondence, 1914.

(31)* (McAdoo) HOLY TRINITY (Sviato Troitzkaya Tzerkov), 1901--. 225 S. Tomaqua St. Rev. Alexander Lobanoff. Correspondence, 1906. Mortgage, 1906.

(32)* (McKeesport) ST. MARY'S (Tzerkov Presviatoy Bogoroditzy), 330 Shaw Ave. Rev. Peter Kreta. Correspondence, 1917. Charter, 1917.

(33)* (McKee's Rocks) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov), 318 Munson Ave. V. Rev. Alexander Varlashkin. Correspondence, 1916.

(34)* (Minersville) SS. PETER AND PAUL (Sviato Petropavlovskaya Tzerkov), 1909--. 558 Sunbury St. V. Rev. Archimandrite Anthony Repella. Correspondence, 1919.

(35)* (Monongahela) ST. MARY'S (Tzerkov Rozhdestva Presviatoy Bogoroditzy), 508 High St. Basil Stroyan. Correspondence, 1915.

(36)* (Mt. Carmel) ST. MICHAEL'S (Tzerkov Sv. Mikhaila Arkhangela), 1907--. 131 N. Willow St. Rev. Andrew Didik. Correspondence, 1915.

(37)* (Mount Union) SS. PETER AND PAUL (Russkiy Pravoslavnuiy Prikhod Sv. Petra y Pavla). Correspondence, 1918.

(38)* (New Castle) HOLY TRINITY (Russkaya Pravoslavnaya Sviato Troitzkaya Tzerkov), 1714 Moravia St. Correspondence, 1915. Church report, 1915.

(39)* (New Kensington) ST. JOHN'S (Tzerkov Sv. Ioanna Krestitelya). Correspondence, 1915.

(40)* (Old Forge) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), 1897--. 512 Summit St. V. Rev. Demian Krehel. Correspondence, 1925.

(41)* (Olyphant) ST. NICHOLAS (Tzerkov Sv. Nikolaya), 305 Gravity Ave. V. Rev. Vladimer Shimansky. Correspondence, 1916.

P. Pennsylvania (Cont'd.)

(42)* (Olyphant) ALL SAINTS (Vsesviatskaya Tzerkov), 210 Susquehanna Ave. V. Rev. Vladimer Lilikovich. Correspondence, 1917.

(43)* (Osceola Mills) ST. MARY'S (Tzerkov Rozhdestva Presviatoy Bogoroditzy), 1890--. 414 French St. Rev. Gregory Stefchak.

(44)* (Palmerton) ST. GEORGE'S (Tzerkov Sv. Georghia Pobiedonostza), 541 Hazard Rd. Rev. J. Mahonchak. Correspondence, 1916.

(45)* (Patton) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla). Correspondence, 1918.

(46)* (Philadelphia) ST. ANDREW'S (Tzerkov Sv. Andreya Pervozvannago), 706 N. Orkney St. V. Rev. Illarion Kravtzeff. Correspondence, 1918.

(47)* (Philadelphia) ST. MARY'S (Tzerkov Presviatoy Bogoroditzy), 2109 S. 28th St. V. Rev. Evdokim Polevoy. Correspondence, 1914. Church report, 1914.

(48)* (Philadelphia) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhalia), 341 Fairmont Ave. V. Rev. George Curcura.

(49)* (Pittsburgh) ST. MICHAEL CATHEDRAL (Sviato Mikhailovsky Sobor), 43 Reed St. V. Rev. Archimandrite Serafim Oblivantoff, Rev. Basil Pawloff. Correspondence, 1916.

(50)* (Pittsburgh) ST. ALEXANDER NEVSKY (Tzerkov Sv. Alexandra Nevskago), 1893--. 50 Ketchun St. V. Rev. John Gratzon. Correspondence, 1928.

(51)* (Portage) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), P.O. Box 416. Rev. Elias Yankovsky.

(52)* (Reading) ST. NICHOLAS (Russkaya Greko Kafolicheskaya Pravoslavnaya Tzerkov Sv. Nikolaya), 1904--. 244 S. 3d St. Correspondence, 1911.

(53)* (St. Clair) ST. MARY'S (Tzerkov Uspeniya Presviatoy Bogoroditzy), 1900--. 47 St. Nicholas Ave. Rev. Andrew Kucharsky.

(54)* (Scranton) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla), 1820 Division St. V. Rev. Ignaty Lachno. Correspondence, 1917.

P. Pennsylvania (Cont'd.)

(55)* (Shenandoah) HOLY GHOST (Sviato-Dookhovskaya Tzerkov), 1916--. 206 W. Oak St. Rev. Andrew Fedetz. Correspondence, 1916.

(56)* (Shepton) ST. JOHN'S (Tzerkov Sv. Ioanna Krestitelya), 1895. Correspondence, 1914.

(57)* (Simpson) ST. BASIL'S (Tzerkov Sv. Vasiliya Velikago), Ballfield and Midland Sts. Correspondence, 1917. Church report, 1917.

(58)* (Slatington) ST. NICHOLAS (Sviato-Nikolaevskaya Tzerkov). Correspondence, 1915. Church report, 1915.

(59)* (South Canaan) ST. TIKHON'S MONASTERY (Monastuir Sv. Tikhona Zadonskago). V. Rev. Archimandrite Luka Cirkun, manager. Correspondence, 1926.

(60)* (Urey) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla). V. Rev. Igumen Barnab Luchko, Route #1, Glen Campbell, Pa. Correspondence, 1916.

(61)* (Vintondale) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla), 1907--. P.O. Box 138. Rev. Theodosy Gniliakevich. Correspondence, 1911.

(62)* (West Brownsville) HOLY RESURRECTION (Sviato Voskresenskaya Russkaya Pravoslavnaya Greko Kafolicheskaya Tzerkov), 1914--. Rev. Vladimir Paleychuk. Correspondence, 1921.

(63)* (Wilkes-Barre) HOLY RESURRECTION (Spaso Voskresenskaya Tzerkov), 1891--. 591 N. Main St. V. Rev. J. Krashkevich. Correspondence, 1916.

(64) (Aliquippa) ST. NICHOLAS, 228 Sheffield Ave. Rev. Peter Karafa.

(65) (Arnold) ST. JOHN THE BAPTIST, 1376 4th Ave. Rev. Michael Yakubovsky. Correspondence, 1928--.

(66) (Braddock) HOLY RESURRECTION, 862 Washington Ave. Rev. Gregory Homko.

(67) (California) RUSSIAN ORTHODOX. Correspondence, 1926--.

P. Pennsylvania (Cont'd.)

(68) (Canonsburg) ST. JOHN THE BAPTIST, 147 Vine St. V. Rev. Basil Horsky. Correspondence, 1917--.

(69) (Cedar Rapids) RUSSIAN ORTHODOX. Correspondence, 1924--.

(70) (Central City) RUSSIAN ORTHODOX. V. Rev. George Barany. Correspondence, 1927--.

(71) (Calver) HOLY ASCENSION. Rev. Joseph Oleynik.

(72) (Crossingville) HOLY ASSUMPTION. Rev. Paul Gritzay.

(73) (Culmerville) RUSSIAN ORTHODOX. Correspondence, 1925--.

(74) (Dicksonville) RUSSIAN ORTHODOX. Correspondence, 1928--.

(75) (Donora) ST. NICHOLAS, 89 Heslep St. Rev. John Kivko. Correspondence, 1926--.

(76) (Duquesne) RUSSIAN ORTHODOX. Correspondence, 1926--.

(77) (Elwood City) RUSSIAN ORTHODOX. Rev. Simeon Figol. Correspondence, 1927--.

(78) (Girard) RUSSIAN ORTHODOX. Rev. Sergius Dasho.

(79) (Greensburg) RUSSIAN ORTHODOX. Correspondence, 1926.

(80) (Hudson) RUSSIAN ORTHODOX. Correspondence, 1923.

(81) (Jerome) HOLY ASSUMPTION. Rev. Igumen Lazar Kirichenko. Correspondence, 1929--.

(82) (Leisering) RUSSIAN ORTHODOX. Correspondence, 1917.

(83) (Mahanoy City) RUSSIAN ORTHODOX. Correspondence, 1912.

(84) (Monessen) SS. CYRIL AND METHODIUS, 42 McKee Ave. V. Rev. Theodos Geeza. Correspondence, 1916.

(85) (Morgentown) RUSSIAN ORTHODOX. Correspondence, 1927.

(86) (Nanticoke) ST. JOHN THE BAPTIST, 106 Wells St. V. Rev. Paul Pianovich.

P. Pennsylvania (Cont'd.)

(87) (New Salem) HOLY TRINITY, P.O. Box 29. V. Rev. Basil Petretzky. Correspondence, 1915.

(88) (Philadelphia) ST. JOHN THE BAPTIST. Correspondence, 1915.

(89) (Philadelphia) ST. MICHAEL'S, 819 N. 7th St. V. Rev. Alexis Gougnin. Correspondence, 1915.

(90) (Philadelphia) ST. NICHOLAS. Correspondence, 1924.

(91) (Pine Hall) RUSSIAN ORTHODOX. Correspondence, 1924.

(92) (Pittsburgh) RUSSIAN ORTHODOX. Correspondence, 1924.

(93) (Pottstown) HOLY TRINITY. V. Rev. Iona Milasevich.

(94) (St. Clair) ST. MICHAEL'S, 106 Morris St. V. Rev. Andrew Shlepetsky. Correspondence, 1915.

(95) (South Canaan) RUSSIAN ORPHANAGE. V. Rev. Nicholas Bellavin.

(96) (Uniondale) SS. PETER AND PAUL. Rev. Igumen Pachomy Deliman. Correspondence, 1924.

(97) (Wilpen) RUSSIAN ORTHODOX. Correspondence, 1917.

(98) (Woodvale) RUSSIAN ORTHODOX. Correspondence, 1916. Church report, 1916.

R. Rhode Island

(1)* (Manville) ST. MARY'S (Tzerkov Uspeniya Bogoroditzy), 1908--. P.O. Box 44. Rev. Afanasy Bezsmertniuk. Correspondence, 1917.

T. Texas

(1)* (Galveston) SS. CONSTANTINE AND HELENA (Tzerkov Sv. Tzarey Konstantina y Eleny), 1896--. 4109 Ave. L. Rev. Alexis Revera. Correspondence, 1924--.

V. Vermont

(1)* (Proctor) ST. JOHN'S (Ioanno Predtechenskaya Tzerkov). Correspondence, 1916. Church report, 1916.

V. Vermont (Cont'd.)

(2)* (Springfield) TRINITY (Tzerkov Sv. Troitzy), 1906--. 90 Park Ave. V. Rev. Viacheslav Gindlin. Correspondence, 1913. Church report, 1913.

Wa. Washington

(1)* (Seattle) ST. SPIRIDION'S (Tzerkov Sviatitelya Spiridona), 1065 E. Howe St. V. Rev. Basil Kuvshinoff.

(2) (Cle Elum) RUSSIAN ORTHODOX. Correspondence, 1915--.

(3) (Seattle) ST. NICHOLAS, 1714 13th Ave. V. Rev. Michael Danilchik. Correspondence, 1921--.

Wb. West Virginia

(1)* (Moundsville) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla), 1109 Morton Ave. Rev. Nicholas Koshevich. Correspondence, 1923--.

(2)* (Weirton) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov), 3012 Elm St. V. Rev. Theodor Kondratik. Correspondence, 1924--.

(3)* (Wheeling) ST. MICHAEL'S (Sviato Mikhailovskaya Tzerkov). Correspondence, 1917.

(4) (Elkhorn) RUSSIAN ORTHODOX. V. Rev. Michael Rusinik. Correspondence, 1928--.

(5) (Gary) SS. PETER AND PAUL, P.O. Box 777. Rev. George Alexy. Correspondence, 1924--.

(6) (Whiteman) RUSSIAN ORTHODOX Correspondence, 1918.

Wc. Wisconsin

(1)* (Kenosha) ST. NICHOLAS (Tzerkov Sviatitelya Nikolaya), 1919--. 4304 17th Ave. V. Rev. Peter Dubrovsky. Correspondence, 1918.

(2) (Clayton) HOLY TRINITY. Rev. Nicholas Zacharoff. Correspondence, 1921--.

(3) (Cornucopia) ST. MARY'S, Box 196. Rev. Michael Maletich.

Wc. Wisconsin (Cont'd.)

(4) (Gilman) RUSSIAN ORTHODOX. V. Rev. Gregory Gleboff.

(5) (Lublin) RUSSIAN ORTHODOX. Correspondence, 1927.

(6) (Milwaukee) SS. CYRIL AND METHODIUS, 2515 S. 30th St. Rev. P. Vederko. Correspondence, 1924.

AA. Alaska

(1)* (Belkofski) RESURRECTION (Voskresenskaya Tzerkov). V. Rev. Dimitri Hotovitzky.

(2)* (Juneau) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov). Rev. Alexander Zolotovsky. Correspondence, 1927--.

(3)* (Kenai) ASSUMPTION (Pokrovskaya Tzerkov). V. Rev. Paul Shadura. Correspondence, 1928.

(4)* (Kodiak) RESURRECTION (Sviato Voskresenskaya Tzerkov). Rev. Alexander Prisadsky. Correspondence, 1924--.

(5)* (Nushagoka) SS. PETER AND PAUL (Petropavlovskaya Tzerkov). Rev. Gregory Kochergin.

(6)* (Sitka) ST. MICHAEL'S (Sviato Mikhailovskaya Tzerkov). V. Rev. Archimandrite John Zlobin. Correspondence, 1926.

(7)* (St. George's Island) ST. GEORGE'S (Tzerkov Sv. Georghiya). Rev. Basil Amatoff, V. Rev. Archimandrite Theodosy Kulchitsky.

(8)* (Unalaska Island, Akatak) ASCENSION (Voznesenskaya Tzerkov). Correspondence, 1929.

(9)* (St. Paul's Island) SS. PETER AND PAUL (Petropavloskaya Tzerkov). Rev. Prokopy Povarnitzin.

(10) (Egegik) RUSSIAN ORTHODOX. V. Rev. Igumen Sergey Repin.

(11) (Ikogmute) RUSSIAN MISSION, Yukon River. Rev. Vasseley Changsak.

(12) (Kuickluck, via Bethel) RUSSIAN ORTHODOX. Rev. Nicholas Epchook.

AA. Alaska (Cont'd.)

(13) (Ouzinkie) MONK'S LAGOON. V. Rev. Archimandrite Gerasim Shmaltz.

(14) (Sleitmute) RUSSIAN ORTHODOX. Rev. Matthew Dunlon.

CC. Canada

(1)* (Canova, Saskatchewan) ST. MARY'S (Uspenskaya Tzerkov). Correspondence, 1923--.

(2)* (Edmonton, Alberta) ST. BARBARA (Sviato-Varvarinskaya Tzerkov), 9547 Jasper Ave. V. Rev. Peter Vdovichenko. Correspondence, 1926--.

(3)* (Lachine, Quebec) ST. JOHN'S (Tzerkov Sv. Ioanna), 270 6th Ave. V. Rev. N. Komarnitsky. Correspondence, 1926--.

(4)* (Montreal, Quebec) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla), 1175 Champlain St. V. Rev. Elias Klopotovsky. Correspondence, 1928.

(5)* (Moose Jaw, Saskatchewan) TRINITY (Sviato Troitskaya Tzerkov), 1914--. V. Rev. Constantin Zelishkevich.

(6)* (Regina, Saskatchewan) TRINITY (Sviato-Troitskaya Tzerkov), 2015 Edgar St. Rev. Simeon Ivanoff.

(7)* (Samburg, Saskatchewan) TRINITY (Tzerkov Sv. Troitzy). V. Rev. Sergius Brutsky.

(8)* (Sandy Lake, Saskatchewan) RUSSIAN ORTHODOX (Pravoslavnaya Tzerkov). Rev. Peter Tokaruk.

(9)* (Shandro, Alberta) ST. MARY'S (Tzerkov Presviatoy Bogoroditzy). Rev. John Kovalchuk. Correspondence, 1926.

(10)* (Sheho, Saskatchewan) ST. MARY'S (Tzerkov Uspeniya Presviatoy Bogoroditzy), P.O. Box 19. Rev. W. Kochorovsky.

(11)* (Sefton, Manitoba) TRINITY (Sviato-Troitsky Tzerkov), 643 Manitoba Ave. V. Rev. Archimandrite Ignaty Falovsky.

CC. Canada (Cont'd.)

(12)* (Sifton, Manitoba) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla). Rev. Mitrofan Rack. Correspondence, 1913.

(13)* (Smoky Lake, Alberta) ST. ELIAS (Tzerkov Sv. Proroka Ilyi). Rev. Theodor Varhol.

(14)* (Winnipeg, Manitoba) TRINITY (Winnipegskava Sviato Troitskaya Tzerkov), 643 Manitoba Ave. V. Rev. Anthony Tereschenko. Correspondence, 1922.

(15) (Bojan, Alberta) RUSSIAN ORTHODOX. Rev. B. Kohan.

(16) (Calgary, Alberta) RUSSIAN ORTHODOX. Correspondence, 1930--.

(17) (Calder, Saskatchewan) RUSSIAN ORTHODOX. Correspondence, 1926--.

(18) (Edmonton, Alberta) RUSSIAN ORTHODOX, 957-22 101st Ave. Rev. John Wasil.

(19) (Edmonton, Alberta) ST. BARNABAS, 201 Gibson Block. V. Rev. Igumen Theolog Bezkorovainy.

(20) (Gardenton, Manitoba) ST. DEMETRIUS. Rev. Gregory Oleynik, Rev. Peter Kieluck.

(21) (Ford City, Ontario) RUSSIAN ORTHODOX. Correspondence, 1922--.

(22) (Hamilton, Ontario) RUSSIAN ORTHODOX, 400 James St., North. Rev. Trandefir Rabidze. Correspondence, 1926--.

(23) (Hamilton, Ontario) RUSSIAN ORTHODOX, 414 James St. Rev. John Sporiuozy.

(24) (Insinger, Saskatchewan) RUSSIAN ORTHODOX. Rev. John Kucey.

(25) (Keyville, Saskatchewan) HOLY TRINITY, Box 22. Rev. John Diachina. Correspondence, 1926.

(26) (Maple Creek, Saskatchewan) RUSSIAN ORTHODOX. Rev. Theodore Ewasuik, Rev. B. Voytovich.

CC. Canada (Cont'd.)

(27) (Ottawa, Ontario) HOLY TRINITY, 272 York St. V. Rev. Alexis Shovgenuk. Correspondence, 1924--.

(28) (Oshawa, Ontario) RUSSIAN ORTHODOX, 261 Bloor St., East. Rev. Alexander Lisin. Correspondence, 1928--.

(29) (Roycroft, Alberta) RUSSIAN ORTHODOX. Rev. Afimy Pashenko.

(30) (Shipenitzy, Alberta) RUSSIAN ORTHODOX. Rev. Ambrosy Chrustowka.

(31) (Stenen, Saskatchewan) RUSSIAN ORTHODOX. Rev. Efimy Moseychuk, Rev. Andrew Kokolsky.

(32) (Toronto, Ontario) RUSSIAN ORTHODOX, 4 Glen Morris St. Rev. Hariton Welma. Correspondence, 1922.

(33) (Vancouver, B.C.) HOLY TRINITY, 880 Georges St., E. V. Rev. Alexander Kizuin. Rt. Rev. Archimandrite Aggey.

(34) (Vancouver, B.C.) ST. NICHOLAS. Rev. Constantin Molchansky.

(35) (Vancouver, B.C.) RUSSIAN ORTHODOX, 1570 7th Ave., W. Correspondence, 1931.

(36) (Viceroy, Saskatchewan) RUSSIAN ORTHODOX. Rev. Samuel Volsky.

(37) (Vylno, Alberta) RUSSIAN ORTHODOX. Rev. J. Chrustawka.

(38) (Wakaw, Saskatchewan) RUSSIAN ORTHODOX. Rev. Peter Bondarchuk.

(39) (Windsor, Ontario) ST. JOHN THE DIVINE, 2565 Ontario St. Rev. Igumen Anthony Vassilieff.

(40) (Windsor, Ontario) HOLY GHOST. Rev. Michael Baleka.

(41) (Windsor, Ontario) RUSSIAN ORTHODOX, 821 Drouillard Rd. Rev. Alexander Znamensky.

CC. Canada (Cont'd.)

(42) (Woodmountain, Saskatchewan) RUSSIAN ORTHODOX. Rev. Dimitri Erina.

(43) (Wostok, Alberta) RUSSIAN ORTHODOX, 1924.

2. ST. MARY'S CATHEDRAL (Russian Orthodox Church of the Assumption of the Holy Virgin), 1926--. 105 E. Houston St., Manhattan.

Organized 1926 by the V. Rev. Leonid Turkevitch and a majority of the former congregation of St. Nicholas' Cathedral (entry 13). This was a direct result of the decision handed down by the New York State Supreme Court on November 25, 1925, which awarded the title of and possession of the St. Nicholas Cathedral to Archbishop Kedrovsky, the American representative of the Holy Synod of the Living Church in Russia. The clergy thus withdrawing from St. Nicholas' took with them a set of the old cathedral registers, some of overlapping dates. Incorporated April 20, 1926 (County Clerk, Inc. vol. 54, #4680). Services in the vestibule of the Neo-Gothic Protestant Episcopal Chapel of St. Augustine until the vestibule was divided into two chapels the same year; St. Mary's now occupies the larger of the two at above address. First clergyman, V. Rev. Leonid Turkevitch, 1926-33; ed. Theological Academy, Kiev, Russia. Present clergyman, V. Rev. Theophan Buketov, 1933--, ed. Theological Seminary, Russia.

Russian American Orthodox Messenger, New York, 1926--.

Register: births, marriages, deaths, 1896, 1897, 1898, 1895-1900, 1901-5, 1906-7, 1908-9, 1910, 1911, 1912, 1913-14, 1915, 1915, 1916, 1917, 1918, 1919, 1920, 1921, 1922, 1923, 1924, 1925, 1926--, 24 vols. All but the last volume are the registers of St. Nicholas Cathedral (entry 13).

3. TRANSFIGURATION (Russian Greek Orthodox Church of Transfiguration), 1908--. 228 N. 12th St., and Driggs Ave., Brooklyn.

Organized 1908. Incorporated 1920. Services held in the former Methodist Church on N. 5th St., dedicated to St. Vladimir, until the present church was dedicated in 1917. Architecture: early Russian-Byzantine. First clergyman, V. Rev. Theophan Buketov, 1908-12; ed. Theological Seminary, Kiev, Russia. Present clergyman, V. Rev. Konstantin Buketov, 1932--.

Registers: births, marriages, deaths, 1908-18, 1919--, 2 vols.; also registers of St. Mary's Church (entry 14) 1909-13, 1914-25, 2 vols.

4. TRINITY (Russian Orthodox Church of the Holy Trinity), 1909--. 400 Glenmore Ave., Brooklyn.

Organized 1909. Incorporated as Russian Orthodox Church of St. Mary Sept. 3, 1924. Re-incorporated under present name March 28, 1934. Services in frame church at same address, dedicated to St. Mary, until present church of Russian-Byzantine architecture, was dedicated to the Holy Trinity in 1934. First clergyman, Rev. Vasili Mikhailovsky, 1909-10. Present clergyman, V. Rev. Alexander Kukulevsky, 1926--, ed. Theological Seminary of Zhitomir, Russia.

Alexander Kukulevsky, 30th Jubilee of Russian Orthodox Church of Holy Trinity, New York, National Printing and Publishing Co., 1939, 80 pp.

Register: births, marriages, deaths, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1923, 1924, 1925, 1926, 1927, 1928, 1929, 1930, 1931, 1932, 1933, 1934, 21 folios, 1919-1922, 2 booklets; 1934--, 1 vol.

5. ST. NICHOLAS (The Russian Greek Church of Whitestone), 1917--. 14-65 Cross Island Blvd., Queens.

Organized 1917. Incorporated March 18, 1920 (County Clerk, Inc., #14504). Located at 11th Ave. and 14th St. in a building adjoining the present frame church. First clergyman, Rev. D. Krehel, 1917-18. Present clergyman, V. Rev. Vladimir Lilikovich, 1932--, ed. Theological Sem., Tenafly, New Jersey.

Minutes, 1917--, 2 vols. Register: births, marriages, deaths, 1917--, 1 vol.

6. CHRIST THE SAVIOUR (Russian Orthodox Church), 1924--. 51 E. 121st St., Manhattan.

Organized 1924 by refugees from Russia with the consent of Metropolitan Platon. Incorporated December 4, 1924 (County Clerk, Inc., vol. 52, #10943). Services in basement of St. Andrew's Protestant Episcopal Church, 5th Ave. and 127th St. until 1925; frame church at 4-6 E. 129th St. until present Neo-Gothic red brick church was dedicated in 1926. Parish house is a center of activities for various Russian national organizations. First clergyman, V. Rev. Arkip Serbu, 1924-25; ed. Theological Academy, Kazan, Russia. Present clergyman, V. Rev. Basil P. Kourdiumoff, 1925--; ed. Univ. of Moscow, 1906.

Trustees' minutes: 1924--; wardens, 1924--. Register: baptisms, marriages, deaths, 1924--, 15 vols. Financial Records: 1924--.

7. HOLY FATHERS (Russian Orthodox Holy Fathers Church), 1927--. 507 W. 144th St., Manhattan.

Organized 1927. Incorporated 1927. Services held on ground floor of private dwelling, 23 W. 124th St., until 1935, third floor of a private house, 336 Convent Ave., until 1939, for some months at 141st St., and Convent Ave. At present address since September, 1939. First clergyman, Rt. Rev. Bishop Appolinarius, 1927-29, ed. Theological Academy of Kiev, Russia. Present clergyman, Rev. Alexander Krasnoumoff, 1936--, grad. military school, ex-army officer.

Register: baptisms, marriages, deaths, 1932--, 1 vol. Previous to 1932 at Holy Cross Cathedral (entry 8). Membership: 1927--, 1 vol. Financial Record: 1927--, 1 booklet.

8. ASCENSION CATHEDRAL (The Russian Eastern Orthodox Cathedral of the Ascension), 1931--. 1841 Bathgate Ave., Bronx.

Organized 1931 as the Holy Cross Cathedral at 1745 Washington Ave., Bronx, as seat of Archbishop Appolinarius, over 17 churches in New Jersey and Holy Fathers (entry 7), recognizing the Synod of Refugee Bishops sitting in Karlowitz, Yugoslavia. Incorporated as the Russian Orthodox Cathedral of the Holy Cross, October 24, 1931 (County Clerk, Inc., #1174). Rustic frame Holy Cross Cathedral dedicated in 1931. Reincorporated under present name when the Cathedral was moved to present address late in 1940. In 1937, this group recognized Metropolitan Theophilus as the supreme ecclesiastical authority and were taken under the Metropolitan's Council as a quasi-diocesan body. First clergyman, Rev. Alexander Shabasheff, 1931; ed. Theological Sem., Russia. Present clergy, Most Rev. Archbishop Vitaly, 1934--. Dean, V. Rev. Serghey Panteleeff, 1936--.

Minutes: 1931--, 1 vol. Registers. of Holy Fathers (entry 7), births, marriages, deaths, 1929-32, 1 vol.; of Holy Cross, births, marriages, deaths, 1932--, 1 vol.

CARPATHO-RUSSIAN DIOCESE[1]

In 1916 Archbishop Evdokim of the Russian Archdiocese of North America and the Aleutian Islands consecrated the Reverend Stephen Dziubay as bishop for the Carpatho-Russian parishes of the Archdiocese, and appointed him to the newly created See of Pittsburgh.[2]

The Carpatho-Russians had come mainly from those sections of Austria-Hungary and, later, of Poland, which had formerly been under the Russian Empire. Following the transference of these territories to sovereignties which were predominantly Roman Catholic, an arrangement was effected by which the members of the Eastern Orthodox churches, while recognizing the supremacy of the Pope, might retain their Orthodox liturgy and rites and even the practice of marriage of clergy. Such communicants of the Roman Church were called Uniates. Roman Catholic restrictions placed upon those Uniates who came to America, particularly in denying to their priests the right of marriage, caused the Uniates of Minneapolis, in 1892, to follow their priest, the Very Reverend Alexius Towt, as a body into the Russian Orthodox fold. Other Uniate churches followed this example. The majority of the Carpatho-Russians in America were glad of the opportunity to return to the Orthodox fold or to remain there.[3]

When Archbishop Evdokim left his archiocese to attend the Pomiestny Sobor in 1917, he entrusted the administration of the Church to his suffragan bishops, Stephen Dziubay and Alexander Nemolovsky. The latter, taking advantage of his superior's prolonged absence in Russia, called a church council in 1919 to meet at Cleveland, Ohio, where Bishop Alexander was elected "ruling Archbishop" in Evdokim's stead. Bishop Dziubay considered this action as a violation of ecclesiastical authority, and when Metropolitan Platon, in 1922, persuaded Archbishop Alexander, by threats of exposing his maladministration, to relinquish his authority in Platon's favor, Bishop Dziubay denounced this "uncanonical action" and declared himself, as one of the locum tenenti appointed by Archbishop Evdokim, to be the temporary ruling hierarch of the American Church.[4]

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1. All factual statements not otherwise documented are based on information obtained from Archbishop Adam Philipovsky, Sept. 1, 1940, by William Fisher.
2. Russian Orthodox Messenger, New York, Spring 1916, p. 3.
3. U.S. Bureau of the Census, Religious Bodies: 1926, Washington, D.C., 1930, II, 512, 513, James Hastings (ed.), Encyclopedia of Religion and Ethics, New York, 1922, XII, 174.
4. See Introductory Historical Sketch, pp. 10, 11.

In this capacity, Bishop Dziubay, assisted by Bishop Gorazd Pavlik of Olmutz, in October 1922 consecrated the Right Reverend Archimandrite Adam Philipovsky, who had been administrator of the Russian churches in Canada since 1916, as Bishop of Canada. Although Metropolitan Platon, after bringing an unsuccessful suit against Bishop Stephen in the courts, persuaded him to accept the Metropolitan's jurisdiction, Bishop Dziubay grew so dissatisfied with this arrangement that in 1925 he withdrew from the Metropolitan's Council to lead as many of his flock as would follow into Uniate affiliation with the Roman Catholic Church.[5]

A substantial body of the Carpatho-Russians, however, were as dissatisfied with the Uniate affiliation as with the arrogance of Metropolitan Platon, head of the Council. Bishop Adam Philipovsky, hoping to reorganize this remnant of the old Pittsburg Diocese, set himself the task of integrating the Carpatho-Russian parishes into an independent eparchy. To forestall this endeavor, Metropolitan Platon, contending that Bishop Adam's consecration was invalid, since he, as Metropolitan, had not sanctioned it, appealed to the Karlowitz Synod of emigre bishops in Yugoslavia to so declare. This the Karlowitz Synod did, but only upon condition that Metropolitan Platon recognize its jurisdiction as supreme over his own.[6] During the jurisdictional quarrel which followed, both Platon and Philipovsky went to Karlowitz in person to present their claims before the Sobor of 1926. When Metropolitan Platon withdrew in anger at the stubbornness of its pretentions, the Synod reversed itself on the validity of Bishop Adam's consecration and sent him back to America with its blessing.[7]

Bishop Adam's labors during the next five years resulted in the formal incorporation of the Carpatho-Russian Diocese on September 9, 1931, as the North American Russian Orthodox Greek Catholic Diocese.[8] Bishop Adam Philipovsky, then known as the Bishop of Philadelphia, was elevated in 1935 to his present rank of Archbishop.

After the death of Metropolitan Platon in 1934, Archbishop Adam, "aware of the various controversies then raging within the Russian Church," drew up a set of proposals upon which a voluntary union of his Diocese with the Metropolitical Eparchy might be effected.

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5. Information obtained from Rev. Michael A. Kanuk of St. Nicholas' Carpatho-Russian Church, 228 E. 10th St., August 27, 1940, by Samuel Desick.
6. William Chauncey Emhardt, Religion in Soviet Russia, Milwaukee, 1929, p. 249.
7. Ibid., p. 250.
8. New York County Clerk, Incorporations, LIX, #8787.

Carpatho-Russian Diocese

The Council of Bishops, meeting at Detroit in 1935 under Metropolitan Theophilus, accepted these proposals and recognized Bishop Adam as a duly consecrated bishop of the Metropolitan's Council, thus bringing some sixty Carpatho-Russian parishes back into the fold of the Metropolitan's Council. This reunion unhappily lasted for only two years, for, at the All-American Ecclesiastical Convention of Russian Churches held in New York City in 1937, "the points submitted by Archbishop Adam, which were the basis of the co-operation of the Carpatho-Russian congregations headed by Archbishop Adam and the main group of Russian churches headed by Metropolitan Theophilus, were declared to be non-existent."[9] Since then, the Carpatho-Russian Diocese has operated as an independent national body, with headquarters in New York City.[10]

In 1931 the Archdiocese founded the periodical Golov Pravdy (The Voice of Truth), to deal with church life and jurisdictional controversies from the standpoint of the Carpatho-Russian Church. It was published irregularly until 1938, when a reorganization was undertaken. It is edited and published at the Archdiocesan Offices.[11]

In 1939, Holy Trinity Church at 345 East Fourth Street, which had been the seat of Archbishop Adam, accepted the jurisdiction of the Ukrainian Diocese under Bishop Bohdan.[12] Archbishop Adam then established the new Carpatho-Russian Cathedral of St. Mary at 125 East 127th Street, from which he continues to administer the Carpatho-Russian parishes of the North American Russian Orthodox Greek Catholic Diocese.[13]

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9. Metropolitan's Council, Acts of the VIth American Ecclesiastical Consecrated Convention, New York, 1938, pp. 21, 22.
10. See entry #9.
11. The Historical Records Survey of New York City has a complete file beginning with Vol. 1 (1938), 20 No's., and including Vol. II (1939-40), 33 No's.
12. See entry #46.
13. See entry #10.

9. CARPATHO-RUSSIAN DIOCESE (North American Russian Orthodox Greek Catholic Diocese, Inc.), 1931--. 125 E. 127th St., Manhattan.

Organized 1931 to care for the Carpatho-Russian churches in America. Bishop Adam Philipovsky, who was consecrated as Bishop of Canada in 1922, was confirmed in his endeavors by the Karlowitz Synod in Yugoslavia in 1923 and again in 1926. Bishop Adam operated without an organization until September 9, 1931, when the Carpatho-Russian Diocese was incorporated as the North American Russian Orthodox Greek Catholic Diocese (County Clerk, Inc., vol. 59, #8787). When Metropolitan Platon died in 1934, Bishop Philipovsky once more affiliated with the Metropolitan's Council, but this affiliation was severed in 1937, since when the Church has operated as an independent archdiocese. First and present prelate, Archbishop Adam Philipovsky, 1931--.

Golov Pravdy (The Voice of Truth) 1931--. Archbishop Aftimios, The Orthodox Situation in America, Brooklyn, May, 1931, 9 pp. mimeo. Loc. Archdiocesan office.

10. ST. MARY'S CATHEDRAL (Not incorporated), 1939--. 125 E. 127th St., Manhattan.

Organized 1939 by Archbishop Adam Philipovsky and a group of parishioners of Holy Trinity (entry 46), when that church transferred from the Carpatho-Russian jurisdiction to the Ukrainian Diocese (entry 45). Operates under charter of the Diocese. Neo-Gothic church dedicated in 1939. First clergyman, Most Rev. Adam Philipovsky, 1939--.

Minutes: Church committee, 1939--, 1 vol.; Sisterhood of St. Mary, 1939--, 1 vol. Register: baptisms, marriages, deaths, 1939--, 3 vols.

CARPATHO-RUSSIAN EASTERN RITE CHURCH

During the 16th century, the Roman Catholic Church reached an agreement with certain Eastern Orthodox peoples who had been conquered by Roman Catholic sovereigns that, so long as they acknowledged the authority of the Pope, they would be allowed to worship according to their ancient rites and liturgies and their priests would be permitted to marry. These peoples, largely Carpatho-Russian, were called Uniates. Some of those who migrated to the United States built churches which retained their Uniate affiliation with the Roman Church. Curtailment of the original agreement by the Roman Catholic authorities in charge of the American Uniates, made it disagreeable for them to establish churches here under Roman jurisdiction and caused some of those already established to withdraw to Russian Orthodox jurisdiction.[1]

By 1916 Carpatho-Russian parishes under the Russian Archdiocese of North America and the Aleutian Islands had so multiplied that Archbishop Evdokim created a separate diocese for them and consecrated Rev. Stephen Dziubay as their bishop.[2] In 1925 Bishop Stephen, dissatisfied with Russian Orthodox ecclesiastical administration in America following the religious chaos of the Russian Revolution,[3] led as many of his flock as would follow in acceptance of a Uniate affiliation with the Roman Catholic Church. The Right Reverend Wasyl Takach of Homestead, Pennsylvania, is now the bishop of those Uniates who still accept this relationship.[4]

In 1929 the Pope issued a Bulla Cum Data which further curtailed the privileges of the American Uniates, particularly in depriving their priests of the right to marry. By 1937 dissatisfaction among the Carpatho-Russian parishes had developed to a point where a large number of them were happy to repudiate their relationship with Rome. Under the leadership of the Right Reverend Orestes P. Chornock, they organized as the Russian Greek Catholic Orthodox Diocese of Eastern Rite Church of North and South America, with headquarters at 717 Arctic Street, Bridgeport, Connecticut.[5]

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1. U.S. Bureau of the Census, Religious Bodies: 1926, Washington, D.C. 1930, II, p. 512, 513, James Hastings (ed.), Encyclopedia of Religion and Ethics, New York, 1922, XII, p. 174.
2. Russian Orthodox Messenger, New York, Spring 1916, p. 7.
3. See Introductory Historical Sketch, pp. 10, 11.
4. Letter from Rev. Michael A. Kanuck of St. Nicholas' Carpatho-Russian Church, 288 E. 10th St., N.Y.C., dated Aug. 27, 1940, addressed to Col. Brehon Somervell, N.Y.C. Administrator, WPA.
5. Ibid.

Carpatho-Russian Eastern Rite Church

Upon application to His Eminence Benjamin I, the Ecumenical Patriarch of Constantinople, for ecclesiastical sponsorship, the diocese received the patriarchal blessing, and on September 18, 1938 the Right Reverend Orestes P. Chornock was consecrated as its first bishop. Forty-six churches throughout the United States now recognize the jurisdiction of the Carpatho-Russian Eastern Rite Church.[6] St. Nicholas' Church at 288 East Tenth Street in Manhattan is the only church in New York City at present under the authority of the diocese.[7]

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6. Letter from Rev. Michael A. Kanuck of St. Nicholas'.
7. See entry #11.

Entry 11

11. ST. NICHOLAS (St. Nicholas Carpatho-Russian Independent Church from Czeckoslovakia), 1925--. 288 E. 10th St., Manhattan.

Organized 1925 as an independent Carpatho-Russian Church. Since 1938 under Bishop Orestes P. Chornock who represents the Ecumenical Patriarch of Constantinople, as prelate of the Carpatho-Russian Eastern Rite Church. Incorporated as St. Mary's Carpatho-Russian Orthodox Greek Catholic Church of New York, August 25, 1926 (County Clerk, Inc., vol. 54, #9354). Re-incorporated under present name November 23, 1936 (County Clerk, Inc., vol. 64, #10963). Modern American red brick, formerly Protestant Episcopal Chapel of St. Mark, consecrated in 1925. First clergyman, Rev. Joseph J. Takach, 1925-26. Present clergyman, Rev. Michael A. Kanuck, 1939--.

Register: baptisms, marriages, deaths, 1925--, 1 vol.
Financial: 1925--, 3 vols.

ARCHDIOCESE OF NORTH AMERICA AND THE ALEUTIAN ISLANDS

The Living Church of Russia, which exercises jurisdiction in America through the new Archdiocese of North America and the Aleutian Islands,[1] was created out of the chaos following upon the March 1917 Revolution. The revived Patriarchy became the symbol of the vanished regime, opposed to the Soviet State on political as well as religious grounds. In the conflict that followed, Patriarch Tikhon, then the highest Russian Church dignitary, was imprisoned and his assistants exiled, imprisoned, or executed. Reformist groups which arose to seize his authority, divided the church into rival factions.[2] In 1923, a coalition of these reformist groups, favored by and favorable to the Soviet government in its fight against Patriarch Tikhon and the Sacred Synod, convened a Sobor, or representative Ecclesiastical Council, in Moscow which lasted from April 29th to May 9th, and set up the Holy Synod of the Living Church.[3]

This Synod deposed Patriarch Tikhon and unfrocked him, abolished the Patriarchate of Moscow and All Russia, sanctioned the separation of the Church from the State, approved marriage for bishops and second marriages for priests, and recognized the Soviet authority as that "which alone in all the world could, by the methods of its government, realize the Kingdom of God upon earth."[4] The Synod then appointed the Reverend John Kedrovsky as the Archbishop of North America and the Aleutian Islands[5] to replace Metropolitan Platon and the Metropolitan's Council and to assume control of the old archdiocesan property, including St. Nicholas' Cathedral in New York City.[6]

After their arrival in 1924, Archbishop Kedrovsky and his wife were forcibly ejected from the Cathedral Church by the New York City police upon complaint of the trustees, who had found them "sitting in the dining

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1. See entry 12.
2. Bureau of the Census, Religious Bodies: 1926, Washington, D.C., 1930, II, 510 (hereafter cited as Religious Bodies).
3. William Emhardt, Religion In Soviet Russia, Milwaukee, Wis., 1929, pp. 305-315, 385, 386 (hereafter cited as Emhardt).
4. Emhardt, pp. 315, 316.
5. Ibid., p. 220.
6. Ibid., p. 217.

room of Metropolitan Platon's house." Thereupon the Archbishop instituted a suit in the Supreme Court of New York State to establish his legal supremacy over the Russian Church in America and his title to St. Nicholas' Cathedral.[7]

On December 24, 1924, Supreme Court Justice Ford decided: that the Sobor of 1923 was "not proper and canonical" because it had not been called by Tikhon, Patriarch of Moscow and all Russia, who alone by decree of the Sobor of 1917 had authority to convoke a Sobor; that the Archbishop, as a married man, was not eligible to the episcopate; and "that an even graver consideration existed in the attempt of the new church, a product of the Russian dictatorship, to obtain control of a country-wide religious organization in America....to use them as a base for revolutionary propaganda."[8]

Archbishop Kedrovsky, formerly rector of All Saints' Church at Hartford, Connecticut, had been consecrated in Moscow and armed with a Grammata confirming his appointment over the signatures of the Metropolitan of Yaroslav, President of the Holy Synod of Moscow, Bishop George Dobronravoff for the Patriarchy, and Archpriest Paul Krasotin, Secretary of the Holy Synod.[9] In order to forestall any controversy over Archbishop Kedrovsky's right to the archdiocesan property in America, he was given a power of attorney for the Holy Synod of Moscow, which read in part as follows:

> Whereas the Supreme Administrative authority in the Russian Orthodox Catholic Church, sometimes known as The Christian Orthodox Catholic Church of The Eastern Confession, including all the administrative rights and powers of The Holy Synod of such Church as it existed in Russia prior to the All-Russian Church Council of 1917-1918, is now vested in the undersigned Holy Synod of The Russian Orthodox Greek Catholic Church subject only to the superior authority of The All-Russian Church Council periodically assembled, and the duly enacted statutes of said Church pursuant to which said Holy Synod has authority directly to administer the part of said Church known as The Archdiocese of North America and The Aleutian Islands or to delegate such authority to another, and
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> Whereas the emergency existing in the affairs of said Archdiocese of said Church resulting from the absence of any duly constituted diocesan government there and the confusion

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7. William Chauncy Emhardt, The Eastern Church In the Western World, Milwaukee, 1928, p. 99 (hereafter cited as Church in Western World).
8. Emhardt, pp. 196, 197.
9. Emhardt, p. 207.

there existing calls for the delegation of the said authority of said Holy Synod to The Archbishop of said Archdiocese in order to avoid any possible question as to the extent of the authority of said Archbishop, and

Whereas the Most Reverend John S. Kedrovsky is the duly appointed and constituted Metropolitan of All America and Archbishop of said Archdiocese of North America and the Aleutian Islands, having in addition to the power hereby delegated to him the rights and authority belonging to such offices of Metropolitan and Archbishop.

Now, therefore, the undersigned Holy Synod of the Russian Orthodox Greek Catholic Church, being an unincorporated religious association of more than seven members, having as its president Evdokim Merschersky, Metropolitan of Moscow, Russia, has made, constituted, and appointed and by these presents does make, constitute, and appoint said John S. Kedrovsky as Metropolitan of all America and Archbishop of the Diocese of North America and the Aleutian Islands, our true and lawful attorney, giving, granting, and delegating to said John S. Kedrovsky, as such Archbishop, full power and authority as follows:

1. To take possession of, occupy, and or administer any and all real property belonging to said diocese or archdiocese of said Church in North America, together with any personality used in connection therewith....

8. To issue orders and directions for the holding of a diocesan convention of said diocese of said Church and to call the same and preside thereat....

12. The aforesaid grant of authority, however, is in trust for the purposes of the Russian Orthodox Greek Catholic Church in the Diocese of North America and the Aleutian Islands and is to continue during the present emergency in the affairs thereof and until a diocesan convention of such North American diocese shall have been held and its acts and proceedings shall have been approved by the undersigned Holy Synod or its successors..."[10]

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10. "Power of Attorney, Holy Synod to John S. Kedrovsky" quoted in full, Emhardt, pp. 208-210.

On the basis of these credentials, Archbishop Kedrovsky appealed from Justice Ford's adverse decision to the Appellate Division of the New York State Supreme Court. In October 1925, this court reversed the previous decision[11] on the following grounds:

1. It is apparent that the Patriarch Tikhon had no power to appoint an archbishop. The power to make such an appointment was in the Holy Synod. The only authority for the Patriarch to act alone being given in Article 20 of the enactments, which is a veto power after a decision by the Holy Synod. Besides, this evidence of oral appointment would be of no avail against the rules of the Russian Church which forbid a bishop to exercise authority without written credentials. This ecclesiastical rule has existed from the early Christian era. Index Canonum, 33d Apostolic Canon.[12]

2. The validity of Kedrovsky's appointment really depends upon the validity of the second Sobor, as it is called. There was testimony that the Sobor was properly called in accordance with a resolution in the first Sobor, called in 1917, during the Kerensky regime and admittedly valid, providing for a call of a Sobor not later than 1923. There was proof that the Patriarch had sanctioned it and its legality was never questioned by anything that Tikhon, the Patriarch, did. Dr. Hartman, a Methodist clergyman, testifies that the Patriarch authorized a committee or council to proceed with the work of convoking this convention, acting as Locum Tenens, the convention was convened by the Patriarch acting through the council, and also by the council which called itself, in its own convocation, the Supreme Church Administration. This testimony of Dr. Hartman was based upon the doctor's investigation in Moscow before and during the second Sobor, and he attended this council on Sobor as a representative of the Methodist bishops. It is not disputed that the Supreme Church Administration was the de facto administration of the Russian Church. Dr. Hartman stated that this was so and he could state it from actual observation.

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11. Emhardt, p. 196. Concurrent with litigation in the New York Supreme Court a series of cases in equity were instituted by Archbishop Kedrovsky in other states (Ibid., pp. 201, 203).
12. This paragraph refers to the testimony of Mr. E.T. Colton, Executive Secretary of the Foreign Department of the Y M C A, that Patriarch Tikhon had orally appointed Metropolitan Platon as his representative in America (Ibid., 196).

The evidence seems sufficient to indicate that this Sobor was legally convoked, and held and acted de facto at least upon the administration of the affairs of this Church. One Bogan, a native American priest, stated that the Ecumenical Patriarch of Constantinople recognized the validity of the 1923 Sobor, which gives ground for finding for its validity.

Plaintiff Kedrovsky's appointment as Archbishop and delegate of the Holy Synod is evidenced, not only by his oral testimony of the things done in Moscow, but by complete and convincing documents. Exhibit II is a certified copy of the minutes of the meeting of the Holy Synod at which it was decided to appoint him. The resolutions make it plain that his appointment would supersede any which Rojdestvensky (Platon) might have had, by reciting that Rojdestvensky had never been appointed and was simply a usurper. Exhibit 12 is the formal 'Grammata' or certificate of title to the office of Archbishop and the title of Metropolitan. It was orally testified that regular consecration services were held. The power of attorney appointing Archbishop Kedrovsky as delegate of the Holy Synod with full power, including authority to occupy and administer the premises mentioned in the complaint, was signed and acknowledged before Dr. J.F. Hecker, who was appointed a commissioner for this purpose by order of the New York Supreme Court sitting in this county. As to Kedrovsky's authorizations from the Holy Synod there is no dispute whatever....

3. ... There was no evidence of failure to give due notice and all interested parties had actual knowledge so that they could have attended the Sobor. Affirmative evidence shows that the election of delegates among eighty million Orthodox people over all Russia and Siberia was free from outside interference. The other Orthodox Greek Catholic Churches as represented by their Patriarchs recognize the Sobor's regularity. To set aside the actions of the second Sobor under these conditions in favor of the shallow claim of the defendant Rojdestvensky (Platon), on the theory that the doctrinal necessities of the Russian Church require it, would put a civil tribunal of New York in ascendancy over the ecclesiastical authority in the decision of a purely ecclesiastical question with which it can have no concern.

We hold that the second Sobor being in any event de facto valid, and Kedrovsky being the Archbishop appointed pursuant

> to its authority and entitled to occupy the premises in question, an injunction should issue forbidding his being excluded therefrom, and restraining the defendant Rojdestvensky (Platon) from further occupying the premises, and restraining the defendant Turkevich similarly, and restraining both defendants from excluding the plaintiff Kedrovsky therefrom.[13]

Despite this favorable decision, St. Nicholas' Cathedral was the only parish in America to recognize the authority of Archbishop John Kedrovsky.[14] The great majority of the Russian Orthodox churches within the archdiocese continue to recognize the jurisdiction of the Metropolitan's Council. In 1926 Archbishop Kedrovsky was succeeded in the archiepiscopal seat by his son, Archbishop Nicholas Kedroff, who is the present prelate of the Church.[15]

Editor's Note

In accordance with the policy of the Historical Records Survey to welcome criticism or information which may add to the objectivity and documentation of its textual matter, we have acceded to the post-publication request of His Eminence, the Most Reverend Nicholas, Archbishop of North America and the Aleutian Islands, to insert the following note after the history of the Archdiocese:

"Holy Synod existed in Russia since 1700. In 1917-18 the Sobor elected the late Patriarch Tikhon as the president of the Holy Synod. In 1922 Patriarch Tikhon resigned, and the Holy Synod called the Sobor of 1923. After the adjourning of the Sobor of 1923, in August 1923 the group of the 'Living Church' could not agree with the course of the actions of the Holy Synod. Having thus separated from the Holy Synod, the 'Living Church' joined Patriarch Tikhon and his new church known as the Patriarchal Church. See: Resolutions of Patriarch Tikhon. May 19th, 1924: Moscow Daily Izvestia Nos. 147, 151, 155 year of 1924.

"Our Cathedral has under its jurisdiction several parishes throughout North America.

"Our letter of July 15, 1940, refers only to the History of the Archdiocese as described on pages 62-100, except for the correction as enumerated above."

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13. Emhardt, pp. 198-201, where the decision is given in full.
14. Church in Western World, p. 100; see entry 13.
15. See entry 12.

12. ARCHDIOCESE OF NORTH AMERICA AND THE ALEUTIAN ISLANDS (Archbishop and Consistory of Russian Orthodox Greek Catholic Church), 1925--. 15 E. 97th St., Manhattan.

Organized 1925 by Archbishop John Savitz Kedrovsky, after he had been appointed Metropolitan of All America and Archbishop of North America and the Aleutian Islands on October 8, 1923, by the Holy Synod of the Living Church in Russia, to replace Archbishop Platon as Administrator of the Russian Church in America. However, it was not until after the Supreme Court of the State of New York ruled on November 25, 1925, that the archdiocesan property of the North American episcopal see, the Cathedral of St. Nicholas (entry 13), should be turned over to Archbishop Kedrovsky that the Archdiocese began to function. Nevertheless, all the other Russian churches in the United States continued to recognize the Metropolitan's Council (entry 1) then under Metropolitan Platon. First prelate, Metropolitan and Archbishop John Savitz Kedrovsky, 1925-26. Present prelate, Archbishop Nicholas Kedroff (son of the first Archbishop), 1926--.

Minutes: Bishops' resolutions, 1904--. Correspondence file, 1902--; Archbishop Evdokim's correspondence, 20 boxes, 1914-26. The records of all parishes deposited with the original Archdiocesan office before its termination by the Russian Revolution of 1917 and with its successor, the Metropolitan's Council, previous to 1925, became the property of the new Archdiocese through a decision of the New York State Supreme Court.* These records are given in the following sub-entries arranged by name of town in two alphabetical series under each state, Alaska, and the Dominion of Canada. The entries of the first alphabetical series in each state are designated by asterisks to indicate that other records for the same church may be found in corresponding sub-entries under the Metropolitan's Council (entry 1). Unless otherwise stated, these records are manuscripts in Russian.

A. Alabama

(1)* (Brookside) ST. MARY'S (Sviato Pokrovskaya Tzerkov). Registers: 1913, 1914, 1915, 3 folios. Annual Report: 1914, 20 pp. Church and Clergy Report: 1914, 12 pp.

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* The papers of the Russian Church in Alaska for the period preceding the purchase of Alaska by the United States, dated 1772 to about 1867, in 702 ms. boxes, were deposited with the Library of Congress. (See forthcoming Inventory of Church Archives in the District of Columbia: Russian Church in Alaska by the District of Columbia Historical Records Survey).

Ca. California

(1)* (Jackson) ST. SAVVA'S (Sviato Savvskaya Tzerkov). Registers: 1892, 1895, 1896, 1905, 1911, 6 folios. Discontinued.

(2)* (San Francisco) HOLY TRINITY CATHEDRAL (Sobor Sv. Troitzy), 1868--. Van Ness Ave. at Green St. Previous names: St. Alexander Nevsky's 1868-1888, St. Nicholas 1888-1890, St. Basil the Great 1890-97. Registers: 1871-77, 1878-79, 1880, 1881, 1882, 1883, 1884-85, 1885, 1886, 1887, 1888, 1889-1895, 1906, 1907, 1908, 1909, 1910, 1911, 1913, 1914, 1915, 21 folios. Annual Report: 1914, 32 pp. Church and Clergy Report: 1905-06, 16 pp., 1908, 16 pp., 1914, 30 pp. Financial Records: 1877, 1890, 1899, 3 vols. Record of Religious Services: 1879, 1881-88, 2 vols. Confessional record: 1874, 1880, 1886, 3 folios.

Cb. Colorado

(1)* (Calhan) ST. MARY'S (Tzerkov Presviatoy Bogoroditzy). Registers: 1913-14, 1914, 2 folios.

(2)* (Denver) HOLY TRANSFIGURATION (Tzerkov Preobrazheniya Gospodnya), 1900--. 349 47th Ave. Registers: 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1913, 1915, 1916, 1917, 11 folios. Annual Report: 1916, 32 pp., 1917, 28 pp. Church and Clergy Report: 1910, 8 pp., 1911, 8 pp., 1913, 12 pp., 1917, 16 pp.

(3)* (Pueblo) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), 1901--. 522 Jefferson St. Registers: 1908, 1910, 1911, 1913, 1914, 1915, 1916, 1917, 1918, 9 folios. Annual Report: 1917, 32 pp. Church and Clergy Report: 1913, 8 pp., 1916, 8 pp., 1917, 8 pp.

Cc. Connecticut

(1)* (Ansonia) THREE SAINTS (Tzerkov Triokh Sviatiteley), 1896--. 152 Clifton Ave. Registers: 1900, 1 folio. Annual Report: n.d., 32 pp. n.d., 32 pp. Church and Clergy Report: 1900, 50 pp.

Cc. Connecticut (cont'd.)

(2)* (Bridgeport) HOLY GHOST (Sviato-Dookhovskaya Tzerkov), 1895--. 1520 E. Main St. Registers: 1895, 1896, 1897, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 18 folios. Annual Report: 1905, 32 pp. n.d. 32 pp. Church and Clergy Report: 1900 (incomplete), 1910, 8 pp. 1915, 20 pp. 1916, 12 pp. Financial record: 1897, 1 vol.

(3)* (Danbury) ST. PLATO'S (Tzerkov Sv. Platona Studiiskago), 25 Crane St. Registers: 1911, 1912, 1914, 1916, 4 folios. Annual Report: n.d., 32 pp. n.d., 32 pp.

(4)* (Hartford) ALL SAINTS (Vsesviatskaya Tzerkov), 42 Collins Ave. Registers: 1923-25, 1 folio.

(5)* (Meriden) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 37 Bunker Ave. Annual Report: n.d., 32 pp. n.d., 32 pp.

(6)* (New Britain) HOLY TRINITY (Tzerkov Sv. Troitzy), 1913--, 305 Washington St. Annual Report: n.d., 32 pp.

(7)* (New Haven) HOLY TRANSFIGURATION (Sviato Preobrazhenskaya Tzerkov), 305 Dixwell Ave. Registers: 1915, 1916, 2 folios. Church and Clergy Report: 1916, 8 pp.

(8)* (Norwich) ST. NICHOLAS (Russkaya Pravoslavnaya Greko Kafolicheskaya Sviato Nikolaevskaya Tzerkov), 1915--. 35 Convent Ave. Registers: 1914, 1915, 1916, 3 folios. Annual Report: n.d., 32 pp.

(9)* (Stamford) ST. MARY'S (Uspenskaya Pravoslavnaya Tzerkov), 1909--. 5 Woodland Pl. Registers: 1910-12, 1913, 1914, 1915, 1916, 5 folios. Church and Clergy Report: 1916, 4 pp.

(10)* (Terryville) SS. CYRIL AND METHODIUS (Tzerkov Sv. Kyrila y Mefodia), P.O. Box 736. Registers: 1914, 1915, 2 folios. Annual Report: n.d., 32 pp.

(11)* (Waterbury) HOLY NATIVITY (Tzerkov Presviatoy Bogoroditzy), 25 Crown St. Registers: 1908,

Cc. Connecticut (cont'd.)

1909, 1910, 1911, 1912, 1913, 1914, 1915, 8 folios. Annual Report; n.d., 8 pp. n.d., 32 pp. 1913, 8 pp. Church and Clergy Report: 1907, 4 pp. (incomplete), 1911, 8 pp.

(12) (Bridgeport) HUNGARIAN ORTHODOX CHURCH. (Discontinued). Registers: 1897, 1898, 1900, 3 folios.

(13) (New Britain) SS. CYRIL AND METHODIUS (Tzerkov Sv. Kyrila y Mefodia). Annual Report: n.d., 32 pp.

Da. Delaware

(1)* (Wilmington) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), 1909--. 431 South Claymont St. Registers: 1910, 1915, 1916, 3 folios. Church and Clergy Report: 1910, 1 copybook.

Ia. Illinois

(1)* (Benld) ST. MARY'S (Tzerkov Uspenya Presviatoy Bogoroditzy), 1907--. P.O. Box 505. Registers: 1908, 1909, 1910, 1911, 1913, 1914, 1917, 1918, 8 folios. Annual Report: 1910, 32 pp. 1914, 32 pp. 1917, 36 pp. Church and Clergy Report: 1909, 8 pp. 1910, 8 pp. 1913, 12 pp. 1914, 12 pp. 1917, 4 pp.

(2)* (Buckner) ST. MARY'S (Tzerkov Rozhdestva Presviatoy Bogorditzy), P.O. Box 301. Annual Report: 1916, 32. pp.

(3)* (Chicago) HOLY TRINITY CATHEDRAL (Sobor Presviatoy Troitzy), 1892--. 1125 N. Leavitt St. at Haddon Ave. Previously Church of St. Prince Vladimir 1892-1902. Registers: 1892, 1894, 1895, 1896, 1896-97, 1897, 1898, 1898-99, 1902, 1903, 1904, 1905, 1907, 1908, 1909, 1914, 16 folios. Church and Clergy Report: 1897, 1902, 1904, 16 pp. 1907, 8 pp. 1908, 16 pp. 1910, 16 pp. 1911, 16 pp. 1915, 8 pp. 2 vols. Register of Converts: 1896, 1897, 2 vols. Miscellaneous Report: 1913, 48 pp.

(4)* (Chicago) ST. MICHAEL'S (Tzerkov Sv. Arkhangela Mikhaila), 1910--. 1706 W. 44th St. Registers: 1910, 1913, 1914, 1919, 1920, 5 folios. Annual

Ia. Illinois (cont'd.)

Report: 1910, 36 pp. 1914, 32 pp. Church and Clergy Report: 1910 (incomplete), 1914, 12 pp. 1920, 12 pp. Questionnaire: 1920.

(5)* (Joliet) ST. NICHOLAS (Tzerkov Sviatitelya Nikolaya), 208 Clay St. Registers: 1909, 1913, 1914, 1917, 1919, 1920, 6 folios. Annual Report: 1914, 32 pp. Church and Clergy Report: 1909, 12 pp. 1914, 8 pp. 1916, 1917, 8 pp. 1920, 4 pp.

(6)* (Livingston) RUSSIAN CHURCH. Discontinued. Annual Report: 1917, 32 pp.

(7)* (Royalton) ST. MARY'S (Sviato Pokrovskaya Tzerkov). Registers: 1915, 1 folio. Annual Report: 1917, 32 pp.

(8) (Madison) ST. MARY'S (Tzerkov Rozhdestva Presviatoy Bogoroditzy), 1907--. 416 Ewing Ave. Church and Clergy Report: 1907, 6 pp.

(9) (Streator) THREE SAINTS (Tzerkov Triokh Sviatiteley), 1892-1908?. Discontinued. Registers: 1892, 1896, 1897, 1898, 1899, 1900, 1901, 1903, 1906, 1907, 1908, 11 folios.

Ib. Indiana

(1)* (Gary) ST. MARY'S (Tzerkov Pokrova Presviatoy Bogoroditzy), 1911--. 1675 Fillmore St. Registers: 1911, 1913, 1914, 1917, 1918, 1919, 1920, 7 folios. Church and Clergy Reports: 1913, 8 pp. 1920, 12 pp. Questionnaire: 1920.

(2)* (Mishawaka) ST. MICHAEL'S (Tzerkov Sv. Arkhangela Mikhaila), 712 E. Lawrence St. Questionnaire: 1920.

(3) (East Hammond) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov). Registers: 1917, 1 folio. Church and Clergy Report: 1917, 4 pp. (incomplete).

Ic. Iowa

(1)* (Mason City) ST. MARY'S (Tzerkov Presviatoy Bogoroditzy). Discontinued. Registers: 1916, 1917, 2 folios.

Ic. Iowa (cont'd.)

(2)* (Sioux City) RESURRECTION (Tzerkov Voskreseniya Khristova), 1916--. 1720 E. 7th St. Registers: 1916, 1 folio. Annual Report: 1916, 32 pp. 1917, 32 pp. Church and Clergy Report: 1916, 8 pp.

K. Kansas

(1)* (Kansas City) TRINITY (Pravoslavnaya Tzerkov Sv. Troitzy), 558 Lowell St. Registers: 1916, 1917, 1918, 1919, 1920, 5 folios. Annual Report: n.d., 32 pp. 1917, 32 pp.

Ma. Maine

(1) (Bangor) NATIVITY (Tzerkov Rozhdestva Khristova). Registers: 1916, 1 folio. Discontinued.

Mb. Maryland

(1)* (Baltimore) RESURRECTION (Tzerkov Voskresenya Khristova), 1907--. Annual Report: 1915, 32 pp. n.d., 32 pp. n.d., 32 pp. Church and Clergy Report: 1909, 12 pp. 1912, 12 pp.

Mc. Massachusetts

(1)* (Boston) TRINITY (Russkaya Pravoslavnaya Sviato Troitzkaya Tzerkov), 1910--. 27 Harvard Ave. Registers: 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 8 folios. Annual Report: n.d., 32 pp. n.d., 32 pp. 1912, 32 pp. Church and Clergy Report: 1910, 8 pp. 1911, 8 pp. 1912, 8 pp. 1913, 8 pp.

(2)* (Fall River) ST. MARY'S (Tzerkov Uspeniya Presviatoy Bogoroditzy). Registers: 1914, 1915, 1916, 1917, 4 folios. Annual Report: n.d., 32 pp. n.d., 32 pp. n.d., 32 pp. Church and Clergy Report: 1910 (incomplete), 1916, 12 pp.

(3)* (Maynard) ANNUNCIATION (Blagovestchenskaya Tzerkov). 25 Elm St. Registers: 1916, 1917, 2 folios.

(4)* (Pittsfield) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov), 1917--. 76 Wahcorah St. Registers:

Mc. Massachusetts (cont'd.)

1916, 1916-17, 1920, 3 folios. Church and Clergy Report: 1920, 8 pp.

(5)* (Salem) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov), 64 Forrester St. Registers: 1906, 1906-7, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 14 folios. Annual Report: n.d., 32 pp. n.d., 32 pp. 1915, 32 pp. Church and Clergy Report: 1916, 16 pp. 1916 (incomplete).

(6) (Lawrence) ST. JOHN'S (Russkaya Pravoslavnaya Parokhiya Sv. Ioanna Krestitelya), 1912--. Registers: 1914, 1915, 1916, 1917, 1918, 1920, 6 folios. Annual Report: 1915, 32 pp. Church and Clergy Report: 1918, 16 pp. Questionnaire: 1918, 1919, 1920.

Md. Michigan

(1)* (Albion) HOLY ASCENSION (Sviato Voznesenskaya Tzerkov). 721 N. Albion St. Register: 1916, 1 folio.

(2)* (Detroit) ALL SAINTS CATHEDRAL (Vsesviatskaya Tzerkov). 2918 Hendrie Ave. Registers: 1914, 1915, 1916, 3 folios. Annual Report: 1915, 32 pp.

(3)* (Detroit) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla). 3810 Gilbert Ave. Registers: 1907-8, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 8 folios. Annual Report: 1915, 32 pp.

(4)* (Detroit) HOLY TRINITY (Tzerkov Sv. Troitzy). 12916 Goddard Ave. Registers: 1915, 1916, 2 folios.

(5)* (Flint) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov). 1329 Vermont Ave. Registers: 1916, 2 folios, 1917, 2 folios. Annual Report: n.d., 32 pp. Church and Clergy Report: 1916 (incomplete).

(6)* (Grand Rapids) ST. JOHN CHRYSOSTOM'S (Ioanno Krestitelskaya Tzerkov). Registers: 1916, 1917, 2 folios.

Me. Minnesota

(1)* (Chisholm) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov). Annual Report: 1917, 32 pp. Church and Clergy Report: n.d. (incomplete).

(2)* (Holdingford) ST. MARY'S (Tzerkov Rozhdestva Presviatoy Bogoroditzy), 1887--. Two Rivers Route No. 1. Registers: 1914, (copy-book), 1919, 4 pp. Annual Report: 1913, 32 pp. 1914, 32 pp. Church and Clergy Report: n.d., 8 pp.

(3)* (Minneapolis) ST. MARY'S (Sviato Pokrovskaya Tzerkov), 1894--. 1625 5th St., N.E. Registers: 1893-95, 1896, 1897, 1897-99, 1899, 1900, 1901, 1902, 1904, 1905, 1906, 1907, 1912, 1913, 1914, 1915, 1916, 1919, 19 folios. Annual Report: 1916, 32 pp. 1920, 32 pp. n.d., 32 pp. Church and Clergy Report: 1896, 1897, 1900, 1901, 1902, 1903, 1904, 1907, 8 folios. 1911, 12 pp. 1913 (incomplete), 1916, 12 pp. 1920, 12 pp. n.d., 8 pp.

(4)* (St. Paul) HOLY TRINITY (Tzerkov Sv. Troitzy), 1907--. 956 Forest at Case St. Annual Report: 1916, 32 pp. n.d., 32 pp. Church and Clergy Report: 1919, 8 pp.

(5) (Caribou) ST. NICHOLAS CHAPEL (Chasovnya Sv. Nikolaya), 1907--. Registers: births, marriages, deaths recorded in the registers of St. Nicholas Church of Arbakka, Manitoba, Canada. 1911, 1912, 1913, 1914, 1915, 1918, 6 folios.

Mf. Missouri

(1)* (St. Louis) ST. MICHAEL'S (Saint Louiskaya Mikhailo Arkhangelskaya Tzerkov), 1909--. 1295 Ann Ave. Registers: 1909, 1910, 1911, 1913, 1914, 1915, 1917, 7 folios. Annual Report: 1914, 32 pp. Church and Clergy Report: n.d., 8 pp. 1911, 12 pp.

(2) (Desloge) ST. MARY'S (Tzerkov Rozhdestva Presviatoy Bogoroditzy), 1908. Discontinued. Registers: 1908-9, 1911, 1914, 1915, 1917, 5 folios. Annual Report: 1911, 32 pp. 1914, 32 pp. 1917, 32 pp. Church and Clergy Report: 1910, 12 pp. 1911, 8 pp. 1914, 8 pp. Questionnaire: 1918.

Na. New Hampshire

(1)* (Berlin) HOLY RESURRECTION (Tzerkov Voskreseniya Khristova), 147 High St. Registers: 1915, 1916, 1917, 1918, 1919, 1920, 1921, 7 folios. Annual Report: n.d., 28 pp. 1915, 32 pp. Questionnaire: 1919.

(2)* (Claremont) HOLY RESURRECTION (Tzerkov Voskreseniya Khristova), 147 High St. Registers: 1912, 1913, 1917, 1918, 1919, 1920, 6 folios. Annual Report: n.d., 32 pp. Questionnaire: 1918, 1920.

(3)* (Manchester) SS. PETER AND PAUL (Petropavlovskaya Tzerkov), 306 Beech St. Registers: 1915, 1916, 1917, 1918, 1919, 5 folios. Annual Report: 1915, 32 pp. Questionnaire: 1919.

Nb. New Jersey

(1)* (Elizabeth) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 129 Third St. Registers: 1916, 1917, 1918, 3 folios.

(2)* (Garfield) THREE SAINTS (Passaikskaya Triokh Sviatitelskaya Tzerkov), 1901--. 12 Commerce St. Registers: 1903, 1906, 1907, 1908, 1909, 1910, 1911, 1914, 1916, 1917, 10 folios. Annual Report: n.d., 32 pp. n.d., 32 pp. 1911, 24 pp. Church and Clergy Report: 1903, 12 pp. 1907, 16 pp. 1910, 12 pp.

(3)* (Jersey City) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 107 Grand St. Registers: 1913, 1914, 1915, 3 folios. Annual Report: n.d., 32 pp. 1913, 32 pp. Church and Clergy Report: 1917, 12 pp. Questionnaire: 1917.

(4)* (Manville) SS. PETER AND PAUL (Petropavlovskaya Tzerkov), Box 352. Register: 1917, 1 folio.

(5)* (Newark) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), 355 Walnut St. Registers: 1907, 1908, 1911, 1912, 1913, 1914, 1915, 1916, 8 folios. Annual Report: n.d., 32 pp. 1912, 32 pp. Church and Clergy Report: n.d., 12 pp.

Nb. New Jersey (cont'd.)

(6)* (Passaic) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 1910--. Annual Report: 1912, 32 pp. 1914, 32 pp. Church and Clergy Report: 1914, 8 pp.

(7)* (Perth Amboy) ST. SPIRIDION'S (Sviato-Spiridonovskaya Tzerkov), 651 Elizabeth St. Registers: 1915, 1916, 1918, 3 folios.

(8)* (Rahway) ST. JOHN THE BAPTIST (Tzerkov Sv. Ioanna Krestitelya), 211 W. Grand St. Registers: 1916, 1917, 1918, 1919, 4 folios. Questionnaire: 1917.

(9)* (Singac) ST. JOHN THE BAPTIST (Tzerkov Sv. Ioanna Krestitelya). Registers: 1917, 1918, 2 folios.

(10)* (South River) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 76 Whitehead Ave., 1905--. Registers: 1909, 1910, 1911, 1912, 1913, 1915, 1916, 1917, 1918, 9 folios. Annual Report: 1911, 32 pp. 1917, 32 pp. n.d., 32 pp. Church and Clergy Report: 1908, 16 pp. 1909, 16 pp. 1910, 16 pp. 1911, 16 pp. 1913, 16 pp.

(11)* (Trenton) ST. VLADIMIR'S (Tzerkov Sv. Vladimira), 809 Labor St. Registers: 1916, 1917, 2 folios.

(12) (Alpha) ST. JOHN'S (Tzerkov Sv. Ioanna). Discontinued. Registers: 1916-17, 1 folio.

(13) (Bayonne) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov). Registers: 1916, 1918, 2 folios.

(14) (Carney's Point) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov). Registers: 1918, 1 folio.

Nc. New York

(1)* (Auburn) ST. NICHOLAS (Tzerkov Sv. Otza Nikolaya), 28 Cross St. Registers: 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 9 folios. Annual Report: 1911, 8 pp. n.d., 32 pp.

Nc. New York (cont'd.)

(2)* (Binghamton) ST. MARY'S (Tzerkov Uspeniya Presviatoy Bogoroditzy), 1915--. 53 Baxter St. Registers: 1916, 1 folio. Annual Report: 1916, 8 pp.

(3)* (Buffalo) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 1896--. 44 Benzinger St. Registers: 1904, 1904-5, 1906, 1908, 1909, 1910, 1911, 1913, 1914, 1915, 10 folios. Annual Report: 1912, 32 pp. 1915, 32 pp. 1916, 32 pp. Church and Clergy Report: n.d., 8 pp. 1906, 12 pp. 1908, 4 pp. 1911, 12 pp. 1914, 12 pp.

(4)* (Cohoes) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov), 67 Saratoga St. Registers: 1915, 1917, 2 folios.

(5)* (Elmira) TRINITY (Sviato Troitzkaya Tzerkov). Register: 1916, 1 folio.

(6)* (Endicott) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla), 210 Hill Ave. Registers: 1915, 1916, 2 folios.

(7)* (Brooklyn, New York City) HOLY TRANSFIGURATION (Spaso-Preobrazhenskaya Tzerkov), 1908--. 228 N. 12th St. (See entry 3).

(8)* (Manhattan, New York City) ST. MARY'S (Tzerkov Presviatoy Bogoroditzy), 1909, 347 E. 14th St. (See entry 14).

(9)* (Spring Valley) ST. JOHN'S (Tzerkov Sv. Ioanna Krestitelya). Annual Report: n.d., 32 pp. n.d., 32 pp.

(10)* (Watervliet) ST. BASIL'S (Tzerkov Sv. Vasiliya Velikago). 38 Archibald St. Registers: 1903, 1904, 1906, 1907, 1908, 1909, 1911, 1912, 8 folios. Church and Clergy Report: 1903, 12 pp. 1907, 12 pp. 1910, 16 pp. 1911, 12 pp. 1912, 12 pp. 1916, 12 pp.

(11)* (Yonkers) HOLY TRINITY (Tzerkov Sv. Troitzy), 46 Seymour Ave. Registers: 1903, 1906-9, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 13 folios. Annual Report: 1914, 32 pp. 1915, 32 pp. 1917, 32 pp. n.d., 32 pp. Church and Clergy Report: 1911, 28 pp. 1914, 16 pp. 1916, 20 pp.

Nc. New York (cont'd.)

(12) (Brownsville) ANNUNCIATION (Blagovestchenskaya Tzerkov). Discontinued. Registers: deaths, 1904-10, 1909, 1911, 1912, 1917, 6 folios.

(13) (Brooklyn, New York City) ST. NICHOLAS SYRIAN-ARABIAN (Syro-Arabskaya Tzerkov Sv. Nikolaya), 355 State St. (See entry 22).

(14) (Brooklyn, New York City) TRINITY (Tzerkov Sv. Troitzy), 1909--. 400 Glenmore Ave. (See entry 4).

(15) (Brooklyn, New York City) ST. GEORGE (Tzerkov Sv. Georghiya Pobiedonostza), 1914-17. Register: 1916, 1 folio. (See entry 15).

(16) (Manhattan, New York City) RESURRECTION CHURCH (Voskresenskaya Tzerkov), 1913--. 121 E. 7th St. Register: baptisms, marriages, deaths, 1914-17, 4 folios. (See entry 17).

Oa. Ohio

(1)* (Akron) ST. MARY'S (Tzerkov Pokrova Presviatoy Bogoroditzy), 61 W. South St. Annual Report: 1918, 32 pp. Church and Clergy Report: 1916, 16 pp. 1917, 16 pp. Questionnaire: 1916.

(2)* (Cincinnati) ST. NICHOLAS (Tzerkov Sviatitelya Nikolaya), 1915--. 531 York St. Registers: 1916, 1 folio. Miscellaneous Report: 1916, 6 pp. Questionnaire: 1916.

(3)* (Cleveland) ST. THEODOSIUS (Clevelandskaya Sviate Feodosievskaya Tzerkov), 2547 St. Tikhon St. S.W. Registers: 1898, 1899, 1900, 1902, 1903, 1904, 1905-6, 1906, 1908, 1909, 1910, 1911, 1913, 1914, 1915, 1916, 1917, 1918, 1919, 1920, 20 folios. Annual Report: n.d., 32 pp. 1913, 24 pp. Church and Clergy Report: 1899 and 1900, 1903, 12 pp. 1904, 12 pp. 1907, 8 pp. 1908, 16 pp. 1911, 8 pp. 1915, 8 pp. 1916, 8 pp. 2 vols.

(4)* (Huntsburg) SS. PETER AND PAUL (Petropavlovskaya Tzerkov). Discontinued. Registers: 1919, 1 folio.

0a. Ohio (cont'd.)

(5)* (Kelley's Island) TRINITY (Tzerkov Presviatoy Troitzy). Occasional services. Registers for 1908 included in St. Mary's records, Marblehead, Ohio. Miscellaneous Report: 1914, 4 pp.

(6)* (Lakewood) SS. PETER AND PAUL (Petropavlovskaya Tzerkov), 2705 W. Madison St. Registers: 1918, 1919, 2 folios.

(7)* (Lorain) SS. PETER AND PAUL (Petropavlovskaya Tzerkov), 2318 E. 32d St. Registers: 1914, 1915, 1916, 1917, 4 folios. Miscellaneous Report: 1917, 2 pp.

(8)* (Marblehead) ST. MARY'S (Tzerkov Uspeniya Presviatoy Bogoroditzy), 1899--. P.O. Box 216. Registers: 1901, 1902, 1903-04, 1905, 1906, 1908, 1909, 1910, 1914, 1915, 1916, 1917, 11 folios. Records for 1902 in Registers of St. Theodosius Church, Cleveland. Church and Clergy Report: 1903, 16 pp. 1905, 16 pp. 1916, 16 pp. Questionnaire: 1916.

(9)* (Mingo Junction) ST. ANDREW'S (Sviato-Andreevskaya Tzerkov), 319 Lincoln Terrace. Registers: 1917, 1919, 2 folios.

(10)* (Robbins) ST. MICHAEL'S (Sviato-Mikhailovskaya Tzerkov), Trail Run, P.O. Box 144. Registers: 1914, 1917, 1918, 1920, 4 folios. Questionnaire: 1920.

(11)* (Steubenville) TRANSFIGURATION (Spaso-Preobrazhenskaya Tzerkov), 206 N. 10th St. Registers: 1916, 1917, 1918, 1919, 4 folios. Questionnaire: 1918.

(12)* (Wolf Run) ALL SAINTS (Vsesviatskaya Tzerkov), Box 87. Register: 1915, 1 folio.

(13)* (Youngstown) NATIVITY (Spaso-Rozhdestvenskaya Tzerkov), 1915--, 525 Arlington St. Registers: 1915, 1916, 1917, 1918, 1919, 5 folios. Church and Clergy Report: 1916, 32 pp. 1917, 32 pp. 1918, 32 pp. Questionnaire: 1916, 1918.

(14) (Akron) ST. MICHAEL'S (Mikhailovskaya Greko Kafolicheskaya Tzerkov), 1910. 1154 Ackley St.

Oa. Ohio (cont'd.)

Registers: 1914, 1915, 1916, 1917, 4 folios.
Church and Clergy Report: 1915, 16 pp.

(15) (Bellaire) SS. CYRIL AND METHODIUS (Kyrilo-Mefodievskaya Tzerkov). Registers: 1916, 1917, 1918, 1919, 4 folios. Annual Report: 1918, 32 pp.

(16) (East Akron) ST. NICHOLAS (Sviato-Nikolaevskaya Tzerkov). Discontinued.

(17) (Port Clinton) RUSSIAN CHURCH (Pravoslavnaya Tzerkov). Discontinued. Register: 1908, 1 folio.

Ob. Oklahoma

(1) (Hartshorne) SS. CYRIL AND METHODIUS (Tzerkov Sv. Kyrila y Mefodia), 1898. Discontinued. Registers: 1903, 1904, 1905, 1906, 1907, 1908 (includes records for 1913), 1909, 1910, 1911-12, 1914, 1915, 1916, 1917, 1920, 1921, 15 folios. Church and Clergy Report: 1900-1, 1903, 12 pp. 1910, 12 pp. 1913, 8 pp. 1914, 12 pp. 1 vol. Questionnaire: 1920.

P. Pennsylvania

(1)* (Alden Station) HOLY RESURRECTION (Russkaya Pravoslavnaya Greko-Kafolicheskaya Voskresenskaya Tzerkov), 21 E. Kirmar St. Registers: 1916, 1 folio.

(2)* (Altoona) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 2029 13th Ave. Annual Report: n.d., 32 pp.

(3)* (Ambridge) HOLY GHOST (Tzerkov Sv. Dookha), 1908--, 210 Maplewood Ave. Registers: 1907-11, 1913, 1914, 1916, 4 folios. Annual Report: 1911, 32 pp. Church and Clergy Report: 1911, 8 pp. 1916, 8 pp.

(4)* (Berwick) ANNUNCIATION (Russkaya Pravoslavnaya Greko Kafolicheskaya Tzerkov Blagovestcheniya), 1909--. 1230 2d St. Registers: 1912, 1916, 2 folios. Church and Clergy Report: 1909, 12 pp. 1910, 12 pp. 1911, 12 pp. 1914, 8 pp. 1916, 8 pp.

P. Pennsylvania (cont'd.)

(5)* (Black Lick) ST. JOHN'S (Tzerkov Sv. Ioanna Krestitelya), 1907--. Registers: 1909, 1911, 1912, 1913, 1914, 1915, 7 folios. Annual Report: 1910, 32 pp. 1911, 32 pp. 1913, 26 pp. Church and Clergy Report: 1910, 12 pp. 1911, 8 pp.

(6)* (Boswell) SS. PETER AND PAUL (Russkaya Pravoslavnaya Greko Kafolicheskaya Sviato Petropavlovskaya Tzerkov). Annual Report: 1913, 32 pp. 1915, 32 pp. Church and Clergy Report: 1916, 8 pp. Miscellaneous Report: 1915, 2 pp.

(7)* (Carnegie) ST. MARY'S (Tzerkov Pokrova Presviatoy Bogoroditzy), 210-14 Jane St. Registers: 1909-10, 1913-16, 2 folios. Annual Report: 1913, 28 pp. Church and Clergy Report: 1911, 16 pp. 1916, 12 pp.

(8)* (Catasauqua) HOLY TRINITY (Sviato Troitskaya Pravoslavnaya Tzerkov), 1899--. 1021 5th Ave. Registers: 1900, 1901, 1907, 1910, 4 folios. Annual Report: 1915, 32 pp. Church and Clergy Report: 1899-1901, 16 pp. 1911, (incomplete), 8 pp. 1914 (incomplete), 12 pp. 1916, 12 pp.

(9)* (Centralia) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla), 1916--, P.O. Box 573. Register: 1916, 1 folio. Miscellaneous Report: 1916, 4 pp.

(10)* (Charleroi) ST. JOHN'S (Tzerkov Sv. Ioanna Predtechi), 1901--. 1000 Lookout Ave. Registers: 1901, 1901-2, 1903, 1904, 1905-6, 1906-7, 1908, 1910, 1911, 1912, 1913, 1914, 1915, 14 folios. Annual Reports: 1911, 28 pp. 1913, 28 pp. 1915, 8 pp. Church and Clergy Report: 1901-2, 1903, 12 pp. 1904, 12 pp. 1918, 8 pp. 1 vol.

(11)* (Chester) ST. NICHOLAS (Sviato-Nikolaevskaya Tzerkov). 2513 W. 4th St. Registers: 1917-18, 1919, 2 folios.

(12)* (Coaldale) ST. MARY'S (Tzerkov Rozhdestva Presviatoy Bogoroditzy), 1909--. Phillip St. at First St. Registers: 1909, 1910, 1911, 1912, 1913, 1914, 1915, 7 folios. Annual Report: n.d., 32 pp. Church and Clergy Report: 1910, 12 pp. n.d., 4 pp.

P. Pennsylvania (cont'd.)

(13)* (Coatesville) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov). 11 Oak St. Registers: 1916, 1917, 2 folios.

(14)* (Conemaugh) ST. JOHN'S (Tzerkov Rozhdestva Sv. Ioanna Krestitelya), 1908--. 427 1st St. Registers: 1909, 1911, 1913, 1914, 1915, 1916, 1917, 7 folios. Annual Report: 1913, 4 pp. Church and Clergy Report: 1910 (incomplete), 4 pp. 1915, 16 pp. 1916, 8 pp.

(15)* (Curtisville) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), Box 92, West Deer Township. Registers: 1916, 1917, 1918, 3 folios. Church and Clergy Report: 1916, 8 pp.

(16)* (Edwardsville) ST. JOHN'S (Russkaya Pravoslavnaya Tzerkov Sv. Ioanna Krestitelya), 93 Slocum St. Registers: 1912, 1913, 1914, 1915, 1916, 1917, 1922, 7 folios. Annual Report: 1915, 32 pp. Church and Clergy Report: 1915, 8 pp.

(17)* (Export) ST. NICHOLAS (Russko-Pravoslavnaya Greko Kafolicheskaya Tzerkov Sv. Nikolaya). Annual Report: 1913, 28 pp. Church and Clergy Report: 1916, 16 pp.

(18)* (Frackville) HOLY ASCENSION (Pravoslavnaya Voznesenskaya Tzerkov). Registers: 1915, 1916, 2 folios.

(19)* (Herminie) ST. NICHOLAS (Pravoslavnaya Tzerkov Sv. Nikolaya). Discontinued. Registers: 1911, 1913, 1914, 1916, 4 folios. Annual Report: 1913, 4 pp.

(20)* (Homestead) ST. GREGORY'S (Tzerkov Sv. Grigoriya Bogoslova), 1914--. 237 4th Ave. Registers: 1914, 1915, 1916, 3 folios. Church and Clergy Report: 1916, 8 pp.

(21)* (Irvona) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), 1915. P.O. Box 33, Rosebud Farm. Church and Clergy Report: 1916, 12 pp.

P. Pennsylvania (cont'd.)

(22)* (Jacobs Creek) ST. NICHOLAS (Sviato Nikolaevskaya Pravoslavnaya Russkaya Tzerkov). Annual Report: 1913, 24 pp. 1915, 8 pp.

(23)* (Jeannette) SS. CYRIL AND METHODIUS (Kyrilo-Mefodievskaya Tzerkov). 520 Scott St. Registers: 1910, 1911, 1913, 1914, 1915, 5 folios.

(24)* (Jermyn) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), 1909--. 308 Walnut St. Registers: 1909, 1910, 1911, 1912, 1913, 1915, 1916, 1917, 8 folios. Church and Clergy Report: 1909, 8 pp. 1910, 12 pp. 1912, 8 pp. 1912, 4 pp.

(25)* (Lopez) ST. VLADIMIR'S (Tzerkov Sv. Knyazya Vladimira), Main Street. Registers: 1910, 1911, 1913, 1914, 1915, 1916, 1917, 7 folios. Church and Clergy Report: 1913, 8 pp. 1916, 12 pp.

(26)* (Lykens) HOLY ASCENSION (Russkaya Pravoslavnaya Sviato Voznesenskaya Tzerkov), 1913--. 752 N. 2d St. Registers: 1916, 1 folio. Annual Report: n.d., 20 pp. Church and Clergy Report: 1914, 4 pp.

(27)* (Lyndora). See Butler.

(28)* (Madera) ST. MARY'S (Russkaya Pravoslavnaya Tzerkov Rozhdestva Presviatoy Bogoroditzy), 1909--. P.O. Box 232. Registers: 1910, 1911, 1913, 1914, 1915, 1916, 1917, 7 folios. Annual Report: 1909, 20 pp. 1911, 32 pp. 1913, 28 pp. Church and Clergy Report: 1909, 8 pp. 1911, 12 pp. 1915, 4 pp. 1916, 12 pp. 1918, 12 pp. Questionnaire: 1918.

(29)* (Masontown) ST. MARY'S (Russkaya Pravoslavnaya Greko Kafolicheskaya Tzerkov Rozhdestva Presviatoy Bogoroditzy), 309 Neff Ave. Registers: 1911, 1913, 1914, 1915, 4 folios. Annual Report: 1913, 4 pp. n.d., 4 pp.

(30)* (Mayfield) ST. JOHN'S (Tzerkov Sv. Ioanna Krestitelya), 1902--. 706 Hill St. Registers: 1905-6,

P. Pennsylvania (cont'd.)

1906, 1906-7, 1909, 1910, 1911, 1914, 1915, 1916, 9 folios. Annual Report: n.d., 32 pp. 1916, 32 pp. Church and Clergy Report: 1903, 24 pp. 1907, 16 pp. 1913, 12 pp.

(31)* (McAdoo) TRINITY (Sviato Troitzkaya Tzerkov), 1901--. 225 S. Tomaqua St. Registers: 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 9 folios. Annual Report: n.d., 32 pp. n.d., 32 pp. Church and Clergy Report: 1909, 12 pp. 1910, 8 pp. 1911, 12 pp. 1912, 8 pp. 1914, 12 pp. 1916, 4 pp.

(32)* (McKeesport) ST. MARY'S (Tzerkov Presviatoy Bogoroditzy), 330 Shaw Ave. Registers: 1903, 1 folio. Church and Clergy Report: 1903, 12 pp.

(33)* (McKee's Rocks) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov), 318 Munson Ave. Registers: 1914, 1915, 2 folios.

(34)* (Minersville) SS. PETER AND PAUL (Sviato Petropavlovskaya Tzerkov), 1909--. 558 Sunbury St. Registers: 1912, 1913, 1914, 1915, 1916, 1920, 6 folios. Church and Clergy Report: 1916, 12 pp. 1920, 12 pp. Miscellaneous Report: 1912, 8 pp.

(35)* (Monongahela) ST. MARY'S (Tzerkov Rozhdestva Presviatoy Bogoroditzy), 508 High St. Register: 1918, 1 vol. Annual Report: 1915, 8 pp.

(36)* (Mount Carmel) ST. MICHAEL'S (Tzerkov Sv. Mikhaila Arkhangela), 1907--. 131 N. Willow St. Registers: 1910, 1911, 1912, 1913, 4 folios. Church and Clergy Report: 1910, 12 pp. 1918, 8 pp.

(37)* (Mount Union) SS. PETER AND PAUL (Russky Pravoslavnuy Prikhod Sv. Petra y Pavla). Register: 1916, 1 folio. Annual Report: 1916, 20 pp.

(38)* (New Castle) HOLY TRINITY (Russkaya Pravoslavnaya Sviato Troitzkaya Tzerkov), 1714 Moravia St. Registers: 1910, 1911, 1913, 1914, 1915, 1916, 1917, 7 folios. Annual Report: 1911, 32 pp. 1913, 28 pp. Church and Clergy Report: 1916, 24 pp. Questionnaire: 1916.

P. Pennsylvania (cont'd.)

(39)* (New Kensington) ST. JOHN'S (Tzerkov Sv. Ioanna Krestitelya). Registers: 1913, 1914, 1915, 1916, 4 folios. Annual Report: 1913, 28 pp.

(40)* (Old Forge) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), 1897--, 512 Summit St. Registers: 1897, 1898, 1901, 1902, 1903, 1904, 1905, 1906, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 18 folios. Church and Clergy Report: 1903, 1904, 1910, 1914, 1917, 12 pp. each. Financial Record: 1904, 1 vol.

(41)* (Olyphant) ST. NICHOLAS (Tzerkov Sv. Nikolaya), 305 Gravity Ave. Registers: 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 8 folios. Church and Clergy Report: 1910, 12 pp. 1911, 8 pp. 1922, 8 pp.

(42)* (Olyphant) ALL SAINTS (Vsesviatskaya Tzerkov), 210 Susquehanna Ave. Register: 1916, 1 folio.

(43)* (Osceola Mills) ST. MARY'S (Tzerkov Rozhdestva Presviatoy Bogoroditzy), 1890--. 414 French St. Annual Report: 1911, 32 pp. 1913, 24 pp. Church and Clergy Report: 1896, 1898, 1899, 1900, 4 folios. Financial Record: 1896, 1 vol.

(44)* (Palmerton) ST. GEORGE'S (Tzerkov Sv. Georghia Pobiedonostza), 541 Hazard Rd. Registers: 1915, 1 folio. Annual Report: 1913, 12 pp.

(45)* (Patton) SS. PETER AND PAUL (Tzerkov Sv. Apostolov Petra y Pavla). Discontinued. Registers: 1909, 1910, 1913, 1916, 1917, 1918, 7 folios. Annual Report: n.d., 32 pp. 1913, 24 pp. 1915, 32 pp. Church and Clergy Report: 1909, 12 pp. 1915, 8 pp.

(46)* (Philadelphia) ST. ANDREW'S (Tzerkov Sv. Andreya Pervozvannago), 702 N. Orkney St. Registers: 1900, 1917, 1918, 3 folios. Church and Clergy Report: 1906, 16 pp. Financial Record: 1915, 4 pp.

(47)* (Philadelphia) ST. MARY'S (Tzerkov Presviatoy Bogoroditzy), 2109 S. 28th St. Registers: 1915, 1916, 1917, 3 folios. Miscellaneous Report: n.d.

P. Pennsylvania (cont'd.)

(48)* (Philadelphia) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), 341 Fairmont Ave. Registers: 1915, 1916, 1917, 1918, 4 folios.

(49)* (Pittsburgh) ST. MICHAEL'S CATHEDRAL (Sviato Mikhailovsky Sobor), 43 Reed St. Registers: 1906, 1907, 1908, 1909, 1910, 1911, 1913, 1914, 1916, 9 folios. Annual Report: 1907, 32 pp. 1910, 32 pp. 1913, 16 pp. Church and Clergy Report: 1903, 12 pp. 1904, 24 pp. 1906, 16 pp. 1907, 8 pp. 1910, 12 pp. 1911, 20 pp. 1914, 12 pp. 1916, 12 pp.

(50)* (Pittsburgh) ST. ALEXANDER NEVSKY (Tzerkov Sv. Alexandra Nevskago), 1893--, 50 Ketchum St. N.S. (See Allegheny). Registers: 1895-97, 1897-99, 1900-02, 1903, 1903-4, 1904, 1905-9, 1910, 1911, 1913, 1914, 1915, 1916, 13 folios. Annual Report: 1910, 32 pp. 1912, 32 pp. 1913, 32 pp. Church and Clergy Report: 1897, 1899, 1900, 1901, 1903, 12 pp. 1904, 20 pp. 1908, 8 pp. 1916, 12 pp. 4 vols. Financial Record: 1896, 1897, 2 vols. Record of Religious Services: 1897.

(51)* (Portage) ST. MICHAEL'S (Tzerkov Sv. Arkhistratiga Mikhaila), P.O. Box 416. Registers: 1915-16, 1 folio. Annual Report: 1915, 32 pp. 1916, 32 pp. Church and Clergy Report: 1916, 8 pp.

(52)* (Reading) ST. NICHOLAS (Russkaya Greko Kafoliches-kaya Pravoslavnaya Tzerkov Sv. Nikolaya), 1904--. 244 S. 3d St. Registers: 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1917, 8 folios. Church and Clergy Report: 1911, 24 pp. Miscellaneous Report: 1911, 4 pp.

(53)* (St. Clair) ST. MARY'S (Tzerkov Uspeniya Presviatoy Bogoroditzy), 1900--. 47 St. Nicholas St. Registers: 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 9 folios. Church and Clergy Report: 1915, 8 pp. 1916, 8 pp. Miscellaneous Report: 1908, 4 pp. 1912, 6 pp. Financial Record: 1915, 4 pp.

P. Pennsylvania (cont'd.)

(54)* (Scranton) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla), 1820 Division St. Registers: 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 10 folios. Annual Report: 1909, 32 pp. 1911, 32 pp. 1913, 32 pp. n.d., 32 pp. Church and Clergy Report: 1908, 12 pp. 1909, 16 pp. 1911, 12 pp. 1914, 12 pp. 1916, 8 pp. Miscellaneous Report: 1911, 4 pp. Financial Record: 1904, 1 vol.

(55)* (Shenandoah) HOLY GHOST (Sviato Dookhovskaya Tzerkov), 1916--. 206 W. Oak St. Registers: 1916, 1 folio. Church and Clergy Report: 1916, 8 pp.

(56)* (Sheppton) ST. JOHN'S (Tzerkov Sv. Ioanna Krestitelya), 1895. Discontinued. Registers: 1896, 1897, 1898, 1902, 1906, 1907, 1908, 7 folios. Church and Clergy Report: 1903, 12 pp. 1904, 12 pp. Financial Record: 1897, 1 vol.

(57)* (Simpson) ST. BASIL'S (Tzerkov Sv. Vasiliya Velikago), Ballfield and Midland St. Registers: 1905, 1906-7, 1907, 1908, 1909, 1910, 1911, 1912, 1914, 1915, 1916, 12 folios. Annual Report: 1909, 32 pp. 1911, 32 pp. Church and Clergy Report: 1906, 16 pp. 1907, 16 pp. 1909, 12 pp. 1911, 12 pp. 1914, 12 pp.

(58)* (Slatington) ST. NICHOLAS (Sviato-Nikolaevskaya Tzerkov). Annual Report: 1915, 32 pp. Church and Clergy Report: 1916, 8 pp.

(59)* (South Canaan) ST. TIKHON'S MONASTERY (Monastuir Sv. Tikhona Zadonskago). Registers: 1908, 1 folio.

(60)* (Urey) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla). Discontinued. Registers: 1917, 1 folio.

(61)* (Vintondale) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla), 1907--. P.O. Box 138. Registers: 1908, 1909, 1910, 1911, 1913, 1914, 1915, 1916, 1917, 9 folios. Annual Report:

P. Pennsylvania (cont'd.)

1913, 4 pp. 1915, 32 pp. Church and Clergy Report: 1907, 16 pp. 1908, 12 pp. 1915, 8 pp. Financial Record: 1908, 1 vol.

(62)* (West Brownsville) HOLY RESURRECTION (Sviato Voskresenskaya Russkaya Pravoslavnaya Greko Kafolicheskaya Tzerkov), 1914--. Annual Report: 1915, 8 pp.

(63)* (Wilkes-Barre) HOLY RESURRECTION (Spaso-Voskresenskaya Tzerkov), 1891--. 591 North Main St. Registers: 1895, 1896, 1896-97, 1897, 1898, 1899, 1900, 1901, 1902, 1903, 1904, 1905, 1911, 1912, 1914, 1915, 1916, 1917, 18 folios. Church and Clergy Report: 1898, 1903-4, 1908, 1912, 20 pp. 1915, 16 pp. 1916, 16 pp. 3 vols.

(64) (Allegheny). See Pittsburgh, N.S.

(65) (Arcadia) ASCENSION (Sviato Voznesenskaya Tzerkov). Registers: 1909, 1911, 2 folios.

(66) (Arnold). See New Kensington.

(67) (Buck Run) ST. MICHAEL'S (Sviato-Mikhailovskaya Tzerkov). Discontinued. Annual Report: 1915, 32 pp.

(68) (Butler) ST. ANDREW'S (Tzerkov Sv. Apostola Andreya Pervozvannago), 1908--. Registers: 1907-8, 1909, 1910, 1911, 1913, 1914, 1915, 7 folios. Annual Report: 1911, 32 pp. 1913, 4 pp.

(69) (Butler) ST. JOHN'S (Ugro-Russkaya Pravoslavnaya Sv. Ioanna Krestitelya Tzerkov), 1914--. P.O. Box 609. Church and Clergy Report: 1916, 12 pp.

(70) (Dickson City) ST. MARY'S (Pravoslavnaya Pokrovskaya Tzerkov). Registers: 1916, 1917, 2 folios.

(71) (Hanover) ST. JOHN'S (Tzerkov Sv. Ioanna Krestitelya), 1911--. Railroad St. at Wells St. Registers: 1913, 1914, 1915, 1916, 4 folios. Church and Clergy Report: 1916, 8 pp.

P. Pennsylvania (Cont'd.)

(72) (Monessen) ST. MARY'S (Uspenskaya Pravoslavnaya Tzerkov). Register: 1914, 1 folio. Annual Report: 1915, 8 pp.

(73) (New Salem) SS. PETER AND PAUL (Pravoslavnaya Tzerkov Sv. Petra y Pavla). Registers: 1914, 1915, 2 folios. Annual Report: 1913, 8 pp. 1915, 8 pp.

(74) (Phillipsburg) ST. JOHN'S (Tzerkov Sv. Ioanna Krestitelya), 1895--. Registers: 1900, 1 folio. Annual Report: 1909, 32 pp. 1913, 28 pp. Church and Clergy Report: 1903, 12 pp. 1904, 16 pp. 1906, 16 pp. 1909, 12 pp. 1911, 12 pp. 1915, 12 pp. Financial Record: 1896, 1 vol.

(75) (South Bethlehem) ST NICHOLAS (Sviato-Nikolaevskaya Tzerkov), 1915--. Registers: 1915, 1916, 2 folios. Church and Clergy Report: 1916, 8 pp.

(76) (Steelton) MACEDONIAN-ALBANIAN (Makedonsko-Albanskaya Pravoslavnaya Tzerkov). Discontinued. Registers: 1904, 1 folio.

(77) (Veruli) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov). Discontinued. Registers: 1917, 1 folio.

(78) (Wood) ST. MICHAEL'S (Russky Pravoslavnuiy Prikhod Sv. Arkhistratiga Mikhaila). Registers: 1919, 1 folio. Anuual Report: 1916, 20 pp.

R. Rhode Island

(1)* (Manville) ST. MARY'S (Tzerkov Uspeniya Bogoroditzy), 1908--. P.O. Box 44. Registers: 1909, 1911, 1912, 1913, 1914, 1915, 1916, 1917, 8 folios. Annual Church Report: 1914, 8 pp. Church and Clergy Report: 1916, 8 pp. n.d., 8 pp.

T. Texas

(1)* (Galveston) SS. CONSTANTINE AND HELENA (Tzerkov Sv. Tzarey Konstantina y Eleny), 1896--. 4109

T. Texas (Cont'd.)

(1)* (Continued) Ave. L. Annual Report: 1917, 32 pp. Church and Clergy Report: 1900, 22 pp. 1916, 12 pp. Financial Record: 1913, 1915, 2 copy books.

V. Vermont

(1)* (Proctor) ST. JOHN'S (Ioanno Predtechenskaya Tzerkov). Registers: 1917, 1 folio. Annual Report: 1915, 32 pp.

(2)* (Springfield) TRINITY (Tzerkov Sv. Troitzy), 1906--. 90 Park Ave. Registers: 1907, 1910, 1911, 1912, 1915, 1916, 1917, 1918, 1921, 9 folios. Annual Report: n.d., 32 pp. n.d., 8 pp. n.d., 28 pp. n.d., 28 pp. n.d., 32 pp. Church and Clergy Report: 1910, 8 pp. 1911, 20 pp. 1918, 8 pp. Questionnaire: 1918.

Wa. Washington

(1)* (Seattle) ST. SPIRIDION'S (Tzerkov Sviatitelya Spiridona), 1065 E. Howe St. Registers: 1897-99, 1899, 1900, 1901, 1902, 1903, 1904, 1906, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1916, 17 folios. Register for 1905 in Records of Wilkeson Church. Annual Report: 1905, 32 pp. Church and Clergy Report: 1898-99, 1900, 1902, 1904, 4 pp. 3 vols. Register of Converts: 1896-1899, 1 vol.

(2) (Wilkeson) TRINITY (Tzerkov Sv. Troitzy), 1896. Discontinued. Registers: 1904, 1905, 2 folios. Church and Clergy Report: 1904, 12 pp.

Wb. West Virginia

(1)* (Moundsville) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla). 1109 Norton Ave. Registers: 1917, 1920, 2 folios.

(2)* (Weirton) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov), 3012 Elm St. Registers: 1919, 1 folio.

Wb. West Virginia (Cont'd.)

(3)* (Wheeling) ST. MICHAEL'S (Sviato Mikhailovskaya Tzerkov). Discontinued. Annual Report: 1915, 32 pp.

(4) (Fairmont) ST. MICHAEL'S (Sviato Mikhailovskaya Tzerkov). Annual Report: 1915, 32 pp.

Wc. Wisconsin

(1)* (Kenosha) ST. NICHOLAS (Tzerkov Sviatitelya Nikolaya), 1919--. 4304 17th Ave. Registers: 1919, 1920, 2 folios. Church and Clergy Report: 1920, 8 pp. Questionnaire: 1920.

(2) (Clayton) ST. MICHAEL'S (Russkaya Pravoslavnaya Tzerkov Sv. Arkhistratiga Mikhaila). Annual Report. 1916, 12 pp. Church and Clergy Report: 1919, 8 pp.

(3) (Madison) ORTHODOX CHURCH (Pravoslavnaya Tzerkov), no data. Discontinued. Registers: 1907, 1 folio.

AA. Alaska

"Papers of the Russian Church in Alaska for the period preceding the purchase of Alaska by the United States, dated 1772 to about 1867, 702 ms. boxes." Loc. Library of Congress, Washington, D.C.

(1)* (Belkofski) RESURRECTION (Voskresenskaya Tzerkov). Registers: 1901, 1902, 1903, 1904, 1908, 1910, 1911, 7 folios.

(2)* (Juneau) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov). Registers: 1901, 1902, 1904, 1905, 1906, 1907, 1908, 1910, 1911, 1912, 1913, 1914, 1915, 1917, 1918, 15 folios.

(3)* (Kenai) ASSUMPTION (Pokrovskaya Tzerkov). Registers: 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1910, 1912, 1913, 1914, 1915, 1917, 1919, 1920, 16 folios. Church and Clergy Report: 1916, 8 pp.

AA. Alaska (Cont'd.)

(4)* (Kodiak) RESURRECTION (Sviato Voskresenskaya Tzerkov). Registers: 1903, 1905-17, 12 folios. Church and Clergy Reports: 1904, 24 pp. Included in above registers complete data of following chapels: Annunciation, Lesnoy Island, 1893--; St. Sergius and St. Herman's, Pine Island, 1897--; Trinity, Akhiok, 1890--; Resurrection, Aekhtalik, 1897--; Sts. Peter and Paul, Kaguiak, 1881--; St. Innocent's, Orlovo, 1891--.

(5)* (Nushagoka) SS. PETER AND PAUL (Petropavlovskaya Tzerkov). Registers: 1906, 1907, 1908, 1909, 1910, 1911, 1913, 1914, 1915, 9 folios.

(6)* (Sitka) ST. MICHAEL'S (Sviato Mikhailovskaya Tzerkov). Registers: 1891, 1909, 1910, 1911, 1914, 1915, 1916, 1919, 8 folios. Church and Clergy Report: 1904, 16 pp. Record of Religious Services: 1888, 1 vol.

(7)* (St. George's Island) ST. GEORGE'S (Tzerkov Sv. Georghiya). Registers: 1901, 1902, 1903, 1904, 1905, 1906, 1908, 1909, 1910, 1912, 1914, 11 folios. Annual Report: 1913, 28 pp. Church and Clergy Report: 1909, 20 pp.

(8)* (Unalaska Island Akatok) ASCENSION (Voznesenskaya Tzerkov). Registers: 1903, 1904, 1908, 1910, 1911, 1915, 1916, 7 folios.

(9)* (St. Paul's Island) SS. PETER AND PAUL (Petropavlovskaya Tzerkov). Registers: 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 9 folios. Annual Report: 1911, 8 pp. 1913, 32 pp. Record of Conversions: 1911, 16 pp.

(10) (Afognak) ST. MARY'S (Tzerkov Rozdestva Presviatoy Bogoroditzy). Registers: 1901, 1903, 1905, 1906, 1907, 1910, 1911, 1912, 1915, 9 folios. Church and Clergy Report: 1911, 12 pp. Included in the above records, complete data of following churches: St. Mary's, Little Afognak, 1870--; Nativity, Narrow Village, 1909--; Resurrection,

AA. Alaska (Cont'd.)

(10) (Cont'd.) Karluk, 1885--, St. John's, Uganak, 1905--; Trinity, Katlay, 1904--; Transfiguration, Douglas, 1893--; Assumption, Wrangel, 1905--; Holy Cross, Kapatak, 1910--.

(11) (Ikogmut) HOLY CROSS (Kresto-Vozdvizhenskaya Tzerkov). Registers: 1909, 1920, 2 folios. Annual Church Report: 1920, 32 pp. Register of Converts: 1911, 8 pp.

(12) (Killisnoo) ST. ANDREW'S (Sviato Andreyevskaya Tzerkov), 1889--. Registers: 1908, 1909, 1911, 3 folios.

(13) (St. Michael's Island) ST. MICHAEL'S (Sviato Mikhailovskaya Tzerkov). Registers. 1902, 1905, 1906, 1907, 1908, 1910, 1911, 1918, 8 folios.

(14) (St. Michael's Island) HOLY CROSS (Kresto-Vozdvizhenskaya Tzerkov). Registers: 1895, 1905, 1906, 1907, 1908.

(15) (Tatitlak) ST. NICHOLAS (Tzerkov Sv. Nikolaya Chudotvortza). Registers: 1908, 1909, 1910, 1911, 1912, 1913, 1915, 7 folios.

(16) (Unliak) CHUKOTSK MISSION (Chukotskaya Missiya). Registers: 1909, 1909-10, 2 folios.

CC. Canada

(1)* (Canora, Saskatchewan) ST. MARY'S (Uspenskaya Tzerkov). Registers: 1906, 1907, 1908, 1912, 1914, 5 folios. Annual Report: 1914, 32 pp. Church and Clergy Report: 1906, 8 pp. 1907, 8 pp. Included are records from Church of Transfiguration of Donwell, 1908--, and St. Elias Church of Wroxton, 1913--.

(2)* (Edmonton, Alberta) ST. BARBARA (Sviato-Varvarinskaya Tzerkov). 9547 Jasper Ave. Registers: 1910, 1911, 1912, 1913, 1914, 1916 (baptisms), 6 folios. Annual Report: 1911, 32 pp. 1913, 32 pp.

CC. Canada (Cont'd.)

(3)* (Lachine, Quebec) ST. JOHN'S (Tzerkov Sv. Ioanna). 270 6th Ave. Registers: 1915, 1 folio. Annual Report: 1915, 32 pp. Church and Clergy Report: 1914, 8 pp. 1915, 8 pp.

(4)* (Montreal, Quebec) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla). Registers. 1908, 1909, 1911, 1912, 1914, 1915, 6 folios. Annual Report: 1911, 8 pp.

(5)* (Moose Jaw, Saskatchewan) TRINITY (Sviato Troitzkaya Tzerkov), 1914--. Registers: 1914, 1 folio. Annual Report: 1915, 24 pp.

(6)* (Regina) TRINITY (Sviato-Troitzkaya Tzerkov). 2015 Edgar St. Registers: 1919, 1 folio.

(7)* (Samburg, Saskatchewan) TRINITY (Tzerkov Sv. Troitzy). Church and Clergy Report: 1924, 12 pp.

(8)* (Sandy Lake, Saskatchewan) ORTHODOX CHURCH (Pravoslavnaya Tzerkov). Annual Report: 1915, 4 pp. Includes data on Ranchvale Russian Church.

(9)* (Shandro, Alberta) ST. MARY'S (Tzerkov Presviatoy Bogoroditzy). Registers: 1910, 1911, 1912, 1914, 1915 (deaths), 1915, 1917, 8 folios. Annual Report: 1913, 20 pp. 1914, 24 pp. Church and Clergy Report: 1910, 12 pp. 1912, 8 pp.

(10)* (Sheho, Saskatchewan) ST. MARY'S (Tzerkov Uspeniya Presviatoy Bogoroditzy). P.O. Box 19. Registers: 1911, 1912, 1914, 1918, 1919, 5 folios. Annual Report: 1914, 32 pp. n.d., 32 pp. Church and Clergy Report: 1911, 8 pp.

(11)* (Sifton, Manitoba) TRINITY (Sviato Troitzkaya Tzerkov). 643 Manitoba Ave. Registers: 1910, 1 folio.

(12)* (Sifton) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla). Registers: 1912, 1914, 1915, 3 folios.

CC. Canada (Cont'd.)

(12)* (Sifton) Annual Report: n.d., 32 pp. 1915, 32 pp. Church and Clergy Report: 1915, 8 pp.

(13)* (Smoky Lake, Alberta) ST. ELIAS (Tzerkov Sv. Proroka Ilyi). Registers: 1910, 1912, 1913, 1914, 1915, 1916, 6 folios.

(14)* (Winnipeg, Manitoba) TRINITY (Winnipegskaya Sviato Troitzkaya Tzerkov). 643 Manitoba Ave. Registers: 1906, 1907, 1908, 1910, 1913, 1914, 1920, 7 folios. Annual Report: 1913, 28 pp. 1914, 32 pp. Church and Clergy Report: 1905, 16 pp. 1915, 8 pp.

(15) (Arbakka, Manitoba) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov). Registers: marriages, 1911, 1912, 1913, 1914, 1915, 1918, 6 folios. Annual Report: 1914, 32 pp. Church and Clergy Report: 1915, 10 pp. 1918, 8 pp. Questionnaire: 1918. Records include data on St. Nicholas Chapel of Caribou, Minnesota, 1907--, and St. Elias Church of Sundown, Manitoba, 1905--.

(16) (Army Field) ARMY FIELD CHURCH (Russkaya Pokhodnaya Voyennaya Tzerkov Canadskoy Armii y Flota v Veliko-Britannii), 1914. Discontinued, following the Armistice of 1918. Annual Report: 1916, 4 pp. 1917, 4 pp.

(17) (Drobot, Saskatchewan) ST. NICHOLAS (Tzerkov Sviatitelya Nikolaya). Registers: 1913, 1914 (Marriages), 1914, 1915, 4 folios. Annual Report: 1914, 32 pp. 1919, 32 pp.

(18) (Fort William, Ontario) ST. MARY'S (Sviato Uspenskaya Tzerkov). Registers: 1913, 1914, 1915, 3 folios. Annual Report. n.d., 32 pp. Miscellaneous Report: 1914, 12 pp.

(19) (Gimli, Manitoba) ST. MICHAEL'S (Russkaya Pravoslavnaya Tzerkov Sv. Mikhaila). Church and Clergy Report: 1910, 8 pp.

(20) (Goonka) RUSSIAN CHURCH (Russkaya Tzerkov). Registers: 1908, 1 folio.

CC. Canada (Cont'd.)

(21) (Hafford) TRINITY (Sviato Troitzkaya Tzerkov). Registers: 1919, 1 folio.

(22) (Kiselevo, Alberta) ST. MARY'S (Tzerkov Rozhdestva Presviatoy Bogoroditzy), 1903--. Registers: 1906-7, 2 folios. Church and Clergy Report: 1906, 16 pp.

(23) (Mundare, Alberta) ST. JAMES (Tzerkov Sv. Iakova). Registers: 1911, 1912, 1913, 1914, 1915 (deaths), 5 folios. Church and Clergy Report: 1911, 8 pp. n.d., 8 pp. Above records include data on following churches: St. Demetrius', Serediaky, 1908--; St. John's, Orarusy, 1910--, St. Demetrius, Soda-Lake, 1912--; St. Mary's, Chipman, 1904--; St. Mary's, Shiskovtzy, 1907--; St. Nicholas, Vorurick, 1904--.

(24) (Pakan, Alberta) ST. ELIAS (Tzerkov Sv. Proroka Ilyi). Annual Report: 1910, 28 pp. 1912, 8 pp. Church and Clergy Report: 1910, 8 pp. 1911, 8 pp.

(25) (Quebec, Quebec) ST. NICHOLAS (Tzerkov Sv. Nikolaya). Registers: 1917, 1 folio.

(26) (Rabbit Hill, Alberta) RUSSIAN CHURCH. Registers: 1914, 1916, 1917, 1918, 4 folios. Annual Report: 1911, 32 pp. 1914, 32 pp. 1917-18, 32 pp. Church and Clergy Report: 1917-18, 8 pp.

(27) (Rhein, Saskatchewan) SS. PETER AND PAUL (Petropavlovskaya Tzerkov). Annual Report: n.d., 32 pp. n.d., 32 pp. Above records include data on following chapels: St. Elias, 1913--, St. Mary's, 1913--; Nativity, 1914--.

(28) (Salcoats) RUSSIAN CHURCH (Pravoslavnaya Tzerkov). Registers: 1909, 1 folio.

(29) (Saskatoon) ST. MARY'S (Tzerkov Presviatoy Bogoroditzy). Registers: 1918, 1 folio.

(30) (Smoky Lake, Alberta) TRINITY (Tzerkov Sv. Troitzy), 1910--. Registers: marriages, 1915. Annual Report: 1913, 12 pp. 1917, 32 pp. Church and Clergy Report: 1911, 8 pp. 1917, 8 pp. 1918, 8 pp. Miscellaneous Report: 1911, 1914.

CC. Canada (Cont'd.)

(31) (St. Andrews, Manitoba) ST. NICHOLAS (Sviato Nikolaevskaya Tzerkov), 1911--. Annual Report: 1913, 24 pp. n.d., 32 pp. Church and Clergy Report: 1912, 8 pp. Included data on St. Nicholas Chapel, 1899--, of Gonora, Manitoba.

(32) (Stuartborn, Manitoba) ST. DEMETRIUS' AND ST. MICHAEL'S (Tzerkov Sv. Dimitria Solunskago y Sv. Mikhaila). Registers: 1906, 1908, 1910, 1911, 1912, 1913, 1914, 1915, 1920, 9 folios. Annual Report: 1913, 25 pp. Church and Clergy Report: 1905, 16 pp. 1908, 16 pp. 1911, 8 pp. 1912, 8 pp.

(33) (Valley River, Manitoba) TRINITY (Tzerkov Sv. Troitzy). Registers: 1912-13, 1914, 1915, 3 folios. Annual Report: 1914, 32 pp. n.d., 8 pp. 1914, 8 pp. n.d., 8 pp.

(34) (Vokav, Saskatchewan) ST. MICHAEL'S (Vokavskaya Sv. Mikhailovskaya Tzerkov), 1901--. Registers: 1912 (marriages), 2 folios. (includes data on St. Mary's Church, Vokav). Annual Report: 1914, 32 pp. Questionnaire: 1918.

(35) (Vokav, Saskatchewan) ST. MARY'S (Tzerkov Uspeniya Presviatoy Bogoroditzy). Annual Report. 1914, 32 pp.

(36) (Vostok, Alberta) TRINITY (Sviato-Troitzkaya Tzerkov). Registers. 1901, 1902, 1903, 1904, 1905, 1906, 1907, 1908, 1909, 1910, 1911, 1912, 1913, 1914, 1915, 1918, 16 folios. Annual Report. 1906, 32 pp. 1911, 32 pp. 1913, 32 pp. 1914, 32 pp. 1918, 20 pp. Church and Clergy Report: 1903, 12 pp. 1904, 12 pp. 1906, 20 pp. 1907, 16 pp. 1910, 8 pp. 1911, 8 pp. Financial Record: 1903-5, 1 vol. Above records include data on following chapels. St. Nicholas, Bukovina, 1900--, Chapel, Skaro, 1902--; Chapel, Star, 1898--, Chapel, East Gate, 1911--.

(37) (Vostok, Alberta) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla). Registers: baptisms, 1917, 1918, 2 folios.

CC. Canada (Cont'd.)

(38) (Wroxton, Saskatchewan) ST. ELIAS (Tzerkov Sv. Proroka Ilyi). Registers: 1913, 1915, 2 folios. Annual Report: 1913, 8 pp. Church and Clergy Report: 1913, 8 pp.

(39) (Yorkton, Saskatchewan) SS. PETER AND PAUL (Tzerkov Sv. Petra y Pavla). Registers: 1918, 1919, 2 folios.

13. ST. NICHOLAS' CATHEDRAL (St. Nicholas Cathedral's Congregation of the Russian Orthodox Greek-Catholic Church of the Eastern Confession in North America), 1895--. 15 E. 97th St., Manhattan.

Organized 1895; became the bishop's cathedral when the Episcopal see of the Diocese of Alaska and the Aleutian Islands was moved from San Francisco to New York City in 1905 as the Archdiocese of North America and the Aleutian Islands. Incorporated as the Russian Orthodox St. Nicholas' Church in New York on November 21, 1899 (County Clerk, Inc., vol. 27, #881). Services in a hall at 323 2d Ave., until present Russian-Byzantine Cathedral was dedicated on November 23, 1902. Re-incorporated under present name August 31, 1925 (County Clerk, Inc., vol. 53, #9520). After the Russian Revolution, the Cathedral was under the Metropolitan's Council (entry 1) from 1919 to 1925, when it passed by court decision under the jurisdiction of the newly erected Archdiocese (entry 12). First priest, V. Rev. Alexander Hotovitsky, 1896-1914; ed. St. Petersburg Theological Academy, Russia. Present clergy, Most Rev. Archbishop Nicholas Kedroff, 1926--. Dean, Very Rev. Michael Masloff.

Russian American Orthodox Messenger, New York, 1896-1926. . . . Nicholas Kedroff, Year Book of St. Nicholas Cathedral, New York, Bomze Press 1938, 30 pp. . . .

Registers: births, marriages, deaths, 1895, 1904, 1907, 1916, 1916-17, 1917-18, 1918-19, 1919-21, 1926; births, 1895-99, 1900-10, 1911-15, 1916-17, 1918-20, 1921-24, 1925-30; marriages, 1900-11, 1915-16, 1916, 1916-17, births, 1930--; marriages, 1926--, deaths, 1926--, 22 vols. For duplicate registers see St. Mary's Cathedral (entry 2). Confessional Registers: 1895, 1896, 1896-97, 1897, 1900, 1901, 6 vols. Register of Converts: 1896, 1897, 2 vols. Annual Report: 1913, 32 pp.

14. ST. MARY'S (The Russian Orthodox Christian Immigrant Society of North America), 1909-26. 347 E. 14th St., Manhattan.

Organized 1909 as a chapel of the Russian Immigrant Society. Incorporated as above January 19, 1909 (County Clerk, Inc., vol. 37

#4035). Services held in front parlor of the Immigrant's Home, maintained by the Society, at above address. In 1925, when Bishop Kedrovsky was given jurisdiction of the church by judicial decision, all except some duplicate records were removed, because of objection to this decision, to the Church of the Transfiguration (entry 3). With the sale of the above mentioned site in 1926, the church ceased to exist. First clergyman, Rev. Iacov Korchinsky, 1909-20. Last clergyman, Rev. Eugene Kryzhanovsky, 1920-26.

Register. births, marriages, deaths, 1909-13, 1913-25, 2 vols., located at the Transfiguration Church (entry 261), marriages, 1913, births, marriages, deaths, 1914, 1915, 1916, 1917, 5 folios, located at the St. Nicholas Cathedral (entry 13).

15. ST. GEORGE'S (Tzerkov Sv. Georghiya Pobiedonostza), 1914-17. Brooklyn.

Organized 1914. Discontinued in 1917.

Register. 1916, 1 folio. Loc. St. Nicholas' Cathedral (see entry 12Nc15).

EXARCHATE OF NORTH AMERICA AND THE ALEUTIAN ISLANDS

In 1589 the Russian Orthodox Church confirmed its independence, claimed by some to date from Metropolitan Ionas's reign in 1498, by establishing the Patriarchate of Moscow as its supreme authority.[1] In 1721 Peter the Great abolished this authority in order to substitute for it a Most Holy Synod under his immediate control, with headquarters at St. Petersburg.[2] The abdication of Czar Nicholas II in 1917 resulted in the convocation of the All-Russian Ecclesiastical Convention of 1917-18, called the Pomiestny Sobor, which reestablished the Patriarchate of Moscow, but with an authority shared and held in check by the simultaneously created Sacred Synod. Metropolitan Tikhon of Moscow, who had ruled over the Archdiocese of North America and the Aleutian Islands from 1898 to 1907, was elected to the Patriarchal Throne, and provision was made for interregnum rule of a Locum Tenens in the event of a vacancy of the Throne and for a second All-Russian Sobor to Convene not later than 1923.[3]

Previous to the convocation of this Second Sobor, Patriarch Tikhon had been imprisoned as a counter-revolutionist and his assistants exiled, imprisoned, or executed. Reformist groups which arose to seize his authority divided the Church into rival factions.[4] When the Sobor was finally convened on April 29, 1923, those factions which were most favorable to the Soviet regime were in the ascendency.[5] Although Dr. Hartman, a Methodist clergyman, testified "that the Patriarch authorized a committee or council to proceed with the work of convoking this convention, acting as Locum Tenens, (and that) the convention was convened by the Patriarch acting through this council,"[6] nevertheless the Sobor of 1923 deposed and unfrocked him, abolished the Patriarchate of Moscow and all Russia, and enacted other legislation inimical to the conservative orthodoxy of the old Church.[7] There were those, however, who did

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1. Samuel Jackson (ed.), The New Schaff-Herzog Encyclopedia of Religious Knowledge, New York, 1909, III, 255.
2. U.S. Bureau of the Census, Religious Bodies: 1926, Washington, D.C., 1930, II, 483 (hereafter cited as Religious Bodies).
3. William Chauncey Emhardt, Religion in Soviet Russia, Milwaukee, 1929, p. 198 (hereafter cited as Emhardt); Religious Bodies, II, 510.
4. Religious Bodies, II, 510; "Novoe Russkoye," reprinted from the Russian Daily, New York, Nov. 14, 1937, p. 2 (hereafter cited as Novoe Russkoye).
5. Emhardt, pp. 305-315, 385, 386.
6. Ibid., pp. 198-201.
7. Ibid., pp. 315, 316.

not accept the acts of this Sobor as valid, and after Patriarch Tikhon's death in a prison hospital in 1925, the authority of the vacant Patriarchal Throne continued to be exercised, where possible, through Locum Tenenti in Russia.[8]

Although Archbishop Platon Rojdestvensky claimed that Patriarch Tikhon, from his prison in September 1923, had by oral order elevated him to the Metropolitanate of North America and the Aleutian Islands, and was accepted as Metropolitan by the great majority of American parishes,[9] a decree of the Patriarch, dated January 16, 1924, had ordered that an inquiry into the affairs of the American Archdiocese be undertaken.[10] This and subsequent investigations revealed "facts concerning the refusal of Metropolitan Platon Rojdestvensky, governing our North American Diocese, to render canonical submission to the Patriarchate of Moscow in the Person of the Acting Patriarchal Locum Tenens and the Sacred Synod; also the declaration of the same Metropolitan Platon proclaiming the said Diocese Autocephalous." Curiously enough from the standpoint of a religious body which had suffered so markedly under the Revolution, a further indictment was found in evidence "proving that the Metropolitan of North America had engaged in public acts of Counter-Revolution directed against the Soviet power and of disastrous consequences to the Orthodox Church." Upon these findings, the Moscow Patriarchy issued a ukase, dated March 22, 1933, appointing His Eminence Archbishop Benjamin (Fedchenkov), then an exile in Paris, as Patriarchal Exarch to displace Metropolitan Platon as the ruling hierarch of the North American Diocese.[11] The Patriarchal Ukase read in part as follows:

> 2. That We declare the proclamation of the North American Diocese as autonomous by Metropolitan Platon in opposition to the will and without the consent of the Moscow Patriarchate (which is evidently, even by the acknowledgments of Metropolitan Platon himself, "the lawful Church Authority" for this same Diocese) to be an act rudely violating Church Discipline; and as such to count it null and void and to revoke it.

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8. Novoe Russkoye, p. 2.
9. M. Lebedov, Razrukha (Russian Church Adversities), Belgrade, Serbia, 1929, pp. 16, 139.
10. Novoe Russkoye, p. 3
11. Moscow Patriarchate, Ukase of the Moscow Patriarchate to His Eminence, Most Reverend Benjamin Fedchenkov, Archbishop of the Aleutian Islands and North America, Exarch of the Moscow Patriarchate in North America, Moscow, Russia, 1934, typed translation, p. 1 et seq. (hereafter cited as Moscow Patriarchate, Ukase).

3. That We declare Schismatic the religious group organized around Metropolitan Platon; that We declare the Diocesan administration and other organizations either existing now or which may be formed in the future in this group canonically illegal; and that We declare all their decisions concerning the Orthodox churches and concerning parishes in the Diocese, and in particular their ordaining and appointing Bishops and other Clergy and church officials, illegal and invalid.

4. That Metropolitan Platon (Rojdestvensky), as the initiator and chief author of the schism created be summoned before the Court of Bishops and charged with violations of the 34th and 31st Canons of the Holy Apostles; the 14th and 15th of the Double Council; the first Canon of Basil the Great, and other similar Canons; and that meanwhile We place Metropolitan Platon under Prohibition from performing Divine Services until either he repents or the ecclesiastical Court shall have rendered a decision.

5. To propose to their Graces the Bishops and to the Priests and Church officials and to the laymen who are in the North American Diocese that they, breaking off from Communion with those who entered into schism should express to the Patriarchal Exarch (in America)-or directly to the Acting Locum Tenens (in Moscow)-their submission to this present decision and their determination and promise in future to remain in the canonical jurisdiction of the Moscow Patriarchate.[12]

Metropolitan Platon's hold over the Russian parishes in America was so strong, however, that only one of the eight churches then in New York City, and another in California, expressed "their submission to this ... decision" and promised "to remain in the canonical jurisdiction of the Moscow Patriarchate" under the Patriarchal Exarch Benjamin (Fedchenkov).[13] Since then, The Exarch has organized three other churches in New York City.[14]

Following Exarch Benjamin's arrival in New York City, the Sacred Synod in Moscow was advised by the Acting Locum Tenens that, since the Exarch had organized in New York City a Diocesan Council so that their North American Diocese had begun officially to function, the Sacred

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12. Moscow Patriarchate, p. 2.
13. Novoe Slovo, p. 2; see entry #17.
14. See entries #18-20.

Synod "definitely settle the status of His Eminence, Archbishop Benjamin and his position in America," by appointing him "permanent Ruling Bishop of our North American Diocese, with all rights and plenipotentiary powers which appertained to his predecessors in that see, ... in reserving to him also the status of Exarch of the Moscow Patriarchate in America (in order that he may extend his jurisdiction over the Russo-American Dioceses and Parishes which lie beyond the boundaries of the United States), also to grant to him the right to wear the cross on his Klobuk."[15] The Sacred Synod so decreed, and upon its recommendation a copy of the decree was forwarded to the Exarch so that he might "register his relevant governmental institution in the United States, Canada and other countries of America."[16] The headquarters of the Exarchate are at 38 Halsey Street, Brooklyn, New York.[17]

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15. Moscow Patriarchate, Ukase, p. 2.
16. Ibid., p. 3.
17. See entry #16.

16. EXARCHATE OF NORTH AMERICA AND ALEUTIAN ISLANDS, 1933--. 38 Halsey St., Brooklyn.

Organized 1933 by Exarch Benjamin who was sent to America with the title of Metropolitan by the Moscow Patriarchate to take over the "Archdiocese of North America and the Aleutian Islands" under Metropolitan Platon (entry 1), and to bring back into the fold those congregations which had been self-governing since 1918. The Metropolitan's Council (entry 1) under Metropolitan Platon refused to recognize the Exarch's authority, and few of the parishes under the Metropolitan's Council transferred their allegiance to the Exarch. First and present prelate, Exarch and Metropolitan Benjamin Fedchenkov.

Manuscript books by Archbishop Benjamin (Fedchenkov), loc. Exarchate, 38 Halsey St., Brooklyn.

Causes of the Fall of Poland, New York, 1939, 100 pp.
Church Life in Canada, New York, 1935, 100 pp.
Commentarii on Gospels, New York, 1936, 200 pp.
Critique on "A Life of St. Sophia," New York, 1937, 50 pp.
The Dogma of Redemption, Paris, 1925, 120 pp.
The Episcopal Church, New York, 1936, 100 pp.
Faith, Disbelief and Doubts, Paris, 1925, 100 pp.
From the Other World, New York, 1933, 50 pp.
The Holy Days, Paris, 1930, 12 vols.
Impressions of Oecumenical Councils, Paris, 1923, 90 pp.
The Jewish Question, New York, 1937, 150 pp.
Lives of Saints, Paris, 1925, 300 pp.
Menologies, New York, 1938, 100 pp.
The Roman Catholic Church, New York, 1936, 100 pp.

17. SS. PETER AND PAUL (Church of St. Peter and St. Paul, Russian Orthodox), 1913--. 121 E. 7th St., Manhattan.

Organized 1913 as the Russian Orthodox Greek Catholic Resurrection Church. Incorporated under present name May 17, 1929 (County Clerk, Inc., vol. 57, #6010). Brick church dedicated in 1913. Under the Metropolitan's Council (entry 1) until 1934 when church accepted the jurisdiction, of Exarch Benjamin. First priest, Rev. Adam Philipovsky, 1913-16. Present priest, Rev. Alexander T. Chechila, 1930--; ed. Seminary of Zhitomir, Russia.

Registers: baptisms, marriages, deaths, 1914-17, 1917, 1918-22, 1922-23, 1923-31, 1932--, 6 vols.; 1914-17, 4 folios, loc. St. Nicholas Cathedral (entry 12 Nc 16).

18. ST. SERAPHIM (Russian Orthodox Church of St. Seraphim of Sarov), 1933--. 38 Halsey St., Brooklyn.

Organized 1933 by Exarch Benjamin. Services at 345 E. 19th St., Manhattan, until present quarters in three-story brick building at above address were occupied in 1939. First clergyman, Rev. Boris Burden, 1933-38; ed. William and Mary Col., Williamsburg, Virginia; Yale Divinity School. Present clergyman, Exarch and Metropolitan Benjamin, 1938--; ed. Theological Academy, St. Petersburg, Russia.

Registers: baptisms, 1933-- (unbound); marriages, 1933--, 1 booklet.

19. ST. JOHN'S (Greek Orthodox Church of St. John the Baptist) 1933-38. E. 17th St., Manhattan.

Organized 1933 by Exarch Benjamin for Romaic-speaking Greeks. Services in a warehouse at above address. Discontinued 1938.

20. ALL SAINTS (Russian American Orthodox Church of All Saints), 1935--. 292 Henry St., Manhattan.

Organized 1935. Incorporated March 25, 1935 (County Clerk, Inc., vol. 63, #3213). Services held in a chapel of the rectory of All Saints Episcopal Church. Transfer of allegiance from the Exarchate to the Metropolitan's Council (entry 1) is anticipated late in 1940. First and present clergyman, Rev. Boris Burden, 1938--; William and Mary Col. Williamsburg, Virginia; Yale Divinity and Graduate School.

SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE OF NEW YORK AND ALL NORTH AMERICA

Antioch, like Jerusalem, Rome, Constantinople, and Alexandria, was one of the seats of the first great patriarchates of early Christendom. It was here that the term "Christian" was first used. And the Antiochian Patriarchate was one of the original four which renounced the Western Church in 1054 to continue the doctrinal purity of the Eastern Orthodox Catholic Apostolic Church.[1] The Mohammedan conquests and the encroachment of schismatic churches have somewhat impaired Antioch's former patriarchal eminence. Today its jurisdiction extends over Syria, Galicia, and Mesopotamia, with 14 titular metropolitical sees and 20 bishops, as against 250 bishops in ancient times.[2]

The head of the Church, known as the Patriarch of Antioch and All the Orient, rules with the aid of a Holy Synod consisting of the metropolitans and archbishops of the Antiochian dioceses throughout the world.[3] Although the patriarch, until after the World War, was always chosen "from the Hellenic race,"[4] anti-Greek feeling was strong in the Church.[5] "For many years the Syrian Church in its weakness was under the protectorate of the Russian government."[6] This dependence upon Russian ecclesiastical patronage strongly influenced the early Syrian Church development in the United States, where the Russians enjoyed a practical monopoly of jurisdiction over Eastern Orthodox churches until after the Soviet Revolution.[7]

Syrian immigration, which began about 1875, increased so greatly during the nineties,[8] that the Russian ecclesiastical authorities thought

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1. U.S. Bureau of the Census, Religious Bodies: 1926, II, 483 (hereafter cited as Religious Bodies); Encyclopaedia Britannica, New York, 1929, 14th ed., II, 70 (hereafter cited as Encyclopaedia Britannica).
2. Encyclopaedia Britannica, XVI, 940.
3. Information obtained from the Very Reverend Macarius Moore, Dean of St. Nicholas Syrian Orthodox Cathedral, 355 State Street, Brooklyn, September 1940, by Samuel Desick (hereafter cited as Moore).
4. Philip K. Hitti, The Syrians in America, New York, 1924, pp. 36, 37 (hereafter cited as Hitti, Syrians in America).
5. Encyclopaedia Britannica, XVI, 941.
6. William Chauncey Emhardt, The Eastern Church in the Western World, pp. 85, 86 (hereafter cited as Emhardt, Church in Western World).
7. Hitti, Syrians in America, pp. 106, 107; Archbishop Antony Bashir, Report to Census Bureau (typescript), New York, 1940, p. 1, (hereafter cited as Bashir, Census Report) see Introductory Historical Sketch, p. 4 et. seq.
8. Hitti, Syrians in America, pp. 47, 48.

it wise to establish a special jurisdictional office for the Syrians in America. In 1895 Bishop Nicholas of the Russian Church had brought with him from Russia the Very Reverend Archimandrite Raphael Gavavini, a Russian priest of Syrian birth, who organized the Syrian-Arabian Mission in New York City. In 1902 this congregation moved into permanent quarters in Brooklyn. As the number and importance of Syrian parishes in America grew, Archbishop Tikhon of the Russian Diocese, by authority of the Most Holy Synod of Russia, raised the Syrian-Arabian Mission to diocesan status. Raphael was consecrated in 1905 by the Russian Bishops, Tikhon and Innocent, as Bishop of Brooklyn and All the Syrian Orthodox Mission in North America. The new vicar-bishop's was the first Eastern Orthodox consecration in America.[9]

Bishop Raphael died in 1915. Archbishop Aftimios Afeish, who was chosen as his successor, continued fealty to the Russian Archdiocese and succeeded in carrying most of his parishes with him, even after the metamorphosis of the old Russian Archdiocese into the Metropolitan's Council.[10] However, the Patriarch of Antioch had sent Archbishop Germanos Shedhadah of Selefkias to America previous to Bishop Raphael's death to seek funds for Syrian agricultural schools. Without any authorization from Antioch, Archbishop Germanos, in 1917, attempted to organize the Syrian parishes into an Antiochian diocese under his leadership.[11] Although the congregation of St. Mary's Church at 246 State Street, Brooklyn, which Germanos had organized,[12] was the only parish willing to follow his unauthorized leadership, he did set up the nucleus of a diocesan organization, and incorporated it on February 18, 1918, as the Syrian Holy Orthodox Greek Catholic Mission in North America.[13] Despite orders from the Antiochian Patriarch to return to Antioch, Archbishop Germanos continued to head his independent diocese until 1934.[14]

In 1927 two developments occured which further complicated the jurisdictional confusion among the Syrian churches. The Patriarch of Antioch, no longer under the dominance of the disintegrating Russian Church, sent Archbishop Victor Aboassaly to America as the Patriarchal Exarch to found a true Antiochian diocese as a substitute for both the independent organization of Archbishop Germanos and the diocese of Bishop Aftimios under the Metropolitan's Council. The new Syrian Antiochian Archdiocese, however, immediately succeeded in absorbing neither.[15]

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9. Samuel Macauley Jackson (ed.), The New Schaff-Herzog Encyclopedia of Religious Knowledge, New York, 1909, IV, 53, 54; Moore.
10. Hitti, Syrians in America, p. 107.
11. Moore; Bashir, Census Report, pp. 1, 2.
12. See entry #23.
13. Kings County Clerk, Liber 73, #64A, p. 479.
14. Moore.
15. Religious Bodies, II, 483; Moore.

In the same year, Bishop Aftimios, disgruntled by the Metropolitan's Council's failure to fulfill its alleged promise to increase his autonomy, renounced his allegiance to the Russian Metropolitan and led as many of his churches as would follow into an autocephalous status. This act resulted in several lawsuits, one instituted by Aftimios against Metropolitan Platon, and one instituted by the trustees of St. Nicholas', the Syrian Cathedral in Brooklyn, against their Bishop, resulting in the removal of this church in 1931 from his jurisdiction. In 1933, Bishop Aftimios married, contrary to Orthodox canons, and was excommunicated.[16]

In September 1934 the Antiochian Patriarchate appointed the Rt. Rev. Archimandrite Antony Bashir, who was already serving here as pastor, as Patriarchal Vicar for the Syrian Orthodox Church in North America with "full authority to unite all the parishes in America into one organization, to be known as the Syrian Orthodox Antiochian Archdiocese of New York and All North America".[17] The following year the Antiochian Patriarchate dispatched a Legate, Metropolitan Theodosios of Tyre and Sidon, to this country, who toured the Syrian parishes to supervise the selection of an Archbishop to head the Archdiocese which Patriarchal Vicar Bashir had organized.[18] The three nominees submitted by the American parishes for that position included Archimandrite Bashir, and it was he whom the House of Bishops at Antioch, in February 5, 1936, elevated to the episcopate as Archbishop. On April 19 he was consecrated in Brooklyn, New York.[19] In effect Archbishop Bashir became the successor to Victor Aboassaly, who had died in 1934.[20] All congregations were merged under the authority of the Archdiocese, and the work of reorganization proceeded apace under the guidance of the new Archbishop.[21]

Archbishop Bashir, by virtue of his position, is a member of the Holy Synod of Antioch, and should a dispute between himself and the Patriarchate arise, the latter could not exercise its authority without the approval of the Synod. Though the Archdiocese comes under the jurisdiction of the Antiochian Patriarchate, it is independent in the administration of its internal affairs. Its 69 churches and 61,045 communicants throughout the country are supervised by Archbishop Bashir from his seat at 239 85th Street, Brooklyn, New York.[22]

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16. Moore: see entry #22.
17. Bashir, Census Report, p. 1; Moore.
18. Patriarchate of Antioch, Manifesto (typed translation by Archbishop Antony Bashir), Damascus, Syria, 1936, p. 2 (hereafter cited as Patriarchal Manifesto).
19. Bashir, Census Report, pp. 1-2; Moore.
20. Patriarchal Manifesto, p. 2.
21. Moore.
22. Bashir, Census Report, p. 3; Moore.

Syrian Antiochian Archdiocese

At present Metropolitan Bashir reigns with the aid of a suffragan. Congregationalism among the parishes is strong, having been fostered by the prolonged jurisdictional rivalries of the hierarchs. Of course each parish is responsible to the diocesan authority both in lay and spiritual matters. Syrian parishes here, leaning more and more toward modern external forms, have installed seats in their churches. Also, throughout the country the application of English as the liturgical language is being more and more stressed, fulfilling an ancient law of the Primitive Church that its services should be in the language of the people. A constitution for the entire church is presently in its final draft.[23]

The Syrian Antiochian Archdiocese is the only Eastern Orthodox church body which at present belongs to the Federal Council of Churches.[24]

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23. Moore.
24. Comments attached to letter by Sargent B. Child, National Director, Historical Records Survey, To Oliver A. Gottschalk, Acting W.P.A. Administrator for New York City, dated Dec. 17, 1940.

21. SYRIAN ANTIOCHIAN ORTHODOX ARCHDIOCESE OF NEW YORK AND ALL NORTH AMERICA, 1917--. 239 85th St., Brooklyn.

Organized 1917 by Metropolitan Germanos who was delegated in 1914 by the Patriarch of Antioch and All East to seek funds in the United States for Syrian churches and schools in The Near East. Incorporated February 18, 1918 (County Clerk, Lib. 73, p. 479, #64A). The work of organizing Syrian congregations was begun by the Russian Church, through the Syrian Arabian Mission, an affiliate of the Russian Archdiocese, which had established about forty congregations between 1895 and 1915. Most of these remained under Russian ecclesiastical jurisdiction even after the organization of the Antiochian Syrian Mission in 1917. See historical sketch for description of the manner in which the Syrian archdiocese was consolidated in 1934. At present all Syrian Orthodox Churches are under that jurisdiction, represented in the United States by the present prelate, Metropolitan Antony Bashir.

Bishop Raphael, The Word, Brooklyn, the Archdiocese, 1905-15. Archbishop Aftimios, The Orthodox Catholic Review, Brooklyn, the Archdiocese Mar.-Aug. 1917, 7 issues, ___, The Orthodox Situation in America, Brooklyn, 1931, 9 pp.

Records: Correspondence, 1936--. See also entries 22-24.

22. ST. NICHOLAS' CATHEDRAL (St. Nicholas Orthodox Church Committee of Brooklyn), 1895--. 355 State St., Brooklyn.

Organized 1895 by Bishop Nicholas of the Russian Orthodox Diocese of Alaska and Aleutian Islands as a mission for Syrians and Arabs. Incorporated December 24, 1930 (County Clerk, Lib. 300, p. 270, No. 82). Services at 77 Washington St., Manhattan, until 1902; church at 301 Pacific St. until present Neo-Gothic rough graystone church was occupied and dedicated in 1917. In 1928 St. Nicholas Church, then headed by Archbishop Aftimios Afeish, renounced the jurisdiction of the Metropolitans' Council (entry 1) to accept that of the Patriarchate of Antioch and All East. First clergyman, Rt. Rev. Bishop Raphael Gavavini, 1895-1915; ed. Theological Sem. and Academy, Kiev, Russia. Present dean, Rev. Macarius Moore, 1937--.

Russian American Orthodox Messenger, New York, 1896-1926, vols. 3, 4, 7, 8.

Registers: baptisms, marriages and deaths, 1896-1903, 8 vols. in Russian; baptismal data inscribed in periodical The Word, 1905-15, 8 vols. in Arabic; loc. at Archdiocesan offices, 239 85th St., Brooklyn, (entry 21). Baptisms, marriages, deaths, 1897, 1898, 1900, 1902--, 5 vols., loc. at Russian Cathedral, 15 E. 97th St. (entry 12 Nc 13).

23. ST. MARY'S (Antiochian Syrian Orthodox Church), 1917--. 246 State St., Brooklyn.

Organized 1917 by the legate of the Patriarch of Antioch, Metropolitan Germanos. Incorporated February 3, 1917. Two-story brick church dedicated in 1917. First priest, Rev. Serafim Nassar, 1926-28. Present clergyman, Rev. Abdullah Khoury, 1936--.

Registers: baptisms, 1 vol. 1936--, membership 1 vol. 1936--.

All previous records kept at the Archdiocesan offices, 239 85th St., Brooklyn (entry 21).

24. HOLY TRINITY (Holy Trinity Church of the Syrian Orthodox Antiochian Diocese) 1927-35. Clinton St., Brooklyn.

Organized 1927 by the Syrian Holy Orthodox Greek Catholic Mission in North America (entry 21). Incorporated May 24, 1927 (County Clerk Lib. 233, p. 327). Church at above address until discontinued in 1935.

Records at the Archiocesan offices, 239 85th St., Brooklyn (entry 21).

25. ST. MARY'S CHAPEL, 1936--. 239 85th St., Brooklyn.

Organized 1936 as a private chapel of Archbishop Bashir. Services on second floor of a private dwelling which also is the archdiocesan office, and the depository of all records of Syrian churches in America.

GREEK ARCHDIOCESE OF NORTH AND SOUTH AMERICA

The establishment of churches in Greece by Paul and other Apostles gained for it the distinction of possessing the most ancient ecclesiastical organization in Christendom.[1] Greeks were among the first to accept Christianity; they profoundly affected Christian theology in general and Eastern orthodoxy in particular. They gave to early Christianity its leaders, historians, theologians and commentators; its language, first literature, exegetics and creeds. The extent of Greek influence on the Eastern Orthodox Churches is acknowledged by the popular designation of all Orthodox Churches as the "Greek Church".[2]

The rise of Mohammedanism, culminating in 1453 in the fall of Constantinople, capital of the Byzantine Empire and seat of the Ecumenical Patriarch, brought Greece under Turkish domination and subjected its Church to Moslem rule.[3] During the centuries of oppression which followed, the Church exerted a telling influence in preserving a spirit of nationalism and independence among the Greeks. When the War of Greek Independence broke out in 1821, it was the Church and its leaders that inspired and directed it.[4] Seven years of fighting won for Greece not only its political independence,[5] but also a national Greek Church, independent of the Constantinople Patriarchate. In 1833 the Greek Church established at Athens the Holy Synod of Greece,[6] consisting of five bishops, headed by the Metropolitan of Athens, who is appointed by the King from among three nominees of the Holy Synod.[7]

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1. Euphrosyne Kephala, The Church of the Greek People, London, 1930, p. 16; J.P. Xenides, The Greeks in America, New York, 1922, p. 55 (hereafter cited as Xenides).
2. Samuel Macauley Jackson (ed., The New Schaff Herzog Encyclopedia of Religious Knowledge, New York, 1909, IV, 48, 49 (hereafter cited as Schaff-Herzog); Constantine Callinicos, The Greek Orthodox Church, New York, 1918, p. 3 (hereafter cited as Callinicos).
3. Schaff-Herzog, IV, 49; Xenides, p. 17.
4. Xenides, p. 18; Thomas J. Lacey, Our Greek Immigrants, n.p., n.d., p. 13, (hereafter cited as Lacey).
5. Xenides, pp. 18, 19.
6. U.S. Bureau of the Census, Religious Bodies: 1926, Washington, D.C., 1930, II, 483 (hereafter cited as Religious Bodies); Schaff-Herzog, III, 255.
7. Margaret Dampier, The Organization of the Eastern Churches, London, 1910, p. 18 (hereafter cited as Dampier).

Greek Archdiocese

The Church of Greece, episcopal in organization and orthodox in dogma,[8] is the state church.[9] A Royal Commissioner attends the sessions of the Holy Synod and affixes his signature to its Acts. Overthrow of political regimes is more often than not accompanied by changes in synodical personnel.[10] Almost all Greeks are identified with the Orthodox communion; "even non-churchgoers regard themselves as Greek Church people.... To be beyond the pale of the church is like being outlawed in a civilized country."[11]

This extra-religious dependence upon the Church has accompanied Greeks wherever they have gone. The first undertaking of Greeks resident abroad is to form what they call a "community", the purpose of which is the establishment and maintenance of a church organization. Greeks in the United States have offered no exception to this rule.[12] The first Greek Orthodox church in America was founded in New Orleans in 1867 by its numerous cotton merchants. The second was established in Chicago in 1872, where Greeks and Slavs together sent to Russia for a Greek priest,[13] and in 1889 the first Greek church was opened in New York City.[14] A visit by Prince George of Greece to New York City in 1891 helped to foster the organizational enthusiasm of the Greek community there.[15]

From that date until the World War, Greek immigration was large and on the increase.[16] Settlements were made principally in the eastern states, particularly New York and Massachusetts.[17] This immigration, largely fostered by economic depression in the home-country, was given impetus by the Greek-Turkish war of 1912, which forced hundreds of thousands of Greek refugees from Asia Minor to seek new homes in America.[18]

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8. Callinicos, p. 34; Religious Bodies, II, 500.
9. Xenides, pp. 55, 69.
10. Ibid., pp. 120-122; Dampier, p. 18.
11. Xenides, pp. 69, 118.
12. Ibid., p. 73; William Chauncey Emhardt, The Eastern Church in the Western World, Milwaukee, 1928, p. 76 (hereafter cited as Emhardt: Church in the Western World); Thomas Burgess, Greeks in America, An Account of Their Coming, Progress, Customs, Living, and Aspirations, Boston, 1913, pp. 56, 57 (hereafter cited as Burgess).
13. Schaff-Herzog, IV, 54; Burgess, p. 54 (footnote).
14. See entry #27.
15. Burgess, p. 53.
16. Ibid., pp. 17, 18; Emhardt: Church in Western World, p. 75; Religious Bodies, II, 497.
17. Xenides, p. 69.
18. Burgess, pp. 17, 18; Emhardt: Church in Western World, p. 75; Religious Bodies, II, 497.

"Life at home without the Orthodox Church and the parish priest had been unknown, and so the immigrant ... felt the necessity" of establishing churches for himself in the new world.[19] Each community applied for a priest to the ecclesiastical authorities of its own section of the homeland--those from Greece to the Holy Synod at Athens, those from Turkey to the Patriarchate at Constantinople. This situation not only divided authority over the American parishes from the theoretical viewpoint, but also left the Holy Synod of Greece without sufficient interest in its churches abroad to take any practical measures for organizational control.[20] Among the thirty Greek Churches in the United States in 1905, congregationalism was rampant.[21] A bill introduced into the Greek Parliament in that year providing for a Greek bishop to be sent to America, and a similar bill of 1907, were both defeated.[22]

The Russian Orthodox Church had already established a strong diocesan organization on the American continent which desired to retain its monopoly in the Eastern Orthodox American missionary field.[23] Pleased with the Greek Church's jurisdictional indifference toward its American parishes, the Russian Government exerted its influence upon the Patriarchate of Constantinople to relinquish its authority over the Greek churches in America in favor of the Holy Synod of Greece. The Ecumenical Patriarch acceeded to this virtual demand in his Tome of 1908.[24] It was not until after the disintegration of Russian ecclesiastical authority following the Revolution of 1917 that the Holy Synod made any serious attempt to organize the Greek churches in America.[25]

In 1918 Metropolitan Meletios of Athens came to the United States to study the situation and prepare for a diocesan organization. This "was the first expression of interest on the part of the home Church in the religious life ... in America." Metropolitan Meletios found that this long neglect had engendered many problems needing solution before a diocesan organization was possible. "Congregationalism reigned supreme in an episcopal church." Moreover, the parishes constituted individual corporate bodies holding property under American laws not devised to conform to the synodical practices of the Greek Church.[26]

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19. Burgess, p. 53.
20. Religious Bodies, II, 498; Lacey, p. 17.
21. Xenides, p. 118; Schaff-Herzog, IV, 54.
22. Schaff-Herzog, IV, 54.
23. See Introductory Historical Sketch, p. 4 et. seq.
24. Xenides, p. 118; Religious Bodies, II, 498.
25. Lacey, pp. 16, 17; Xenides, pp. 118-120.
26. Ibid.

Nevertheless, Metropolitan Meletios was able to organize the Greek churches in America into a diocese, and in the same year Bishop Alexander of Rodostolos was sent by the Holy Synod of Athens as the first American bishop.[27]

Not long after the establishment of the diocese, a political upheaval in Greece resulted in the overthrow of Metropolitan Meletios and the reconstitution of the Holy Synod. Bishop Alexander, refusing to recognize the authority of the new Synod, was confronted in June 1921 by a rival bishop, Germanos Troyanos, the newly appointed synodical Exarch of North and South America. The majority of American Greek communities remained loyal to Bishop Alexander, although Bishop Germanos succeeded in effecting a temporary cleavage within the American diocese.[28] In November 1921 the former Metropolitan Meletios of Athens was elected Ecumenical Patriarch and in March of the following year revoked the Tome of 1908 on the ground that the Holy Synod of Greece had not conformed to certain conditions for the transfer of American jurisdiction from the Patriarchate of Constantinople to the Synod. Although the Holy Synod of Greece refused for three years to recognize Metropolitan Meletios as Ecumenical Patriarch or to acknowledge the validity of his revocation of the Tome of 1908, Bishop Alexander and the American Diocese accepted the patriarchal jurisdiction thus asserted.[29] By a patriarchal act, known as the Founding Tome of 1922, Ecumenical Patriarch Meletios elevated Bishop Alexander to the rank of archbishop and established the self-governing Greek Archdiocese of North and South America,[30] which had already incorporated as such on September 19, 1921.[31]

In August 1922 the Second General Convention of the American Church, held in New York City, adopted a constitution for the Archdiocese which was ratified by the Ecumenical Patriarch and insured to the Church practical independence in the administration of its internal affairs. From his see in New York City, the Archbishop, with the aid of his two Assistant Bishops of San Francisco and Boston, supervises more than 250 Greek Orthodox churches throughout the United States.[32] The Ukrainian Orthodox Church of America, organized to meet the needs of former Ukrainian Uniates, came under the nominal jurisdiction of the Archdiocese

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27. Religious Bodies, II, 498.
28. Xenides, pp. 120-122; information obtained from Demetrius E. Valakos, chief of the Secretarial Staff of the Greek Archdiocese, Oct. 8, 1940, by Samuel Desick (hereafter cited as Valakos).
29. Religious Bodies, II, 499; Xenides, pp. 120-122.
30. Religious Bodies, II, 499.
31. Queens County Clerk, Incorporations, XIXI, #7650.
32. Religious Bodies, II, 499.

in 1931, when it accepted the authority of the Ecumenical Patriarch.[33] Another group of former uniate churches of Carpatho-Russian origin, organized as the Russian Greek Catholic Orthodox Diocese of Eastern Rite Church of North and South America, were similarly brought under the nominal jurisdiction of the Archdiocese when, in 1938, they petitioned for and received the ecclesiastical sponsorship of the Ecumenical Patriarch of Constantinople.[34] In 1931 Archbishop Alexander, who vacated the see to take over the bishopric of Corfu, was succeeded by Archbishop Athenagoras, the present prelate.[35]

General Conventions are held every four years, each parish being represented by its priest and one layman. Each community (parish) annually elects a Board of Directors or Trustees, consisting of the priest and as many lay members of the church as the needs of the community may require, with jurisdiction over lay matters only. Spiritual and clerical matters are referred to the Spiritual Court of the Archdiocese. The Archdiocesan authority extends over the ecclesiastical administration of all communities, including the granting of consent to build churches and receive ecclesiastical charters. The Archdiocese maintains a seminary at Pomfret Center, Connecticut. Previously an orphanage school, this institution was established in 1937 as an educational and training center for English-speaking, American-trained priests.[36]

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33. See essay on The Ukrainian Orthodox Church in America; see entry #45.
34. See the essay on Carpatho-Russian Eastern Rite Church. (For an account of the 1934 schism which resulted in the creation of the Archdiocese of America and Canada of the Autonomous Greek Church, see the essay on the Philadelphia Synod.)
35. Valakos.
36. Ibid. For other archdiocesan organization, see entry #26.

26. GREEK ARCHDIOCESE OF NORTH AND SOUTH AMERICA, 1918--. 25-19 30th Drive, Astoria, Queens.

Organized 1918 by the Holy Synod of Greece as a Diocese. Became Archdiocese under the Ecumenical Patriarch of Constantinople in 1922. Of the thirty Greek churches founded in America between 1867 and 1908, some were founded by the Ecumenical Patriarch of Constantinople and others by the Holy Synod of Greece. But out of the deference to the Russian Orthodox Greek Catholic Church, then most influential among Orthodox churches, neither the Greek nor the Turkish ecclesiastical organization would send a prelate to America. Under pressure from the Russian Orthodox Church, the Patriarch of Constantinople relinquished nominal jurisdiction over his group of American Hellenic churches to the Holy Synod of Greece in 1908. But Synodical jurisdiction was not assumed until 1918 when Bishop Alexander, was appointed Synodical Delegate, and sent to America by the Metropolitan of Athens. He became an archbishop when the Archdiocese was incorporated September 9, 1921 (County Clerk, Inc., vol. 49, #7650). In 1922 the Ecumenical Patriarch of Constantinople again assumed jurisdiction over the Greek Church in America. In 1921 the Archdiocese established St. Athanasius Seminary, which was discontinued in 1924. The Archdiocese has under its jurisdiciton some 277 parishes, of which 261 are in the United States. The General Convention constitutes the highest body of the Archdiocese. It meets every four years and concerns itself chiefly with lay matters, laying down the general policy of the Archdiocese. Both clergy and laymen are delegates. The Board of Directors, organized in 1919, is composed of both laymen and priests as an administrative body in secular affairs. Its duties mainly concern finances, its chief task being to prepare the Archdiocesan Budget. The Religious Education Board of Directors operates under two separate divisions for 1) Parochial Schools and 2) Sunday Schools. Its function is administrative. It determines the budget, gets up the curriculum, hires teachers, etc. The Ecclesiastical Court, established 1918, is a church tribunal of priests appointed by the Archbishop, who presides, to discipline erring priests and grant religious divorces. The Holy Mission Society was organized in 1933 to print and disseminate leaflets of a missionary character in the Eastern States and to send out missionaries in this area to organize parishes, and persuade independent churches to accept the jurisdiction of the Archdiocese. The Ladies Auxiliary, organized in 1932 and comprising the wives and daughters of church members and officials, raises funds for charitable purposes, such as maintenance of nurseries, aid to the needy sick and poor. The Archbishop presides over all these bodies. First prelate, Archbishop Alexander, 1918-31. Present prelate, Archbishop Athenagoras, 1931--.

...The Orthodox Observer New York, Archdiocese, 1939.

Minutes: Diocesan General Convention, 1921-23, 1 vol.; Archdiocesan General Convention, 1923-- quadrennially, 1 vol.; Board of Directors,

1919-21, 1921-30, 1930--, 3 vols.; Religious Education Board of Directors, 1931--, 1 vol.; Ecclesiastical Court, 1918--, 3 vols.; Holy Mission Society, 1933--, 1 vol.; Greek Ladies Auxiliary, 1932--, 1 vol. Registers: marriages, 1918--, 5 vols. (each priest applies to the Archdiocese for permission to perform each marriage ceremony, following which a confirmation of the marriage is returned for permanent keeping).

27. TRINITY CATHEDRAL (Hellenic Eastern Orthodox Church), 1889--. 319-337 E. 74th St., Manhattan.

Organized 1889. Incorporated in Albany. Services in the neighborhood of Lexington Ave. and 27th St. until 1904; church at 153 E. 72d St., between Lexington and 3d Ave. until 1927; at St. Eleutherios Church (entry 30), until present Byzantine tan brick and limestone church was dedicated in 1931. Annunciation Church (entry 28) united with Church from 1931 to 1933. First clergyman, V. Rev. Paisius Ferendinos, 1889-1902; ed. Theological Academy of Halki, Turkey. Present clergyman, Rt. Rev. Methodius Kourkoulis, 1904--; ed. Greek Theological Sem. of Jerusalem; Univ. of Athens.

Cathedral Echo, New York, 1938, 32 pp.

Registers: baptisms, marriages, deaths, 1889--.

28. ANNUNCIATION (Greek Orthodox Community), 1908--. 325 W. 85th St., Manhattan.

Organized 1908. Incorporated April 21, 1909 (County Clerk, Inc., vol. 37, #1899). Services at 30th St. between 7th and 8th Aves. until 1909; 302 W. 54th St. until temporary merger with Trinity Cathedral (entry 27) in 1931. Reorganized in 1933. Rented church at 302 W. 54th St. until 1938. For some time in 1938 in former Rescue Mission W. 54th St. Present four-story brownstone and red brick church consecrated in 1938. First clergyman, Rev. Nicholas Lazeris, 1908-32; ed. Univ. of Athens, Greece. Present clergyman, V. Rev. Archimandrite Dorotheos Bourazanis, 1935--; ed. Theological Sem. of Halki, Turkey.

Minutes: church council, 1908--, 2 vols. Arbitration and Elections, 1908--, 1 vol. Registers: baptisms, 1908-21, 1921--, 2 vols.; marriages, 1908--, 3 vols.; deaths, 1921--, 2 vols. Financial records: rector's, 1932-33, 3 vols.; treasurer's accts., 1908--, 4 vols. Other records: Sunday School, 1908-20, 1933--, 6 vols. Record of Masses, 1908--, 1 vol. Miscellaneous data on cemetery plots, 1919--, 1 vol.

29. ST. CONSTANTINE (Greek Orthodox Church of St. Constantine), 1913--. 64 Schermerhorn St., Brooklyn.

Organized 1913. Incorporated September 20, 1915. Services first held at Lawrence St., corner of Johnson St. Present stone and brick church, Byzantine in influence, bought and dedicated 1916. First clergyman, Rev. Demetrios Vichenches, 1923--.

St. Constantine, Brooklyn, n.d.

Registers: births, 1913-21, marriages, 1913-24, deaths, 1913--, 1 vol.; births 1921-32, marriages, 1924--, 1 vol., births, 1932--, 1 vol.

30. ST. ELEUTHERIOS (Hellenic Orthodox Community of St. Eleutherios), 1918--. 359 W. 24th St., Manhattan.

Organized 1918. Incorporated as the West Side Hellenic Orthodox Community of St. Eleutherios, August 17, 1918 (County Clerk, Inc., vol. 46, #4124). Re-incorporated November 21, 1934 (County Clerk, Inc., vol. 62, #11009). Red brick, rectangular, round arched two-story church dedicated 1918. First clergyman, Rev. Stephanos Makaronis, 1918-26. Present clergyman, Rev. Vasilios Papanikas, 1937--.

Minutes: church committees, 1933--, 1 vol. Register: baptisms, marriages, deaths, 1933--, 3 vols.

31. ST. GEORGE'S (Greek Orthodox Church of St. George), 1920--. 451 W. 39th St., Manhattan.

Organized 1920 as a religious brotherhood. Incorporated as St. George's Greek Society of the City of New York, April 9, 1920 (County Clerk Inc., vol. 48, #6664). Reincorporated under present name April 23, 1923 (County Clerk, Inc., vol. 51, #4285). Three story gray brick remodeled building dedicated 1923. First and present priest, Rev. Kyrillos Vafeiadakis, 1923--.

Registers: baptisms, marriages, deaths, 1923-32, 3 vols., 1932--, 3 vols.

32. TRANSFIGURATION (Hellenic Orthodox Community of Corona and Suburbs Transfiguration of Christ), 1925--. 98-13 38th Ave., Corona, Queens.

Organized 1925. Incorporated May 29, 1926 (County Clerk, Inc., #841). Reincorporated August 12, 1927 (County Clerk, Inc. #1027).

Temporary services in store at the corner of Roosevelt Ave. and Junction Blvd., until present Gothic frame church was dedicated in 1925. First clergyman, Rev. Stephanos Carpas, 1925. Present clergyman, Rev. Alexandros Yerondidakis, 1927--.

Minutes: 1927-35, 1935--, 2 vols. Register: baptisms, marriages, deaths, 1928--, 3 vols.

33. ST. GERASIMOS (Greek Orthodox Community of St. Gerasimos), 1926--. 131 W. 104th St., Manhattan.

Organized 1926. Services in hall at 341 W. 47th St. until 1928; in rented church at 204 W. 63d St. until 1929; at 303 W. 115th St. until quarters at the Grace Methodist Church at present address were occupied in 1935. Consecrated in 1936. First clergyman, Rev. Vasilios Papadopoulos, 1926--.

Register: baptisms, marriages, 1935--, 3 vols.

34. ST. DEMETRIUS (Hellenic Orthodox Community of Astoria, St. Demetrius), 1927--. Elm at 2d Ave., Astoria, Queens.

Organized 1927. Incorporated November 10, 1927 (County Clerk, Inc., #1392). St. Athanasius Church (entry 40) merged with Church in 1931. Brick and stone church of composite style, Syrian, Byzantine and Armenian, dedicated in 1927. First clergyman, Rev. Germanos Polyzoides, 1927--; ed. Theological Sem. of Athens, Greece.

Register: baptisms, births, marriages, 1934--, 2 vols. Sunday School Attendance Record: 1932--, 1 vol. Financial Record: 1927--, 1 vol.

35. ST. DEMETRIUS (Hellenic Oriental Orthodox Community Church of St. Demetrius), 1927-31. 107th St. and 3d Ave., Manhattan.

Organized 1927. Incorporated May 9, 1931 (County Clerk, Inc., vol. 59, #4725). Discontinued 1931; congregation worshipped at St. George's Church (entry 41) joining same officially in 1934. First clergyman, Rev. John Kalapothakis, 1927-31.

Records at archdiocesan offices, 25-15 30th Drive, Astoria (entry 26).

36. ST. DEMETRIUS (The Free Greek Community of Jamaica), 1928--. 90-32 139th St., Jamaica, Queens.

Organized 1928. Incorporated as Saint Demetrius Greek Orthodox Church of Jamaica, December 17, 1936 (County Clerk, Inc., #1335). Re-incorporated under present name in 1937. Services at the Jamaica Avenue Protestant Episcopal Church until dedication of present Byzantine Syrian brick graystone church in 1930. First clergyman, Rev. Peter Kristakos, 1928-33; present clergyman, Rev. Michael G. Andreades, 1933--; ed. Theological Academy, St. Petersburg, Russia.

Minutes: 1929-38, 1938--, 2 vols. Registers: baptisms, marriages, deaths, members, 1929-34; 4 vols.; 1934--, 4 vols.

37. THREE IERARCHS (Free Greek Community of Three Ierarchs), 1928--. 1913 W. 7th St., Brooklyn.

Organized 1928 and until 1931 services were held in a store at 228 Highlawn Ave., Brooklyn. The present one-story church, built of concrete blocks, was dedicated in 1931. Incorporated April 18, 1930. First and present clergyman, Rev. Vasilios Mikhalopoulos, 1928--.

Registers: births, 1931--, marriages, 1931--, deaths, 1931--, 3 vols.

38. TRINITY (Holy Trinity Greek Orthodox Church), 1930--. 1641 Richmond Ave., Stapleton, Staten Island.

Organized 1930. Services held in frame meeting house, dedicated 1930. First clergyman, Rev. Thomas Anagnostiades, 1930-32. Present clergyman, Rev. D. Calimachos, 1937--.

Minutes: 1930--, 1 vol. Register: baptisms, marriages, deaths, 1930--, 1 vol.

39. ZOODOCHOS PEGHE (Hellenic Orthodox Community of the Bronx), 1930--. 860 Forest Ave., Bronx.

Organized 1930. Incorporated as Hellenic Orthodox Church of Zoodochos Peghe in 1930. Re-incorporated 1932. Services at 886 Forest Ave., 1930-32; 420 Forest Ave., 1932-33. Present church, formerly a synagogue, dedicated in 1933. First clergyman, V. Rev. Dorotheos Bourazanis, Jan.-June, 1930; ed. Theological Academy of Halki, Turkey. Present clergyman, Rev. Sotereos Z. Angeledes, 1938--.

Constantine Lukas, The History of Our Community, New York, 1938, Ms. . . . .Zoodochos Peghe, Bronx, New York.

Minutes: 1932--, 1 vol. Registers: baptisms, 1933--, 1 vol.; marriages, 1934--, 1 vol.; deaths, 1935--, 1 vol.; members, 1932--, 1 vol. Financial Records: donations, 1935--, 1 vol.

40. ST. ATHANASIUS (Greek Orthodox Community of St. Athanasios), 1931. 25-19 30th Drive, Astoria.

Organized 1931. Incorporated June 26th, 1931 (Queens County Clerk, Inc., vol. G, Gen. #120). Merged with St. Demetrius Church (entry 34) in 1931.

41. ST. GEORGE AND ST. DEMETRIUS (Greek Orthodox Community of St. George and St. Demetrius), 1931--. 103d St. and Lexington Ave., Manhattan.

Organized 1931 as St. George's Church. Incorporated October 15, 1938 (County Clerk Inc. #8173). Present church, modern American, acquired and dedicated 1931. The congregation of St. Demetrius Church (entry 35), joined St. George in 1934, when the second altar was dedicated to St. Demetrius. First clergyman, Rev. John Kalapothakis, 1931-32. Present clergyman, Rev. Nicholas Andreopoulos, 1932--.

Registers: baptisms, 1938--, 1 vol.; marriages, 1938--, 1 vol.; deaths, 1938--, 1 vol. Financial Records: 1938--, 1 vol.

42. ST. SPIRIDION'S (Orthodox Church of Washington Heights), 1931--, 124 Wadsworth Ave., Manhattan.

Organized 1931. Incorporated June 25, 1931 (County Clerk, Inc., vol. 59, #6380). Re-incorporated January 14, 1935 (County Clerk, Inc., vol. 63, #598). Rented quarters at 179th St., between Fort Washington Ave., and Broadway until present one-story brick church was dedicated in 1935. First clergyman, Rev. Basil Lokis, 1933-36; ed. University of Athens, Greece. Present clergyman, Rev. George Mastrantonis, 1940--.

Community Life, New York, 1937--.

Minutes: Board of Directors, 1933--, 1 vol. Registers: baptisms, marriages, burials, members, 1933--, 4 vols.

43. ASSUMPTION (Greek Orthodox Community of Kimisis Theotokou), 1931--.
228 18th St., Brooklyn.

Organized 1931. Incorporated December 24, 1931 as Greek Orthodox Church of Kimisis Theotokou. Re-incorporated March 8, 1934. Services held at 861 4th Ave. until 1933 when Neo-Gothic red brick church was consecrated. First clergyman, Rev. George Menazopoulos, 1931-35. Present clergyman, Rev. John Strongilos, 1936--.

Registers: births, 1933--, 1 vol.; marriages, 1934--, 1 vol.; deaths, 1936--, 1 vol.

44. ST. BARBARA (Hellenic Orthodox Community Hagia Barbara), 1932--.
29 Forsythe St., Manhattan.

Organized 1932 and incorporated as the Greek Orthodox Community Aghia-Varvara. Re-incorporated under present name July 6, 1934 (County Clerk, Inc., vol. 62, #7877). Rectangular brick and stone church, formerly a synagogue, consecrated in 1932. First clergyman, Rev. Theodore Stratigos, 1934. Present clergyman, Rev. Neophitos Iossafeos, 1938--.

Registers: births, marriages, deaths, 1934--, 3 vols.

UKRAINIAN ORTHODOX CHURCH OF AMERICA

The Ukraine, as the kingdom of Kiev, achieved its zenith in the reign of Vladimir the Great (980-1015), who brought about a political union with Eastern Galicia. Converted to christianity in 988, St. Vladimir made the Eastern Church, which had been introduced into the Ukraine by the Greeks, his state church. Kiev became an intellectual and religious center, strong and prosperous. This golden period in Ukrainian history came to an end in 1240, when Mongolians invaded the country and captured Kiev. Subsequently the Ukraine fell partly to Poland and partly to Lithuania, and after the union of the two kingdoms in 1385, to Poland. In 1667 Russia seized part of the Polish Ukraine, and when Poland lost her independence in the partitions of 1772, 1793, and 1795 by Russia and Austria, her Ukrainian provinces of East Galicia, Bukovina and Ruthenia fell to Austria, the rest to Russia.[1]

While under Poland, which was Catholic, the Ukrainians had been compelled in 1595 to recognize the Roman pope as their religious head. Pope Clement VIII agreed, however, to their demands that Roman jurisdiction should not interfere with their church government, form of worship, and marriage of clergy. This arrangement was known as the Unia and its adherents as Uniates.[2]

When Ukrainians began to emigrate to the United States in 1870 to escape political, religious, and economic oppression, the majority of them came from those provinces where the Unia was in force, and were known here as Greek Catholics.[3] The importation of their own priests led to disputes with the Roman Catholic hierarchy in this country, which objected to married clergy. Some of the latter were suspended when they arrived here. Generally the exercise of authority by Catholic bishops was resented by the Ukrainians,[4] who followed the example of Dr. Alexis Towt and his Carpatho-Russian parish in Minneapolis in withdrawing from Roman Catholic jurisdiction to join the Russian Church.[5]

As Ukrainian immigrants continued to join the Russian Church, Rome became conciliatory, and in 1907 sent to the United States a Ukrainian Greek Catholic bishop, the Right Reverend Stephan Ortinsky, to foster

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1. Wasyl Halich, Ukrainians in the United States, Chicago, 1937 (hereafter cited as Halich, Ukrainians in the United States), p. 1-9.
2. Ibid., pp. 95, 96.
3. Ibid., p. 97.
4. Ibid., pp. 98, 99.
5. U. S. Census Bureau, Religious Bodies: 1926, II, pp. 512, 513.

the establishment of Uniate churches and to put an end to the growing congregationalism among the parishes.[6] When Bishop Ortinsky died in 1916 he had engendered the antagonism of the Ukrainian nationalist group and of a good number of his churches. His successors, the Bishops Konstantin Bohachevsky (for the Galicians) and Wasyl Takach (for the Ruthenians), appointed in 1923, further antagonized the Ukrainians when they "attempted to set aside the agreement with the papacy of 1595," Pope Pius XI forbade Ukrainian clergy in America to marry and demanded that church property be surrendered to the two much-disliked bishops.[7]

In 1927 several Ukrainian uniate churches and their priests broke away from Rome and established the Ukrainian Orthodox Church of America. In 1929 the first attempt of these churches toward a diocesan organization resulted in the appointment of the Reverend Joseph Pelechovich as the first national administrator.[8] On October 23, 1930 a convention of Ukrainian priests meeting in New York City elected the Reverend Dr. Joseph Zuk, pastor of the Ukrainian church in Carnegie, Pennsylvania, as the new administrator. Dr. Zuk submitted a church constitution for conventional approval and led the convention to request the sponsorship of the Patriarchate of Constantinople as an official sign of the return to Greek Orthodoxy, "the religion of our fathers." The jurisdiction of Constantinople was preferred because the Ukrainians "were averse to establish relations with the Russian Church here because of our traditional enmity toward the Czars and the aristocracy, who were ever opposed to Ukrainian independence. Then, too, the Greeks were our spiritual forefathers, since Constantinople, which gave us our religion, was at that time Greek."[9]

On July 15, 1931 a Synod of the new diocese was held at the Church of the Holy Resurrection in New York City, and the decision was made to name the diocese "The Ukrainian Orthodox Church of America." The Synod was presided over by the Rt. Reverend Bishop-coadjutor Callistos of the Greek Archdiocese of North and South America, representing Archbishop Athenagoras, the highest prelate of the Ecumenical Patriarch in the United States. The Synod elected Dr. Joseph Zuk, its administrator, to the new office of bishop. When Dr. Zuk died in February 1934, the diocese was placed under the charge of the Reverend Nicholas Pidhorecky, Vicar General of Brooklyn, who remained as its administrator until the consecration of the present bishop, Bohdan Shpylka, on February 28, 1937.

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6. Halich, Ukrainians in the United States, pp. 101, 102.
7. Ibid., p. 103.
8. Ibid.
9. Information obtained from Bishop Bohdan Shpylka, 675 E. 183rd Street, Bronx, New York, Oct. 1, 1940, by Samuel Desick.

Bishop Bohdan was elected by the diocese as a candidate for the bishopric in May 1936 and was accepted by the Holy Synod of Constantinople in January of the same year. Archbishop Athenagoras presided at his consecration.[10]

Although the diocese owes spiritual allegiance to Archbishop Athenagoras and the Greek Archdiocese as the Ecumenical Patriarch's American representatives, it is completely autonomous in the administration of its affairs. The diocese holds consistory meetings four times a year, clergy conventions every two or three years, as the necessity arises. English as the liturgical language is slowly coming into greater use, as more and more of the Ukrainian divinity students are graduated from General Theological Seminary in New York City and the Hartford Seminary Foundation. Ukrainian Orthodox churches number eighty in the United States, Canada, and the Argentine, of which two are in New York City.[11]

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10. Information obtained from Bishop Bohdan Shpylka, 675 E.183rd Street, Bronx
11. Ibid., see entries #46, 47.

45. UKRAINIAN ORTHODOX DIOCESE OF NORTH AND SOUTH AMERICA, 1931--. 675 E. 183d St., Bronx.

Organized 1931 under the auspices of the Greek Archdiocese of North and South America and the Ecumenical Patriarchate of Constantinople. See historical sketch for details. There are 31 congregations under the jurisdiction of the Diocese, of which 24 are in the United States. The present prelate is the Rt. Rev. Bishop Bohdan.

Minutes: Consistory, 1934--, 3 vols.; clerical convention, July 15, 1931, Feb. 29, 1937; Nov. 15, 1938, 1 vol.

46. HOLY TRINITY (Carpatho-Russian Orthodox Greek Catholic Church of the Holy Trinity), 1918--. 345 E. 4th St., Manhattan.

Organized 1918. Incorporated June 25, 1931 (County Clerk, Inc. vol. 59, #6426). Gothic frame church consecrated in 1918. Transferred from jurisdiction of Metropolitan Council (entry 1) to the Carpatho-Russian Diocese (entry 9) in 1931. Transferred to jurisdiction of the Ukrainian Diocese of Greek Archdiocese of North and South America on March 1, 1939. First clergyman, Rev. V. Rychloff, 1918-21. Present clergyman, Rev. John Fedyna, 1939--.

Register: births, marriages, deaths, 1918--, 2 vols.

47. UKRAINIAN ORTHODOX CHURCH (Not incorporated), 1932--. 675 E. 183d St., Bronx.

Organized 1932. Church is a red brick and frame two-story edifice, Russian-rustic in architecture. First clergyman, Rev. Demetrius Prophets, 1932--.

AUTOCEPHALOUS UKRAINIAN ORTHODOX CHURCH[1].

The Autocephalous Ukrainian Orthodox Church of the United States of America and the Dominion of Canada, of which St. Volodimer's Church in New York City is a member, claims lineal descent from the Orthodox Church founded in the 10th century in the Ukraine. There, the Ukrainians, under their grand-duke, St. Vladimir, of the city of Kiev, who is venerated as the father of Russian Christianity, were converted to Christianity in 988 and established the Orthodox Church of St. Sophia.

After the invasion of the Kiev dominion by the Mongols and Tatars during the 13th century the center of political power shifted to Moscow. Thus the distinctively Ukrainian Orthodox Church disappeared while the Russian Orthodox Church expanded. Nevertheless, the bishops of the Russian Church, although residing in Moscow, long continued to be known as Metropolitans of Kiev.

The Galician region of the Ukraine that survived the earlier invasions became a part of Poland and Austria-Hungary in the 15th century. The Orthodox Church in those countries became largely Romanized. Hence, in New York City, as well as throughout the United States, there are a number of uniate Ukrainian Roman Catholic churches observing the Eastern rites, which have been organized by immigrants from those countries.

When the Russian army capitulated to the Central Powers in 1917 a group of Ukrainians residing in the United States and Canada sought to organize an independent Ukrainian Church in the Western Hemisphere to aid in the fight for an independent Ukraine. There were, at that time, two congregations in New Jersey and one in Pennsylvania of church size, while in Canada there were about five "brotherhoods" or missions. Meeting in Newark, New Jersey, in 1918, the Ukrainian Orthodox Church of the United States of America and the Dominion of Canada was organized.

Shortly after the Ukrainian People's Republic came into existence in 1921, the Orthodox Church in the Ukraine was reorganized. At their first Sobor held in the historical Cathedral of St. Sophia in Kiev, the Church elevated the Reverend John Theodorovitch to the rank of Archbishop and sent him to the United States to take charge of the archipastoral mission work in North America.

When the Ukrainian People's Republic became a constituent member of Soviet Russia in 1923, the Church of the Ukraine again disappeared, leaving the Church in North America, with its headquarters in Philadelphia, as its spiritual survival. There are, at the present time, 40 Ukrainian

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1. Based on information obtained from Reverend Leo Wesolovsky, Pastor of the Ukrainian Orthodox Church of St. Volodimer, New York, N.Y.

churches in the United States and 250 in Canada, governed by a Consistory of three Priests and three laymen elected every 5 years at a Holy Synod. Although the Autocephalous Ukrainian Church in America maintains a fraternal relationship with the Ukrainian churches under the Greek Archdiocese of North and South America,[2] they are separate and distinct churches.

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2. See entry #45.

48. ST. VOLODIMER'S (Ukrainian St. Volodimer's Autocephalic Orthodox Church), 1926--. 334 E. 14th St., Manhattan.

Organized 1926 under the Autocephalous Ukrainian Orthodox Church of the United States of America and the Dominion of Canada. Present Neo-Gothic church dedicated in 1926. First clergyman, Rev. Andrew Ivanishin, 1926-31. Present clergyman, Rev. Leo Wesclovsky, 1931--.

Minutes: 1926--, 1 vol. Registers: births, 1926--, marriages, 1926--, deaths, 1926--, 3 vols.

ARCHDIOCESE OF AMERICA AND CANADA OF THE AUTONOMOUS GREEK CHURCH

(THE PHILADELPHIA SYNOD)

The Philadelphia Synod, so-called, was established in 1934 as an independent offshoot of the Greek Archdiocese of North and South America. At a general convention of the Greek Archdiocese, held in that year at Chicago, the clerical delegate of the Church of Saints Constantine and Helen, 986 Forest Avenue, The Bronx, New York, introduced a proposal to substitute the Julian Calendar for the Gregorian Calendar then in accepted usage by the Greek Church. The Julian Calendar, which is 13 days earlier than the Gregorian, had been abandoned by the Greek Church in order to make its Easter celebration fall on the same date as that of Western Christendom. The archdiocesan convention could see no reason for reversing this calendar adjustment and turned down the proposal.[1]

The delegate who had suggested the return to the traditional Eastern Orthodox calendar was Christopher Kontogerog, a priest whom Archbishop Athenagoras suspected of entertaining ambitions to become a bishop. Athenagoras unsympathetic with this ambition and doubtful of Kontogerog's sincerety in proposing the calendar reform, did nothing to conciliate the priest. The Reverend Christopher Kontogerog accordingly led his church in a movement to withdraw from the Greek Archdiocese and was excommunicated by the Ecumenical Patriarch in August 1934.[2]

Thereupon, Archbishop Vitaly of the Holy Synod of the Russian Orthodox Church, Moscow, which retains the Julian Calendar, consecrated Christopher Kontogerog as Archbishop of Philadelphia, since it is the custom in the Greek Church for bishops to assume the name of a city at their consecration. The official stationery of the Philadelphia Synod accordingly carries the subcaption: Authorized and Under the Jurisdiction of the Holy Synod of the Russian Orthodox Church, Moscow. Despite this nominal relation of the Archdiocese of America and Canada of the Autonomous Greek Church with the Moscow Synod, in actuality it is

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1. Information obtained from Archimandrite Fanaretos Xenis, priest of the Church of Saints Constantine and Helen in The Bronx, September 1940, by Samuel Desick (hereafter cited as Archimandrite Fanaretos.)
2. Information obtained from Demetrius E. Valakos, Chief of the Secretarial Staff of the Greek Archdiocese, Oct. 8, 1940, by Samuel Desick.

independent in the administration of both spiritual and lay affairs. Priests for its churches are enlisted in Greece by Archbishop Christopher for service in America.[3]

Archbishop Christopher's seat, originally at his church in The Bronx, New York City,[4] was moved in 1938 to Lowell, Massachusetts. The Archdiocese claims the loyalty of approximately thirty churches throughout the United States.[5] The Church of Saints Constantine and Helen is the only church in New York City which now recognizes its jurisdiction.[6]

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3. Archimandrite Fanaretos Xenis.
4. See entry #49.
5. Archimandrite Fanaretos Xenis.
6. See entry #49.

49. SS. CONSTANTINE AND HELENA (Hellenic Orthodox Church of Ss. Constantine and Helena), 1929--. 986 Forest Ave., Bronx.

Organized 1929 and incorporated as the United Greek Orthodox Community. Re-incorporated under present name in 1930. Services in a store at 160th Street and Prospect Ave., until present two-story stucco church was dedicated in 1934. Under the Greek Archdiocese until 1934, when it transferred to the Philadelphia Synod. First clergyman, Rev. George Stephas, 1930-32. Present clergyman, Rev. Fanaretos Xenis, 1937--; ed. Seminary of Galamatta, Greece.

Minutes: church committees, 1930--, 1 vol.; Women's Club, 1934--; official acts, 1937--, 1 vol. Registers: births, marriages, deaths, 1930--, 1 vol.

Independent Greek Churches

50. ST. GEORGE'S (Autokefalos Orthodox Spiritual Church of St. George, the Tropeophoros), 1930--. 225 W. 28th St., Manhattan.

Organized 1930. Incorporated March 26, 1931 (County Clerk, Inc., vol. 59, #1322). Present clergyman, Theodore Xynos.

51. ST. NICHOLAS (Hellenic Orthodox Church of St. Nicholas), 1917--. 155 Cedar St., Manhattan.

Organized 1917 by the Ecumenical Patriarch of Constantinople. Affiliated with the Greek Archdiocese of North and South America (entry 26) until Church became autocephalous in 1932, although now recognizing the spiritual authority of the Patriarchate of Jerusalem. Incorporated December 18, 1917 (County Clerk, Inc., vol. 45, #6906). Re-incorporated December 4, 1930 (County Clerk, Inc., vol. 58, #109060). Services in a store at 44 Washington Street and later in Vesey Street until present three-story brick church was dedicated in 1917. First clergyman, Rev. Kyrillos Vafeiadakis, 1917-22. Present clergyman, Rev. Athen Lazarides, 1936--; ed. Smyrna Theological School, Turkey.

Minutes: 1917-33, 1933--, 2 vols. Registers: baptisms, 1917--, 2 vols., burials, 1917--, 1 vol. (Each vol. contains 100 pp.).

RUMANIAN ORTHODOX EPISCOPATE OF AMERICA

The National Orthodox Church of Rumania has enjoyed a de facto autocephaly since 1864, although the Ecumenical Patriarch of Constantinople, who had previously exercised jurisdiction in Rumania, did not recognize its independence until 1885. The Rumanian Church is governed by a Patriarch and the Holy Synod of Rumania, over which he presides. This synod is composed of the metropolitans, the diocesan and suffragan bishops, and all the deputies and senators of the Rumanian Parliament who belong to the Orthodox Church.[1]

Nevertheless, previous to the World War, the Rumanian immigrants in the United States either worshipped in Russian Orthodox churches or accepted the Russian hierarchy as their ecclesiastical authority.[2] The reason for this was two-fold: (a) the Russians had already established a thriving diocesan organization in America,[3] and (b) the political hegemony of the Czar over the Balkans was exerted to discourage encroachment by other national orthodox bodies in the American missionary field.[4] Disintegration of authority within the Russian Orthodox Church following upon the 1917 Revolution, however, resulted in the designation of America in 1929 as the Rumanian Orthodox Episcopate of America, presided over by a bishop, whose see is in Detroit, Michigan.[5]

The early Rumanian immigrants, being, like the Slavs, largely unskilled workers, settled in the great industrial areas east of the Mississippi and north of the Ohio. Hence, the first congregation of

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1. James Hastings (ed.), Encyclopedia of Religion and Ethics, New York, 1922, VI, 431.
2. William Chauncey Emhardt, Religion in Soviet Russia, Milwaukee, 1929, pp. 305-315.
3. See Introductory Historical Sketch, p. 4 et seq.
4. Samuel Macauley Jackson (ed.), The New Schaff-Herzog Encyclopedia of Religious Knowledge, New York, 1909, IV, 54 (hereafter cited as Schaff-Herzog); J.P. Xenides, The Greeks in America, New York, 1902, p. 118; U.S. Bureau of the Census, Religious Bodies: 1926, Washington, D.C., 1930, II, 498.
5. W.G. Tinckon-Fernandez, "Eastern Orthodox Peoples and Churches in the United States," Christendom, An Ecumenical Review (Quarterly), New York, Summer 1939, IV, 3:428. Religious Bodies: 1936, Bulletin No. 71, p. 32.

Orthodox Rumanians in America was founded in 1904 at Cleveland, Ohio.[6] By 1939 the number of Rumanian Orthodox churches in the United States, serving a total Rumanian population of about 150,000, had increased to 43.[7] The Rumanians of New York City, however, continued to worship with Russian congregations until 1928.[8]

By that year the Rumanian Colony in the city had grown to approximately two thousand. Their principal place of worship had been the Russian Cathedral of St. Nicholas at 15 East 97th Street, Manhattan. Following the example of Rumanian congregations in other parts of the United States, the Rumanians of New York City, in 1928, organized a Church of their own--the Rumanian Orthodox Congregation of the Descension of the Holy Ghost. Their first pastor was the Reverend Ambrose Neder, a former Russian Orthodox priest.[9]

Although this congregation was incorporated on November 3, 1928,[10] it remained inactive, except for conducting burial services according to Rumanian custom, for the next two years. Since 1930, upon Archbishop Kedroff's invitation, the congregation has worshipped in a small chapel of St. Nicholas' Cathedral at 15 East 97th Street.[11]

Bishop Polycarp Morusca, as the patriarchal prelate over the American Episcopate of the Rumanian Orthodox Church, in 1939 called the church of the Descension of the Holy Ghost to task for certain political derelictions of the congregation. Unable to obtain a satisfactory solution of the difficulty, Bishop Morusca excommunicated the Church.[12] Since 1939, the Church of the Descension of the Holy Ghost has continued as an independent Rumanian Orthodox Church.[13]

The Rumanian Orthodox Church of St. John the Baptist had been incorporated in New York City on November 18th, 1931.[14] While no records can be found to indicate how long this church may have existed, it is

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6. Schaff-Herzog, X, 112.
7. W.G. Tinkcon-Fernandez, op. cit., p. 432; Religious Bodies 1936, Bulletin No. 71, p. 31.
8. Information obtained from the Honorable M. Barbes, Rumanian Financial Secretary, 595 Madison Ave., N.Y.C., October 15, 1940, by William Fisher (hereafter cited as Rumanian Financial Secretary).
9. Information obtained from the Honorable M. Popovici, Rumanian Consul General at New York City, October 23, 1940, by William Fisher (hereafter cited as Rumanian Consul general).
10. New York County Clerk, Incorporations, LVI, #11598.
11. Rumanian Consul General; see entry #13.
12. Rumanian Consul General.
13. See entry #53.
14. New York County Clerk, Incorporations, LIX, #11508.

believed to have been dissolved the following year, if, indeed, it ever functioned at all.[15] The third congregation to be organized in New York City was the Rumanian Orthodox Church of St. Demetrius, incorporated June 7th, 1939.[16] This is the only Rumanian Church in the city now under the jurisdiction of the National Church of Rumania.

On October 1, 1940, the Holy Synod of Rumania appointed the Very Reverend John Trutia, Dean of the Orthodox Rumanian Church of America, as its representative in the American Episcopate. Besides the single New York City Church which acknowledges his authority, V. Rev. John Trutia now has under his jurisdiction more than forty churches throughout the United States.[17]

In all administrative matters the Episcopate is an autonomous organization, canonically recognized as such by the Holy Synod of the Rumanian Orthodox Church. The rules of church administration are contained and set in "The Constitution and Bylaws" of the Rumanian Orthodox Episcopate of America, adopted and approved by the church-congresses of 1932 and 1936. The supreme administrative body is "The Church Congress," consisting of one-third clergy and two-thirds lay delegates of the congregations comprising the Episcopate. The church-congress delegates are elected for 3-year terms and meet in sessions every year under the presidency of the bishop. For the religious education of children and young people, weekday catechetical and Sunday-school classes are maintained in every congregation, the priest doing the teaching. The Episcopate publishes at Detroit, Michigan, a weekly religious-educational newspaper, "The Herald," and a yearly almanac called "The Calendar."[18]

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15. Rumanian Financial Secretary; see entry #54.
16. New York County Clerk, Incorporations, vol. L-Z, #5147; see entry #52.
17. Rumanian Consul General.
18. Religious Bodies 1936, Bulletin No. 71, p. 32.

52. ST. DEMETRIUS (Rumanian Orthodox Church of St. Dumitru), 1939--. 50 W. 89th St., Manhattan.

Organized 1939 by the Patriarchate of Rumania incorporated as the Rumanian Orthodox Church Sfantul Dimitrie, March 22, 1939 (County Clerk, Inc., vol. L-Z #2733). Re-incorporated under present name June 7, 1939. (County Clerk, Inc., vol. L-Z, #5147). Services in a converted four-story brown front private dwelling. First clergyman appointed by Patriarch of Rumania, Rev. D. Vestemeanu, 1939--; ed. Seminary of Sibiu, Rumania; Universities of Athens, Greece and London.

Minutes: 1939--, 1 vol.

Rumanian Orthodox Independent

53. HOLY GHOST (Rumanian Orthodox Congregation of the Descension of the Holy Ghost), 1928--. 15 E. 97th St., Manhattan.

Organized 1928; under the jurisdiction of Bishop Polycarp Morusca, American representative of the Patriarchate of Rumania, until 1939 when the congregation became independent. Incorporated November 3, 1928 (County Clerk, Inc., vol. 56, #11598). Church remained inactive, except for conducting deceased members' burial services according to Rumanian Rites, until 1930. Services now held in chapel of the rectory of the Russian Cathedral of St. Nicholas (entry 13). First clergyman, Rev. Nicolai Ciuca, 1930-31. Present clergyman, Rev. Ambrosie Neder, 1932--.

Minutes: 1930--, 1 vol. Registers: baptisms, marriages, burials, 1931--, 3 vols. Financial: cashier's, 1930--, 1 vol.; treasurer's, 1930--, 1 vol.

54. ST. JOHN'S (Parochia Bisericei Greco-Orthodoxa Romana Sfintu Botezatoriul), 1931. Manhattan.

Organized 1931, incorporated November 18, 1931 (County Clerk, Inc., vol. 59, #11508). No further information obtainable.

BULGARIAN ORTHODOX CHURCH*

The Bulgarian Orthodox Church was established as an autonomous national church in 864 by Tzar Boris I of the then-powerful Bulgarian Empire. The Church was originally headed by an archbishop of the Byzantine Patriarchy. With the growing political importance of the Empire, the head of the Church assumed the title of Patriarch, so recognized by the Ecumenical Patriarch with the consent of the Patriarchs of Antioch, Alexandria, and Jerusalem at a council in 1235. The loss of Bulgarian independence to the Turks in 1394 resulted in the dissolution of the patriarchy and the assumption of its ecclesiastical autonomy by Constantinople. The Bulgarian Archbishopric of Okhrida, founded in Macedonia in the tenth century, continued its independent existence until 1767, when its dioceses were incorporated by decree of the Sultan into the Constantinopolitan Patriarchate.

A resurgence of Bulgarian nationalism initiated a movement for ecclesiastical autonomy in 1859, refused by the Ecumenical Patriarch, but finally granted, after 10 years of pleading with the Turkish Government, in a charter for an Exarchate issued by the Sultan in 1870. In 1872 the first Bulgarian Exarch was chosen by a National Council. Although the Ecumenical Patriarch declared the new Church to be schismatic, the Jerusalem, Russian, Rumanian, and Serbian Churches have refused to regard the Bulgarian Exarchate as a schismatic church.

The Bulgarian Orthodox Church is governed by the Holy Synod in Sofia, composed of all Bulgarian bishops and presided over by the Exarch as *primus inter pares* or in his absence by the eldest bishop. Services and religious literature are in the Bulgarian language.

Bulgarian immigration to the United States began in considerable numbers after the Macedonian insurrection of 1903, at an estimated rate of as many as 10,000 a year. The Russian hierarchy in America organized some churches for the Bulgarians, and in 1922 these came under the control of the Bulgarian Orthodox Mission of America and

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*Information obtained from Dr. Ace Kermek, Diocesan Secretary, 133-41 85th Street, Ozone Park, L.I., January 22, 1941, by Michael Vartanoff; U. S. Census Bureau, *Religious Bodies: 1936*, *Eastern Orthodox Churches*, Bulletin No. 71, Washington, D.C. 1940, pp. 16, 17.

Canada, established as early as 1909. Due to post-war immigration, the number of Bulgarians in North America had, by 1938, increased to about 70,000 and in South America to about 60,000.

Consequently, the Holy Synod of Bulgaria in January 1938, established the Bishopric in America, and in July of the same year His Grace Mgr. Andrey, Bishop of Velitchky, was appointed as the first American bishop, with the seal of his bishopric in New York City. There are at present some 60,000 communicants, six churches, and 17 parishes in the United States. The bishop is assisted by two priests and by an ad interim diocesan secretary.

54½. BULGARIAN ORTHODOX CHURCH: BISHOPRIC IN AMERICA, 1938--. 133-41 85th Street, Ozone Park, L.I., Queens.

Organized 1938 by the Holy Synod of Bulgaria to minister to the religious needs of Bulgars in America. Succeeded the Bulgarian Orthodox Mission of America and Canada, founded 1909, which has assumed jurisdiction in 1922 of the Bulgarian Churches formerly under the Russian hierarchy. The temporary seat of the bishopric is at the above address. Organization of a church in Broome Street, New York City, is contemplated. First and present prelated, His Grace Mgr. Andrey, titular Bishop of Velitchky, 1938--.

Register: Baptisms, 1938--, 5 folios (these being duplicate records of the various parishes).

HOLY ORTHODOX CHURCH IN AMERICA*

The jurisdictional confusion among the Eastern Orthodox Churches in America, following the breakup of the Russian Church after the Revolution, left many groups dissatisfied. Metropolitan Platon had declared the Russian Archdiocese to be autonomous and authorized Archbishop Aftimios of the Syrian Diocese to organize an independent American Orthodox Catholic Church to care for American-born and educated children of Orthodox parents and to introduce Orthodoxy to English-speaking peoples. Such a body was incorporated in Massachusetts but lay dormant until Archbishop Aftimios, then the senior suffragan bishop of the old Russian Archdiocese, withdrew from the Metropolitan's Council in 1927. Aftimios then declared himself the lawful head of the American Orthodox Catholic Church, and as such, assisted by Bishops Sophronius and Joseph, consecrated Rev. Williams A. Nichols as titular Bishop of Washington, D.C. Archbishop Aftimios' withdrawal from the Church in 1931, left this movement temporarily in abeyance.

For a number of years prior to this attempt to organize an American Orthodox Church, Rev. George Winslow Plummer, had been fostering a movement through lectures, classes, and writings, "emphasizing the mystical nature of the sacraments in the light of the newer understanding of Christian mysticism as exemplified by the great mystics of the Universal Church." Convinced that "no better impetus can be given a better understanding of the essential mysteries of the sacramental system than by a clear exposition of the liturgies and offices of Orthodoxy in toto," Dr. Plummer was consecrated Bishop Primus by Bishop Nichols, to carry on the work initiated by Archbishop Aftimios.

Bishop Georgius, as Dr. Plummer was titled, instituted the new Metropolitan Synod of the Holy Orthodox Church in America, the hierarchy of which was completed in 1934 through the consecration of Bishop Patricius and Irenaeus. Under an enabling act of the New York State legislature, the new religious body was incorporated in New York City on April 3, 1936.

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*This sketch is based upon: U.S. Bureau of the Census, Census of Religious Bodies 1936: Eastern Orthodox Churches, Bulletin No. 71, Washington, D.C., 1940, pp. 26, 27; Archbishop Aftimios.

Holy Orthodox Church in America

Although the enabling act "gives the new body wide powers relative to the creation and institution of religious orders, seminaries, or religious societies established for evangelical efforts, or the relief of the poor and needy," it has so far confined itself to preparing the liturgical and canonical basis for such expansion. The pro-cathedral chapel was organized in 1934 as St. Joseph's Church in New York City and missions have been in Alabama, Illinois, and Pennsylvania. The national membership, as reported in the 1936 census, was 804.

The Holy Orthodox Church in America, while endorsing the canons of the Seven Ecumenical Councils, the apostolic constitutions, and the teachings of the early church fathers, "encourages the utmost liberality of thought and action," including usage of seats during service, organ and instrumental music, mixed choirs, and conformity to the Western (Gregorian) Calendar.

The Holy Orthodox Church in America is autonomous but fully recognizes the spiritual supremacy of the Patriarch of Constantinople. The administrative power of the Church resides in the Metropolitan Synod and the archbishop-administrator thereof.

55. METROPOLITAN SYNOD (Metropolitan Synod of the Holy Orthodox Church in America). 1931--. 321 W. 101st St., Manhattan.

Organized 1931 by a group headed by Rev. George W. Plummer, who became ruling Bishop of the church, an autocephalous branch of the Eastern Orthodox Catholic and Apostolic Church, the liturgy and dogma being orthodox. Incorporated April 3, 1936 (County Clerk, Inc., #3697). Archbishop-administrator, Rev. George W. Plummer, 1931--.

56. ST. JOSEPH'S (not incorporated), 1934--. 321 W. 101st St. Manhattan.

Organized 1934 by Rt. Rev. George W. Plummer as a Pro-Cathedral chapel of St. Joseph of Glastonbury, England. Front parlor of four-story brownstone building dedicated in 1934. Chapel enriched with relics from Glastonbury Abbey, England. First clergyman, Rt. Rev. George W. Plummer, 1934--.

Registers: baptisms, confirmations, marriages, members, requiems, ordinations, sermons, 1934--, 1 vol.

ARMENIAN HOLY APOSTOLIC CHURCH OF AMERICA

Christianity, traditionally introduced into Armenia by the Apostles Thaddeus and Bartholomew in the 1st century,[1] became the state religion in 301 A.D. under King Tiridates the Great.[2] St. Gregory the Illuminator, who had evangelized the country and converted the King, became the first bishop of the church.[3] He substituted Armenian for Greek as the liturgical language in order to bring Christianity closer to the masses, organized the church on the basis of episcopal sees, and established the supreme office of Catholicos, occupied to this day in uninterrupted succession.[4] When Gregory died, c. 337, the Armenian Church was in full communion with the universal catholic church, and remained so until, at the fourth ecumenical council of Christendom, held at Chalcedon, the newly promulgated doctrine of the dual nature of Christ brought the Armenian and mother churches into conflict.[5] However, the general synod of the Armenian Church did not formally denounce the decrees of Chalcedon until 491 A.D., from which date the break with the Greek Church is reckoned.[6] The Armenian Church then took on a distinctly national and independent character; it was called the Gregorian Church.[7] While it is true that the Gregorian Church

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1. U.S. Bureau of the Census, "Church of Armenia in America", Religious Bodies, 1936, Washington, 1940, p. 5 (hereafter cited as Church of Armenia in America).
2. Walter Adeney, The Greek and Eastern Churches, New York, 1908, p. 41 (hereafter cited as Adeney); Federal Writer's Project, Works Progress Administration, The Armenians in Massachusetts, Boston, 1937, p. 5 (hereafter cited as Armenians in Massachusetts).
3. Ibid.
4. James Hastings (ed.) Encyclopedia of Religion and Ethics, New York, 1922, I, 803 (hereafter cited as Religion and Ethics); Church of Armenia in America, p. 5; Samuel M. Jackson (ed.), The New Schaff-Herzog Encyclopedia of Religious Knowledge, New York, 1909, I, 292.
5. Encyclopaedia Britannica, New York, 1929 (14th ed.), X, 869 (hereafter cited as Encyclopaedia Britannica); V, 193; XV, 509; Church of Armenia in America, p. 5.
6. Church of Armenia in America, p. 5; Encyclopaedia Britannica, II, 382, The date of the breach is also set at 536 A.D. (Encyclopedia Americana, II, 269).
7. Adeney, p. 544.

took no part in the subsequent ecumenical councils, clinging to its monophysitic doctrine, and at later periods even adopted creedal formulas compiled and devised by its own doctors, the body of its theology remained substantially the same as that of the Greek Church.[8]

The national character and independence of the Gregorian Church hierarchy and organization were also fostered by the spreading sovereignty of the Ottoman Empire. The Moslem principle of the oneness of church and state was applied to the Armenians, as a subject people. As early as 1453, following the capture of Constantinople, Armenian patriarchs became, by royal appointment, civil and political as well as ecclesiastical leaders. The Catholicos and the church hierarchy were charged with the administration of Armenian affairs, responsible to the Sublime Porte.[9] The centuries of restiveness under Turkish rule fashioned out of the church an instrument of national aspiration; the prayerhouse served as the only outlet for suppressed patriotism.[10]

As political disturbances increased in frequency and intensity, Armenians sought to escape persecution in emigration.[11] The United States, seen through the eyes of American missionaries and schools in Turkey, was looked upon as a land of refuge. In 1870, although Armenian youths had long been coming to America to be educated, there were only an estimated 70 Armenians here; by 1890 there were 4,000; in 1906 the number of church members totaled 19,889.[12]

Armenians in the United States entered upon the initial phase of their national religious existence in 1889 with the arrival of the Rev. Hovsep Sarajian, sent by the Patriarch of Constantinople* in response to a petition for a priest from the Armenian colony at Worcester, Massachusetts.[13] Although, after five years marked by controversy, Rev. Hovsep Sarajian quit his pastorate and left the country, he returned

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8. Church of Armenia in America, p. 5; Religion and Ethics, I, 803.
9. Encyclopaedia Britannica, II, 379; Church of Armenia in America, p. 5.
10. Information obtained from Pastor Elisha Simonian of the Holy Cross Armenian Apostolic Church, 580 West 187th Street, New York City, August 27, 1940, by Samuel Desick (hereafter cited as Pastor Simonian).
11. M. Vartan Malcom, The Armenians in America, Boston, 1919, pp. 78, (hereafter cited as Armenians in America).
12. Armenians in Massachusetts, pp. 25, 26; Church of Armenia in America, pp. 2, 5. Immigration rose markedly following the massacres of 1894, 1895 and 1896, then ceased by order of the Turkish government until the order was rescinded in 1908. Beginning with the war years, immigration from Armenia has been comparatively small. (Armenians in America, p. 75; Armenians in Massachusetts, pp. 21-33).
13. Church of Armenia in America, p. 6.
Not the Ecumenical (Greek-Orthodox) but the Armenian Patriarch.

four years later as bishop, to become prelate of the Armenian Churches in America, with Worcester as his seat. Here the first Gregorian Church in the United States, the Church of the Savior, was built.[14]

The Catholicos of the Armenian Church established the United States as a missionary diocese in 1894; in 1902 he granted a special constitution, and in 1903 he invested Bishop Sarajian with archiepiscopal authority, the mission then being reorganized and divided into pastorates.[15] By 1906 there were seventy-three Gregorian churches in the United States 29 of which were in Massachusetts and 10 in New York.[16]

It should be noted that a number of immigrant Armenians, who had belonged to the Protestant, or Evangelical, Armenian Church, became communicants in this country either of the Congregational or Presbyterian denominations; others known as Uniates, owe allegiance to the Pope.[17] Most Armenians, however, being Gregorian, belong to the national church, and are ruled, ecclesiastically, from Echmiadzin by the Catholicos of all the Armenians through his bishop here.[18]

In the United States the Prelacy and the Diocesan Convention constitute the supervisory bodies.[20] The seat of the Prelacy was moved from

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14. Armenians in Massachusetts, pp. 64, 66.
15. Church of Armenia in America, p. 6.
16. Ibid., p. 3 (Table 4). While their own churches were being built, Armenian pastors frequently conducted weekly services for their congregations in Protestant Episcopal churches, by arrangement with the rectors of the latter. (Ibid., p. 6).
17. Ibid., p. 6; Schaff-Herzog, I, 294, 295.
18. Church of Armenia in America, p. 6; Constitution of the Armenian Holy Apostolic Church in America, n.p., 1934, pp. 60, 61 (hereafter cited as Armenian Church Constitution). Article 1 of the General Rules reads: "The Armenian churches established in America constitute a spiritual union, the title of which is 'Armenian Holy Apostolic Church of America'. As an indivisible part of the Holy Armenian Apostolic Church, it accepts and abides by the laws and canons decreed by that church, which relates to matters of faith, form of worship, creed, and discipline, and is in every respect under the jurisdiction of the Supreme Spiritual Authority of the Catholicos of all the Armenians, and the Supreme Spiritual Council of Echmiadzin, of which he is the head." (Ibid., p. 53).
19. Church of Armenia in America, pp. 5, 8; Encyclopedia Americana, II, 269.
20. Armenian Church Constitution, pp. 54, 55. The present prelate is Archbishop Garegin Hovsepien (Pastor Simonian).

Worcester to New York City in 1925.[21] On June 4, 1934, the Armenian Church in America was incorporated as the American Diocese of the Armenian Holy Apostolic Church.[22]

The Diocesan Convention is a representative body of laymen and clergy, each church sending one delegate for every hundred members. One-fourth of the delegates are elected each year for rotating terms of four years. The reigning prelate, who serves as president, is elected by the Convention for a term of four years, subject to the approval of the Catholicos.[23]

Each church is administered, aside from the elected priest, by its Trustees, whose main activity is through the "Membership Meeting". The Board of Trustees is elected by the congregation.[24] The Armenian clergy in this country comprises the ranks of archbishop, resident pastors, missionary priests and deacons.[25] The clergy is divided into celibate and married; the former preside over church organizations, as abbots, prelates, regional leaders, patriarchs, and Catholicoi; the latter are pastors, rectors and deans.[26] Mass is said in the ancient Armenian language; sermons are delivered in the modern.[27] The ceremony of the church is unchanged from that of ancient days.[28]

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21. Armenian Church Constitution, p. 60; information received from V. Katchouny, secretary of the Armenian Prelacy, Aug. 28, 1940, by Samuel Desick.
22. New York County Clerk, Incorporations, LXV, #5805.
23. Church of Armenia in America, p. 7; Armenian Church Constitution, pp. 54-56, 60.
24. Armenian Church Constitution, pp. 71, 78; Armenians in Massachusetts, p. 62.
25. Church of Armenia in America, p. 8.
26. Armenians in Massachusetts, pp. 62, 63.
27. Encyclopedia Americana, II, 269.
28. Pastor Simonian.

57. AMERICAN DIOCESE OF THE HOLY ARMENIAN APOSTOLIC CHURCH (Prelacy of the Armenian Apostolic Church in America, 1894--. 156 5th Ave., Manhattan.

Organized 1894 as a missionary diocese for the United States, with headquarters at Worcester, Mass. In 1902 the Armenian Catholics granted the American Church a special constitution and in 1903 raised the mission to archiepiscopal status. The Prelacy and the Diocesan Convention are the supervisory bodies. In 1925 the bishop's cathedra was moved from Worcester to New York City. Incorporated under present title June 4, 1934 (County Clerk, Inc., #5805). First prelate, Bishop Hovsep Sarajian, 1898-1911. Present prelate, Archbishop Garegin Hovsepian, 1939--.

Church of Armenia, published by Armenian Prelacy. 1940--, monthly.

Records: correspondence with American churches and with the Catholicosate at Echmiadgin, Armenia (U.S.S.R.), 1925--, 80 file boxes (10" x 12" x 3½").

58. ST. JOHN'S (St. John's Armenian Apostolic Church), 1900. Manhattan.

Organized 1900. Incorporated July 9, 1900 (County Clerk, Inc., vol. 28, #962). No other information obtainable.

59. ST. ILLUMINATOR'S (St. Illuminator's Armenian Apostolic Church in New York City), 1910--. 221 E. 27th St., Manhattan.

Organized 1910. Incorporated June 12, 1915 (County Clerk, Inc., vol. 43, #3170). Located in various quarters on E. 17th St. and E. 27th St., until present church, of neo-classic architecture, was consecrated in 1914. First clergyman, Rev. Mattheos Manikian, 1914-16. Present clergyman, Rev. Stepan Garabedian, 1939--.

Register: births, marriages, deaths, 1910--, 3 vols.

60. HOLY TRINITY (Not incorporated), 1913-16. 15th St. at 4th Ave., Brooklyn.

Organized 1913. Services held at above address until discontinued in 1916.

61. ST. GREGORY THE ILLUMINATOR'S CHURCH OF ARMENIA (Not incorporated), 1917--. 207 E. 30th St., Manhattan.

Organized 1917. Services at various places including E. 17th St., until 1920; in E. 21st St. until present quarters on second floor of the red-brick American Gothic Adams Memorial Presbyterian Church at above address were consecrated in 1924. First clergyman, Rev. Azariah Boyajyan, 1918-20. Present clergyman, Rev. Enzag Kazanjian, 1924--.

Registers: baptisms, 1917--, 2 vol.; marriages, 1917--, 2 vols.; deaths, 1917--, 2 vols.

62. HOLY CROSS (Holy Cross Armenian Apostolic Church), 1929--. 528 W. 187th St., Manhattan.

Organized 1929. Incorporated April 16, 1930 (County Clerk, Inc., Vol. 58, #3901). Neo-Gothic stone church consecrated in 1936. First clergyman, Rev. Harootium Sarkissian. Present clergyman, Rev. Elisha H. Simonian, 1934--, ed. Armenian Theological Sem. of Jerusalem; Brown Univ., Providence, Rhode Island.

Minutes: 1929--, 9 vols. Registers: births and baptisms, 1929--, marriages, 1929--, deaths, 1929--, 3 vols.

Corporate titles of churches for which no further information was obtainable by this Survey

Manhattan

Western Orthodox Church, November 28, 1924 (County Clerk, Inc., vol. 52, #10723).

American Catholic Orthodox Church, January 19, 1928 (County Clerk, Inc., vol. 56, #821).

St. Joseph's Orthodox Catholic Apostolic Church, December 16, 1930 (County Clerk, Inc., vol. 58, #11358).

St. Michael's Arch-Angel Eastern Orthodox Catholic Church in New York City (Free Church), April 3, 1935 (County Clerk, Inc., vol. A-K, #3551).

Greek Orthodox Catholic and Apostolic Church of St. Vasilios, May 3, 1937 (County Clerk, Inc., vol. A-K, #4629).

Holy Apostles Eastern Orthodox Church, August 18, 1938 (County Clerk, Inc., vol. A-K, #6719).

Queens

Orthodox Catholic Church of the State of New York, October 1, 1929 (County Clerk, Cert. of incorporation, vol. 10, #1336).

ADDENDA

The Census of Religious Bodies 1936: Eastern Orthodox Churches, Bulletin No. 71, lists two church bodies as having headquarters or parishes in New York City; the Historical Records Survey was unable to find further information on either. These bodies are:

The American Holy Orthodox Catholic Apostolic Eastern Church, "instituted on May 20, 1932, and incorporated under the Religious Corporations Laws of the State of New York on April 17, 1933, as a National Church of the Holy Orthodox Catholic Apostolic Faith and Rite." The executive office of the Church is located in the residence of the Most Reverend Clement J. C. Sherwood, primate and patriarchal locum tenens, at 58-61 Maspeth Ave., Queens, New York City.

The Apostolic Episcopal Church (The Holy Eastern Catholic and Apostolic Orthodox Church), originally organized in 1924 as a religous society which took the title "Anglican Universal Church of Christ in the United States of America (Chaldean)." Rev. Arthur Wolfort Brooks was consecrated in 1925 as the first (and present) bishop, under whom the Church was granted a legislative charter by the State of New York on April 3, 1933. The bishop's see is Christ's Church By-the-Sea, reorganized in 1927 as such, and located in Broad Channel (Far Rockaway), N.Y.

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INDEX OF CHURCHES
(United States)

(Figures refer to entries; asterisk (*) to churches in New York City)

All Saints, 1Cc4, 1Oal2, 1P42, 12Cc4, 12Oal2, 12P42, 20*
All Saints Cathedral, 1Md2, 12Md2
American Diocese of the Holy Armenian Apostolic Church, 57*
Annunciation, 1Pr, 12Ncl2, 12P4, 28*
Archdiocese of North America and the Aleutian Islands, 12*
Ascension, 12P65
Assumption, 43*
Assumption Holy Virgin Mary, 1Nbl3

Carpatho-Russian Diocese, 9*
Christ the Saviour, 1Nc20, 6*

Exarchate of North America and Aleutian Islands, 16*

Greek Archdiocese of North and South America, 26*

Holy Annunciation, 1Mc3, 1Md7, 12Mc3
Holy Ascension, 1Mdl, 1P18, 1P26, 1P71, 12Mdl, 12P18, 12P26
Holy Assumption, 1Nc35, 1P72, 1P81
Holy Cross, 1Nc21, 7*
Holy Cross Cathedral, 8*
Holy Father's, 1Nc21, 7*
Holy Ghost, 1Cc2, 1Md8, 1P3, 1P55, 12Cc2, 12P3, 12P55, 53*
Holy Nativity, 1Ccll, 12Ccll
Holy Resurrection, 1Nal, 1Na2, 1Pl, 1P62, 1P63, 1P66, 12Nal, 12Na2, 12Pl, 12P62, 12P63
Holy Transfiguration, 1Ca4, 1Cb2, 1C27, 1Ia9, 1Nc7, 1Oall, 12Cb2, 12Cc7, 12Nc7, 12Oall
Holy Trinity, 1Cc6, 1Mc8, 1Md4, 1Nc8, 1Ncll, 1Nc27, 1Oa20, 1P8, 1P38, 1P87, 1P93, 1Wc2, 12Cc6, 12Md4, 12Nc4, 12Ncll, 12P8, 12P38, 24*, 46*, 60*
Holy Trinity Cathedral, 1Ia3, 1Ca2, 12Ia3, 12Ca2
Holy Trinity Monastery, 1Ncl4
Holy Virgin, 1Ca7
Holy Virgin Protection, 1Ca9
Holy Virgin Protection Cathedral, 1Nc22*
Hungarian Orthodox, 1Ccl2, 12Ccl2

Macedonian - Albanian, 12P76
Metropolitan Synod, 55*

Nativity, 1Oal3, 12Mal, 12Oal3
Nativity B.V. Mary, 1Mc6

Resurrection, 1Ic2, 1Mbl, 12Ic2, 12Ncl6, 12Mbl
Russian Orphanage, 1P95
Russian Orthodox, 1Ca6, 1Ccl4, 1Ia6, 1Ial2, 1Ib3, 1Mc9, 1Mcl0, 1Nbl6, 1Ncl3, 1Nc26, 1Nc28, 1Nc30, 1Nc3l, 1Nc34, 1Nel, 1Ne2, 1Oal7, 1Oal9, 1P67, 1P69, 1P70, 1P73, 1P74, 1P76, 1P77, 1P78, 1P79, 1P80, 1P82, 1P83, 1P85, 1P91, 1P97, 1P98, 1Wa2, 1Wb4, 1Wb6, 1Wc4, 1Wc5, 12Ia6, 12Oal7, 12Wc3
Russian Orthodox at St. Helena, 1Ndl

St. Alexander Nevsky, 1P50, 12P50
St. Andrew's, 1Oa9, 1P46, 12Oa9, 12P46, 12P68
St. Anthanasius, 40*
St. Barbara, 44*
St. Basil's, 1Ncl0, 1P57, 12Ncl0, 12P57
St. Constantine, 29*
SS. Constantine and Helena, 1Tl, 12Tl, 49*
SS. Cyril and Methodius, 1Ccl0, 1Obl, 1P23, 1P84, 1Wc6, 12Ccl0, 12Ccl3, 12Oal5, 12Obl, 12P23
St. Demetrius, 34*, 35*, 36*, 52*
St. Eleutherios, 30*
St. George's, 1Ial0, 1P44, 12Ncl5, 12P44, 15*, 31*, 50*
SS. George and St. Demetrius, 41*
St. Gerasimos, 33*
St. Gregory's, 1P20, 12P20
St. Gregory the Illuminator's Church of Armenia, 61*
St. Illuminator's, 59*

INDEX OF CHURCHES

St. John's, 1Nc9, 1P5, 1P10, 1P16, 1P27, 1P39, 1P56, 1V1, 12Mc6, 12Nb12, 12Nc9, 12P5, 12P10, 12P14, 12P16, 12P39, 12P56, 12P69, 12P71, 12P74, 12V1, 19*, 54*, 58*
St. John The Baptist, 1Nb8, 1Nb9, 1Nb15, 1Oa16, 1P30, 1P65, 1P68, 1P86, 1P88, 12Nb8, 12Nb9, 12P30
St. John Chrysostom's, 1Md6, 12Md6
St. Joseph's, 56*
St. Mary's, 1A1, 1Ca5, 1Cb1, 1Cc9, 1Ia1, 1Ia2, 1Ia7, 1Ib1, 1Ic1, 1Mc2, 1Me2, 1Me3, 1Nc2, 1Nc8, 1Oa1, 1Oa8, 1P1, 1P7, 1P12, 1P28, 1P29, 1P32, 1P35, 1P43, 1P47, 1P53, 1Wc3, 12A1, 12Cb1, 12Cc9, 12Ia1, 12Ia2, 12Ia7, 12Me3, 12Mf2, 12Nc2, 12Nc8, 12Oa1, 12Oa8, 12P7, 12P12, 12P28, 12P29, 12P32, 12P35, 12P43, 12P47, 12P53, 12P70, 12P72, 12R1, 14*, 23*
St. Mary's Cathedral, 10*
St. Mary's Chapel, 25*
St. Mary's Protection, 1Ca8
St. Michael's, 1Cb3, 1Da1, 1Ia4, 1Ib2, 1Mf1, 1Nb5, 1Oa10, 1Oa18, 1P15, 1P21, 1P24, 1P36, 1P40, 1P51, 1P89, 1P94, 1Wb3, 12Cb3, 12Da1, 12Ia4, 12Ib2, 12Mf1, 12Nb5, 12Oa10, 12Oa14, 12P15, 12P21, 12P24, 12P36, 12P40, 12P48, 12P49, 12P51, 12P67, 12P78, 12Wb3, 12Wb4, 12Wc2
St. Michael's Carpatho-Russian Orthodox Greek Catholic, 1Nc33
St. Myrrbearer's, 1Ca3
St. Nicholas, 1Cc8, 1Cc13, 1Ia5, 1Mc4, 1Mc5, 1Mc7, 1Md5, 1Me1, 1Nc1, 1Nc4, 1Nc29, 1Oa2, 1Oa14, 1Oc1, 1P11, 1P13, 1P17, 1P19, 1P22, 1P33, 1P41, 1P52, 1P58, 1P64, 1P75, 1P90, 1Wa3, 1Wb2, 1Wc1, 12Cc8, 12Ia5, 12Ib3, 12Mc4, 12Mc5, 12Md5, 12Me1, 12Nb13, 12Nb14, 12Nc1, 12Nc4, 12Oa2, 12Oa16,
St. Nicholas, (cont'd.), 12P11, 12P13, 12P17, 12P19, 12P22, 12P33, 12P41, 12P52, 12P58, 12P75, 12P77, 12Wb2, 12Wc1, 5*, 11*, 51*
St. Nicholas' Cathedral, 1Nc17*, 13*, 22*
St. Nicholas Chapel, 12Me5
St. Nicholas Syrian-Arabian, 12Nc13
St. Panteleimon's, 1Ia8
SS. Peter and Paul, 1Cc5, 1Ia11, 1Md3, 1Me5, 1Na3, 1Nb1, 1Nb3, 1Nb4, 1Nb6, 1Nb10, 1Nb12, 1Nb14, 1Nc3, 1Nc6, 1Nc18, 1Nc32, 1Oa4, 1Oa6. 1Oa7, 1Wb1, 1Wb5, 1P2, 1P6, 1P8, 1P34, 1P37, 1P45, 1P54, 1P60, 1P61, 1P96, 12Cc5, 12Md3, 12Na3, 12Nb1, 12Nb3, 12Nb4, 12Nb6, 12Nb10, 12Nc6, 12Oa4, 12Oa6, 12Oa7, 12P2, 12P6, 12P9, 12P34, 12P37, 12P45, 12P54, 12P60, 12P61, 12P73, 12Wb1, 17*
St. Plato's, 1Cc3, 12Cc3
St. Savva's, 1Ca1, 12Ca1
St. Seraphim, 18*
St. Spiridion's, 1Nb7, 1Nc12, 1Wa1, 12Nb7, 12Wa1, 42*
St. Theodosius, 1Oa3, 12Oa3
St. Tikhon's Monastery, 1P59, 12P59
St. Vladimir's 1Mf2, 1Nb11, 1Oa15, 1P25, 12Nb11, 12P25
St. Volodimer's, 48*
Syrian Orthodox Archdiocese of North America, 21*

Three Ierarchs, 37*
Three Saints, 1Cc1, 1Nb2, 12Cc1, 12Ia9, 12Nb2

Transfiguration, 3*, 32*
Trinity, 1K1, 1Mc1, 1Nc5, 1Oa5, 1P31, 1V2, 12K1, 12Mc1, 12Nc5, 12Nc14, 12Oa5, 12P31, 12V2, 12Wa2, 4*, 38*
Trinity Cathedral, 27*
Trinity Church at Staten Island, 1Nc24*

Ukrainian Orthodox Church, 47*
Ukrainian Orthodox Diocese of North and South America, 45*

Zoodochos Peghe, 39*

INDEX OF CHURCHES

(ALASKA)

Ascension, 1AA8, 12AA8
Assumption, 1AA3, 12AA3, 12AA10

Chukotsk Mission, 12AA16

Holy Cross, 12AA10, 12AA11, 12AA14

Nativity, 12AA10

Resurrection, 1AA1, 1AA4, 12AA1, 12AA4, 12AA10
Russian Mission, 1AA11
Russian Orthodox, 1AA10, 1AA12, 1AA14

St. Andrew's, 12AA12
St. George's, 1AA7, 12AA7
St. John's, 12AA10
St. Mary's, 12AA10
St. Michael's, 1AA6, 12AA6, 12AA13
St. Nicholas, 1AA2, 12AA2, 12AA15
SS. Peter and Paul, 1AA5, 1AA9, 12AA5, 12AA9

Transfiguration, 12AA10
Trinity, 12AA10

(CANADA)

Army Field Church, 12CC16

Holy Ghost, 1CC40
Holy Trinity, 1CC25, 1CC27, 1CC33

Nativity, 12CC27

Russian Orthodox, 1CC8, 1CC15, 1CC16, 1CC17, 1CC18, 1CC21, 1CC22, 1CC24, 1CC26, 1CC28, 1CC29, 1CC30, 1CC31, 1CC32, 1CC35, 1CC36, 1CC37, 1CC38, 1CC41, 1CC42, 1CC43, 12CC8, 12CC20, 12CC26, 12CC28

St. Barbara, 1CC2, 12CC2
St. Barnabas, 1CC19
St. Demetrius, 1CC20, 12CC23
SS. Demetrius and St. Michael's, 12CC32

St. Elias, 1CC13, 12CC1, 12CC13, 12CC15, 12CC24, 12CC27, 12CC38
St. James, 12CC23
St. John's, 1CC3, 12CC3, 12CC23
St. John The Divine, 1CC39
St. Mary's, 1CC1, 1CC9, 1CC10, 12CC1, 12CC9, 12CC10, 12CC18, 12CC22, 12CC23, 12CC27, 12CC29, 12CC35
St. Michael's, 12CC19, 12CC34
St. Nicholas, 1CC34, 12CC15, 12CC17, 12CC23, 12CC25, 12CC31, 12CC36
St. Nicholas Chapel, 12CC15, 12CC31
SS. Peter and Paul, 1CC4, 1CC12, 12CC4, 12CC12, 12CC14, 12CC27, 12CC37, 12CC39

Transfiguration of Donwell, 12CC
Trinity, 1CC5, 1CC6, 1CC7, 1CC11, 1CC14, 12CC5, 12CC6, 12CC7, 12CC11, 12CC21, 12CC30, 12CC33, 12CC36

INDEX OF PRIESTS

(Figures refer to entries, underlined figures to pages)

Aboassaly, Victor, 108
Adam (Philipovsky), 9, 10, 17, 18, 21, 22, 55-57, 105
Adamiak, John, 1Nb3
Afanasius, 7
Afeish, See Aftimios
Aftimios (Afeish), 1, 22, 25, 108, 109, 142

Aggey, 1CC33
Alexander (Bishop), 26, 116, 117
Alexander (Nemolovsky), 1, 13, 18, 55

Alexy, George, 1Wb5
Ammtoff, Basil, 1AA7
Anagnostiades, Thomas, 38
Andreades, Michael G., 36
Andreopoulos, Nicholas, 41
Andrey, (Bishop), 16, 140
Angeledes, Sotereos Z., 39
Anthony (Metropolitan), 21, 24, 109, 110

Antonishin Maximilian, 1Mc6
Antony (Bashir), 21, 25, 15, 109, 110

Anzieferoff, Basil, 1Ic2
Appolinarius (Archbishop), 7, 8, 15, 22, 23
Athenagoras (Spyrou), 26, 117, 127

Baleka, Michael, 1CC40
Banit, Joseph, 1Nc10
Baran, Elias, 1Nb8
Baravy, George, 1P70
Bashir, See Antony
Bellavin, Nicholas, 1P95
Benjamin (Fedchenkov), 16, 17, 18, 2, 14, 23, 102-105
Benjamin I. (Patriarch), 60
Bezkorovainy, Igumen Theolog, 1CC19
Bezsmertniuk, Afanasi, 1R1
Bilinsky, Michael, 1P28
Bogoloff, See Joassaf
Bohachevsky, See Konstantin
Bohdan (Shpylka), 45, 57, 127
Bondarchuk, Peter, 1CC38
Borechevsky, Stahy, 1Nb11
Borugh, John, 1Nd1
Boudarchuk, Averky, 1Md4
Bourazanis, Dorotheos, 28, 39
Boyajyan, Azariah, 61

Brooks, Arthur, 152
Buketoff, Constantin, 1Nc?, 3
Buketov, Theophan, 2, 3
Burden, Boris, 18, 20
Burdikoff, Stephen, 1Nc12

Calimachos, D., 38
Callistos (Bishop), 126
Carpas, Stephanos, 32
Cerularius, See Michael
Chaley, Sava, 1Md7
Changsak, Vasseley, 1AA11
Chechila, Alexander T., 17
Chepeleff, John, 1Md2
Chepeleff, Theodore, 1Nc6
Cherepnin, Gabriel, 1Nc35
Chernishin, Andrew, 10a6
Chornock, See Orestes P.
Christopher (Kontogerog), 132, 133
Chrustawka, J., 1CC37
Chrustowka, Ambrosy, 1CC30
Ciuca, Nicolai, 53
Clement VIII, Pope, 125
Cocuva, George, 1P48

Danilchik, Michael, 1Wa3
Dankevich, Alexis
Dankevich, Joseph, 1Cc6
Dasho, Sergius, 1P78
Davidiuk, Gabriel, 10a10
Davidoff, John, 1Me4
Deakonoff, Peter, 1Mc4
Deliman, Igumen, 1Cb1, 1P96
Diachenko, Anthony, 1Md3
Diachina, John, 1CC25
Didik, Andrew, 1P36
Dobronravoff, George, 48
Dubrovsky, Peter, 1Wc1
Dunlow, Mathew, 1AA14
Dziania, Michael, 1P24
Dziubay, Stephen, See Stephan (Bishop)

Dzubay, Peter, 1Cc11
Dzvonchik, Joseph, 1Nc29

Epchook, Nicholas, 1AA12
Erina, Dimitri, 1CC42
Erohin, Michael, 1Ca9
Evdokim (Meschersky), 1, 13, 18, 55, 59

INDEX OF PRIESTS

Falovsky, Ignaty, 1CC11
Fanaretos (Xenis), 49, 132, 133
Fedak, John, 1P14
Fedchenkov, See Benjamin
Fedoronko, Joseph, 1Cc10
Fedyna, John, 46
Feletz, Andrew, 1P55
Ferendinos, Paisius, 27
Frigol, Simeon, 1P77
Filatoff, Polycarp, 1Ca3
Flintiuk, Theodore, 1Nc2 3, 1Nc24

Gaidosh, John, 1P14
Gambal, Basil, 1P18
Garabedian, Stepan, 59
Garbacheff, K, 10a15
Garegin (Hovsepian), 57
Gavavini, See Raphael
Geeza, Theodos, 1P84
Gelevitch, 1Cc3
Germanos (Shedhadah), 108
Germanos (Troyanos), 116
Gindlin, Viacheslav, 1V2
Gleboff, Gregory, 1Nc4
Gorazd (Pavlik), 56
Gruliakevich, Theodosy, 1P61

Handsiuk, John, 1Md5
Hawaweeny, See Gavavini
Herman, 7
Hermanos, See Germanos
Homko, Gregory, 1P68
Hotovitzky, Alexander, 11, 13
Hovsep (Sarajian), 57, 146, 147
Hovsepian, See Garegin
Hubiak, Afanasy, 10a4
Hubiak, Nicholas, 1P11

Ioann (Bishop), 9
Innocent (Veniaminoff), 8, 9
Iona (Metropolitan), 2, 101
Iossafeos, Neophitos, 44
Ivanishin, Andrew, 48
Ivanoff, Simeon, 1CC6

Joassaf, 7
Joassaf (Bogoloff), 7, 8
John (Kedrovsky), 12, 14, 19, 21, 25, 26, 62-67
John (Theodorovitch), 129
John (Veniaminoff), See Innocent
Joseph (Bishop), 142
Juvenal, 7

Kabasa, George, 1P23
Kalapothakis, John, 35, 41
Kanuck, Michael A., 11, 60
Kapitanchuk, N ikifor, 1Nb1
Kappanadze, Jason, 10a3
Karafa, Peter, 1P64
Karel, Peter, 1Nb9
Kashevich, Nicholas, 1Wb1
Kazanjian, Enzag, 61
Kedroff, See Nicholas
Kedrovsky, Benjamin, 1Ib1
Kedrovsky, See John
Khoury, Abdullah, 23
Kieluck, Peter, 1CC20
Kilchitsky, Theodosy, 1AA7
Kirichenko, Igumen Lazar, 1P81
Kiriluk, Theodosy, 1Nc4
Kivko, John, 1P75
Kizuim, Alexander, 1CC33
Klopotovsky, Elias, 1CC4
Kobzareff, Nikita, 1P29
Kochorovsky, W., 1CC10
Kochergin, Gregory, 1AA5
Kohan, B., 1CC15
Kohanik, Peter, 1Nb15
Kokolsky, Andrew, 1CC31
Komarnitsky, N., 1CC3
Kondratik, Theodor, 1Wb2
Konstantin (Bohachevsky), 126
Kontogerog, See Christopher
Kopystiansky, John, 1Nb 2
Korchinsky, Iacov, 14
Kostik, Michael, 10a16
Kostyskak, Wasyl, 1Na3
Kourdiumoff, Basil P., 1Nc20, 6
Kourkoulis, Methodius, 27
Kovalchuk, John, 1CC9
Kovalchuk, Savva, 1Me2
Krashkevich, J., 1P63
Kraskoff, Ioanikky, 1P21
Krasnoumoff, Alexander, 7, 1Nc21
Krasotin, Paul, 63
Kravtzeff, Illarion, 1P46
Krebel, Demain, 5, 1P40
Kreta, Peter, 1P32
Kristakos, Peter, 36
Kryzhanovsky, Eugene, 14
Kucey, John, 1CC24
Kucharsky, Andrew, 1P53
Kukulevsky, Alexander, 4
Kuvshinoff, Basil, 1Wa1

INDEX OF PRIESTS

Lachno, Ignaty, 1P54
Lazarides, Athen, 51
Lazaris, Nicholas, 28
Lebedeff, Constantin, 1Ca8
Leo IX, Pope, 1
Leontius (Turkevitch), 2
Leposky, Sergius, 1Ca2
Levdar, Basil, 1P5
Levitzky, Nicholas, 10a13
Levkovich, Vladimir, 1P15
Levko, Nicholas, 10c1
Lilikovich, Vladimir, 1p42, 5
Lisin, Alexander, 1CC28
Lissenkovsky, Basil, 1Nb5
Lobanoff, Alexander, 1P31
Lokis, Basil, 42
Lototsky, Michael, 1Nb4
Luchko, Igumen Barnab, 1P60
Lukas, Constantine, 39
Lutoff, P., 1Db1

Mahouchak, J., 1P44
Makar, 7
Maletich, Michael, 1Wc3
Manchuk, John, 1Ia8
Manikan, Matthew, 59
Marchenkoff, Prokopy, 1Cc8
Makaronis, Stephanos, 30
Markovich, Afanasy, 1Cb2
Masloff, Michael, 13
Mastrantonis, George, 42
Meletios (Metropolitan), 115, 116
Merejo, Adrian, 1P13
Meschersky, See Evdokim
Metelnitzky, Justin, 1Ca7
Michael (Cerularius), 1
Migdal, Theodor, 10a8
Mikhalopoulos, Vasilios, 37
Mikhailovsky, Vasili, 4
Milasevich, Iona, 1P93
Mitropolsky, Nicholas, 1Mc5
Molchansky, Constantin, 1CC34
Moore, Macarius, 22, 107
Morozoff, John, 1Na1
Morusca, See (Polycarp)
Moseychuk, Efimy, 1CC31
Muliar, Timon, 1Ia4
Muzyka, Nicholas, 1Ia2

Nassar, Serafim, 23
Neder, Ambrosie, 53, 136
Medzelnitzky, John, 1Me3
Nedzelnitzky, Victor, 1Cc7
Nektar, 7
Nemetz, Simeon, 1Nc2
Nemolovsky, See Alexander
Nestor, (Bishop), 9
Nicholas (Bishop), 10, 12, 108
Nicholas (Kedroff), 12, 13
Nichols, Williams, 142
Nirvana, Paul, 1Ia10

Obletiloff, Joseph, 1Nc33
Oblivantzeff, Serafim, 1P49
Olchovoy, Luka, 1Nb13
Oleynik, Gregory, 1CC20
Oleynik, Joseph, 1P71
Orestes (Chornok), 59, 60
Ortinsky, See Stephan
Ossipoff, Stephan, 10a1
Ouspensky, 1Nb10

Pabich, Simeon, 10a12
Paleychuk, Vladimir, 1P62
Pantelieff, Sergey, 1Nc15
Papadopoulos, Vasilios, 33
Papanikas, Vasilios, 30
Pashkovsky, See Theophilus
Paskenko, Afimy, 1CC29
Paul (Bishop), 9
Pavlik, See Gorazd
Pawloff, Basil, 1P49
Pechinsky, Philip, 1P30
Pelechovich, Joseph, 126
Penzenik, Theodor, 1I82
Peroff, Peter, 1P2
Peter, (Bishop), 9
Petretzky, Basil, 1P87
Philipovsky, See Adam
Piatetzky, James, 1Mc7
Pidhoretzky, Nicholas, 126
Pishtey, Joseph, 1Nc11
Pius XI (Pope), 126
Planovich, Paul, 1P86
Platon (Rojdestvensky), 12, 13, 14, 19, 21, 22, 23, 55, 56, 63, 66, 67, 102, 103, 105, 109, 142
Plummer, George Winslow, 16, 142, 55, 56

Podlusky, S., 1Mc8
Pogrebniak, Alexander, 1Cc5
Polevoy, Evdokim, 1P47
Polycarp (Morusca), 136
Polyzoides, Germanos, 34
Popoff, Constantin, 1Ia5
Popoff, George, 1Nb7

INDEX OF PRIESTS

Povarnitzin, Prokopy, 1AA9
Presiadsky, Alexander, 1AA4
Preslopsky, Vladimir, 1Oa18
Propheta, Demetrius, 47
Prozoroff, Gregory, 1Ca5
Pshenichnuk, Jacob, 1Mc3
Pyza, Alexander

Rabidze, Trandefir, 1CC22
Rach, Mitrophan, 1CC12
Raphael (Gavavini), 22, 10, 12, 108
Repella, Anthony, 1P16, 1P34
Repin, Igumen Sergey, 1AA10
Ressetar, D., 1P25
Revera, Alexis, 1T1
Rojdestvensky, See Platon
Russinik, Michael, 1Wb4
Rychloff, V., 46

Samilo, Roman, 1P26
Sarajian, See Hovsep
Sarkissian, Harootiun, 62
Scmatz, Gerasim, 1AA13
Sechinsky, Jaroslav, 1Cb3
Semkoff, Peter, 1Ia11
Semoff, Innokenty, 1Nc22
Semonitsky, John, 1Oa7
Serbu, Arkhip, 6
Shabasheff, Alexander, 8
Shadura, Paul, 1AA3
Shaposhnikoff, Basil, 1Ca7
Shedhadah, See Germanos
Sherwood, Clement, 152
Shimiansky, Vladimir, 1P41
Shlepetzky, Andrew, 1P94
Shovgenuk, Alexis, 1CC27
Shpylka, See Bohdan
Shutak, Gregory, 1Ca2
Silkin, Leo, 1Md1
Simonian, Elisha H., 62, 146
Siniavsky, George, 1P8
Siniavsky, Nicholas, 1Oa9
Sirkun, Luka, 1P59
Skuby, Emelian, 1P3
Snegireff, Sergey, 1Ia3
Sophronius, (Bishop), 142
Soroka, Gregory, 1P10
Sporiuozy, John, 1CC23
Spyrou, See Athenagoras
Stefchak, Gregory, 1P43
Stepachin, Matthew, 1P27
Stephan (Dziubay), 13, 55, 56, 59
Stephan (Ortinsky), 125, 126
Stephanko, Joseph, 1Nc22
Stephas, George, 49
Stephen, 7
Stratigos, Theodore, 44
Strongilos, John, 43
Stroyan, Basil, 1P35
Subostavsky, Constantin, 1Nb14
Svigoon, Carnily, 1Da1
Sviridoff, Joseph, 1Ia7

Takach, Joseph, 11
Takach, see Wasyl
Telep, John, 1Nb2
Tereschenko, Anthony, 1CC14
Tertichny, John, 1Mf1
Theodorovitch, See John
Theodosios (Metropolitan), 109
Theophilus (Pashkovsky), 1, 12, 13, 23, 24, 25, 57
Tikhon, (Patriarch), 12, 13, 18, 19, 62, 63, 101, 102, 108
Tokoruk, Peter, 1CC8
Towt, Alexius, 55
Troyanos, See Germanos
Trutia, John, 137
Turkevitch, Leonid, See Leontius

Vafeiadakis, Kyrillos, 31, 51
Vanuish, Andrew, 1P12
Varhol, Theodor, 1CC13
Varlashkin, Alexander, 1P33
Vasilieff, Basil, 1Nc32
Vasilieff, Igumen Anthony, 1CC39
Vasilieff, Nicholas, 1Cc4
Vdovichenko, Peter, 1CC3
Vederko, P., 1Wc6
Veniaminoff, Alexander, 1Cc2
Veniaminoff, See Innocent
Veseley, Theodor, 1Me5
Vestemeanu, D., 52
Vladimir (Bishop), 9, 10
Vladimir the Great, 2, 125, 129
Vichenchez, Demetrios, 29
Vitaly, (Archbishop), 8, 132
Volsky, Samuel, 1CC36
Voytovich, B., 1CC26
Vysegorodtseff, Michael, 1Nc27

Waniga, Theodor, 1Cc9
Wasyl (Takach), 126, 59

INDEX OF PRIESTS

Wasil, John, 1CC18
Welma, Horitov, 1CC32
Weselovsky, Leo, 48
Wolkodav, Erast, 1Nc3

Xenis, See Fanaretos,
Xynos, Theodore, 50

Yakubovsky, Michael, 1P65
Yanchisim, John, 1Nc1
Yankevich, George, 10a20
Yankovsky, Elias, 1P51
Yerondidakis, Alexandros, 32

Zacharoff, Nicholas, 1Wc2
Zaichenko, Peter, 10a11
Zaroschinsky, John, 1No25
Zelishkevich, Constantin, 1CC5
Zeltonoga, John, 1Ia9
Zitinsky, 1P20
Zlobin, John, 1AA6
Znamensky, Alexander, 1CC41
Znamensky, Leonid, 1Ca4
Zolotovsky, Alexander, 1AA2
Zuk, Joseph, 126

CHRONOLOGICAL INDEX BY BOROUGH

(Figures refer to entries)

MANHATTAN

1889 Trinity Cathedral. 27
1894 American Diocese of the Holy Armenian Apostolic Church 57
1895 St. Nicholas' Cathedral. . 13
1900 St. John's 58
1905 Archdiocese of North America and the Aleutian Islands. 12
1908 Annunciation 28
1909 St. Mary's 14
1910 St. Illuminator's. 59
1913 SS. Peter and Paul 17
1917 St. Gregory the Illuminator's Church of Armenia. 61
St. Nicholas 51
1918 Holy Trinity 46
St. Eleutherios. 30
1919 Metropolitan's Council (Russian Orthodox) 1
1920 St. George's 31
1924 Christ the Saviour 6
1925 St. Nicholas 11
Archdiocese of North America and the Aleutian Islands. 12
1926 St. Gerasimos. 33
St. Volodimer's. 48
1927 Holy Fathers 7
St. Demetrius. 35
1928 Holy Ghost 53
1929 Holy Cross 62
1930 St. George's 50
1931 Carpatho-Russian Diocese . 9
Metropolitan Synod 55
St. George and St. Demetrius. 41
St. John's 54
St. Spiridion's 42
1932 St. Barbara. 44
1933 St. John's 19
1934 St. Joseph's 56
1935 All Saints 20
1939 St. Demetrius. 52
St. Mary's Cathedral . . . 10

BROOKLYN

1895 St. Nicholas' Cathedral. . . . 22
1909 Transfiguration. 3
Trinity. 4
1913 Holy Trinity 60
St. Constantine. 29
1914 St. George's 15
1917 St. Mary's 23
Syrian Antiochian Archdiocese. 21
1927 Holy Trinity 24
1928 Three Ierarchs 37
1931 Assumption 43
1933 Exarchate of North America and Aleutian Islands 16
St. Seraphim 18
1936 St. Mary's Chapel. 25

BRONX

1929 SS. Constantine and Helena . . 49
1930 Zoodochos Peghe. 39
1931 Holy Cross Cathedral 8
Ukrainian Orthodox Diocese of North and South America . . 45
1932 Ukrainian Orthodox Church. . . 47

QUEENS

1917 St. Nicholas 5
1918 Greek Archdiocese of North and South America. 26
1925 Transfiguration. 32
1927 St. Demetrius. 34
1928 St. Demetrius. 36
1931 St. Athanasius 40

RICHMOND

1930 Trinity. 38

CHRONOLOGICAL INDEX*

UNITED STATES

1868 Holy Trinity Cathedral, 1Ca2, 12Ca2

1887 St. Mary's, 1Me2, 12Me2

1890 St. Mary's, 1P43, 12P43

1891 Holy Resurrection, 1P63, 12P63

1892 Holy Trinity Cathedral, 1Ia3, 12Ia3

1892 St. Savva's, 1Ca1, 12Ca1

1892 Three Saints, 12Ia9

1893 St. Alexander Nevsky, 1P50, 12P50

1894 St. Mary's, 1Me3, 12Me3

1895 Holy Ghost, 1CC2, 12CC2

1895 St. John's, 1P56, 12P56

1895 St. Nicholas' Cathedral, 1Nc17

1896 SS. Constantine and Helena, 1T1, 12T1

1896 SS. Peter and Paul, 1Nc3, 12Nc3

1896 Three Saints, 1Cc1, 12Cc1

1897 Hungarian Orthodox Church, 1Cc12, 12CC12

1897 St. Michael's, 1P40, 12P40

1897 St. Spiridion's, 1Wa1, 12Wa1

1898 SS. Cyril and Methodius, 1Ob, 12Ob1

1898 St. Theodosius, 1Oa3, 12Oa3

1899 Holy Trinity, 1P8, 12P8

1899 St. Mary's, 1Oa8, 12Oa8

1900 Holy Transfiguration, 1Cb2, 12Cb2

1900 St. Andrew's, 1P46, 12P46

1900 St. Mary's, 1P53, 12P53

1901 St. John's, 1P10, 12P10

1901 St. Michael's, 1Cb3, 12Cb3

1901 Three Saints, 1Nb2, 12Nb2

1901 Trinity, 1P31, 12P31

1902 St. John The Baptist, 1P30, 12P30

1903 Holy Trinity, 1Nc11, 12Nc11,

1903 St. Basil's, 1Nc10, 12Nc10

1903 St. Mary's, 1Oa1, 12Oa1

1903 St. Mary's, 1P32, 12P32

1904 Annunciation, 12Nc12

1904 Macedonian-Albanian, 12P76

1904 St. Nicholas, 1P52, 12P52

1904 Trinity, 12Wa2

1905 St. Basil's, 1P57, 12P57

1905 SS. Peter and Paul, 1Nb10, 12Nb10

1906 St. John's, 1P14, 12P14

1906 St. Michael's Cathedral, 12P49

1906 St. Nicholas, 1Mc5, 12Mc5

1906 Trinity, 1V2, 12V2

1907 Holy Nativity, 1Cc11, 12Cc11

1907 Holy Trinity, 1Me4, 12Me4

1907 Orthodox Church, 12Wc3

1907 Resurrection, 1Mb, 12Mb1

1907 St. John's, 1P5, 12P5

1907 St. Mary's, 1Ia1, 12Ia1

1907 St. Mary's, 12Ia8

1907 St. Michael's, 1Nb5, 12Nb5

1907 St. Michael's, 1P36, 12P36

1907 St. Nicholas Chapel, 12Me5

1907 SS. Peter and Paul, 1Md3, 12Md3

1907 SS. Peter and Paul, 1P61, 12P61

1908 Holy Ghost, 1P3, 12P3

1908 Holy Transfiguration, 1Nc7, 12Nc7

1908 Russian Church, 12Oa17

1908 St. Andrew's, 12P68

1908 St. Mary's, 1R1, 12R1

1908 St. Mary's, 12Mf2

1908 St. Nicholas, 1P41, 12P41

1908 SS. Peter and Paul, 1P54, 12P54

1908 St. Tikhon's Monastery, 1P59, 12P59

1908 Trinity, 1Oab, 12Oa5

1909 Annunciation, 1P4, 12P4

1909 Ascension, 12P65

1909 St. Mary's, 1Nc8, 12Nc8

1909 St. Mary's, 1Cc9, 12Cc9

1909 St. Mary's, 1P28, 12P28

1909 St. Mary's, 1P7, 12P7

1909 St. Mary's, 1P12, 12P12

1909 St. Michael's, 1Mf1, 12Mf1

---

* Arranged by organization date when known; otherwise by date (underscored) of earliest record found. Figures refer to entries.

CHRONOLOGICAL INDEX*

1909 St. Michael's, 1Da1, 12Da1
1909 St. Michael's, 1P24, 12P24
1909 St. Nicholas, 1Nc1, 12Nc1
1909 St. Nicholas, 1Ia5, 12Ia5
1909 SS. Peter and Paul, 1P34, 12P34
1909 SS. Peter and Paul, 1P45, 12P45
1909 Trinity, 12Nc14
1910 Holy Trinity, 1P38, 12P38
1910 SS. Cyril and Methodius, 1P23, 12P23
1910 St. Michael's, 12Oa14
1910 St. Michael's, 1Ia4, 12Ia4
1910 SS. Peter and Paul, 1Nb6, 12Nb6
1910 St. Vladimir's, 1P25, 12P25
1910 Trinity, 1Mc1, 12Mc1
1911 St. John's, 12P71
1911 St. Mary's, 1Ib1, 12Ib1
1911 St. Mary's, 1P29, 12P29
1911 St. Nicholas, 1P19, 12P19
1911 St. Plato's, 1Cc3, 12Cc3
1912 Holy Resurrection, 1Na2, 12Na2
1912 Russian Orthodox, 1Pp3
1912 St. John's, 12Mc6
1912 St. John's, 1P16, 12P16
1912 SS. Peter and Paul, 1Cc5, 12Cc5
1913 Holy Ascension, 1P26, 12P26
1913 Holy Trinity, 1Cc6, 12Cc6
1913 Resurrection Church, 12Nc16
1913 St. George's, 1P44, 12P44
1913 St. John's, 1P39, 12P39
1913 St. Mary's, 1A1, 12A1
1913 St. Mary's, 1Cb1, 12Cb1
1913 St. Nicholas, 1P17, 12P17
1913 St. Nicholas, 1P22, 12P22
1913 SS. Peter and Paul, 1P6, 12P6
1913 SS. Peter and Paul, 1Nb3, 12Nb3
1914 All Saints Cathedral, 1Md2, 12Md2
1914 Holy Resurrection, 1P62, 12P62
1914 SS. Cyril and Methodius, 1Cc10, 12Cc10
1914 St. George's, 12Nc15
1914 St. Gregory's, 1P20, 12P20
1914 St. John's, 12P69
1914 St. John's, 1P27
1914 St. Mary's, 1P47, 12P47
1914 St. Mary's, 1Mc2, 12Mc2
1914 St. Mary's, 12P72
1914 St. Michael's, 10a10, 12Oa10
1914 St. Nicholas, 1P33, 12P33
1914 SS. Peter and Paul, 12P73
1914 SS. Peter and Paul, 10a7, 12Oa7
1915 All Saints, 10a12, 12Oa12
1915 Holy Ascension, 1P18, 12P18
1915 Holy Resurrection, 1Na1, 12Na1
1915 Holy Transfiguration, 10a11, 12Oa11
1915 Holy Transfiguration, 1Cc7, 12Cc7
1915 Holy Trinity, 1P87
1915 Holy Trinity, 1Md4, 12Md4
1915 Nativity, 10a13, 12Oa13
1915 Russian Orthodox, 10a19
1915 Russian Orthodox, 1Wa2
1915 St. John's, 1V1, 12V1
1915 St. John The Baptist, 1P88
1915 St. Mary's, 1Nc2, 12Nc2
1915 St. Mary's, 1P35, 12P35
1915 St. Mary's, 1Ia7, 12Ia7
1915 St. Mary's, 1Ca5
1915 St. Michael's, 1P94
1915 St. Michael's, 1P89
1915 St. Michael's, 12Wb4
1915 St. Michael's, 1Wb3, 12Wb3
1915 St. Michael's, 12P67
1915 St. Michael's, 1P51, 12P51
1915 St. Michael's, 12P48
1915 St. Michael's, 1P21, 12P21
1915 St. Nicholas, 12P75
1915 St. Nicholas, 10a2, 12Oa2
1915 St. Nicholas, 1Nc4, 12Nc4
1915 St. Nicholas, 1Me1, 12Me1
1915 St. Nicholas, 1P58, 12P58
1915 St. Nicholas, 1Cc8, 12Cc8
1915 SS. Peter and Paul, 1Nc6, 12Nc6
1915 SS. Peter and Paul, 1Na3, 12Na3

* Arranged by organization date when known; otherwise by date (underscored) of earliest record found. Figures refer to entries.

CHRONOLOGICAL INDEX*

1915 St. Spiridion's, 1Nb7, 12Nb7
1916 Russian Orthodox, 1P98
1916 All Saints, 1P42, 12P42
1916 Holy Annunciation, 1Mc3, 12Mc3
1916 Holy Ascension, 1Md1, 12Md1
1916 Holy Ghost, 1P55, 12P55
1916 Holy Resurrection, 1P1, 12P1
1916 Nativity, 12Ma1
1916 Resurrection, 1Ic2, 12Ic2
1916 Russian Orthodox, 1Nc34
1916 Russian Orthodox, 1Mc9
1916 Russian Orthodox, 1Ia12
1916 SS. Cyril and Methodius, 12Oa15
1916 SS. Cyril and Methodius, 1P84
1916 St. John's, 12Nb12
1916 St. John's, 1Nc9, 12Nc9
1916 St. John Chrysostom's, 1Md6, 12Md6
1916 St. John The Baptist, 1Nb9, 12Nb9
1916 St. John The Baptist, 1Nb8, 12Nb8
1916 St. Mary's, 12P70
1916 St. Mary's, 1Ic1, 12Ic1
1916 St. Mary's, 1Ia2, 12Ia2
1916 St. Michael's, 12Wc2
1916 St. Michael's, 1P15, 12P15
1916 St. Nicholas, 1Md5, 12Md5
1916 St. Nicholas, 12Nb13
1916 St. Nicholas, 1P13, 12P13
1916 SS. Peter and Paul, 1P60, 12P60
1916 SS. Peter and Paul, 1Nb1, 12Nb1
1916 SS. Peter and Paul, 1P37, 12P37
1916 SS. Peter and Paul, 1P9, 12P9
1916 St. Vladimir's, 1Nb11, 12Nb11
1916 Trinity, 1Nc5, 12Nc5
1916 Trinity, 1K1, 12K1
1917 Russian Church, 1Ia6, 12Ia6
1917 Russian Orthodox, 1Cc14
1917 Russian Orthodox, 1Nc30
1917 Russian Orthodox, 1P82
1917 Russian Orthodox, 1P97
1917 St. Andrew's, 1Oa9, 12Oa9
1917 St. John The Baptist, 1P68
1917 St. Nicholas, 12P77
1917 St. Nicholas, 1Nc29
1917 St. Nicholas, 1Mc4, 12Mc4
1917 St. Nicholas, 1P11, 12P11
1917 St. Nicholas, 12Ib3
1917 SS. Peter and Paul, 1Wb1, 12Wb1
1917 SS. Peter and Paul, 1Nc32
1917 SS. Peter and Paul, 1Nb4, 12Nb4
1918 Russian Orthodox, 1Wb6
1918 Russian Orthodox, 1Nc2
1918 Russian Orthodox, 1Nc31
1918 St. Nicholas, 12Nb14
1918 St. Nicholas, 1Mc7
1918 SS. Peter and Paul, 1Oa6, 12Oa6
1919 St. Michael's, 12P78
1919 St. Nicholas, 1Wb2, 12Wb2
1919 St. Nicholas, 1Wc1, 12Wc1
1919 SS. Peter and Paul, 1Nc18
1919 SS. Peter and Paul, 1Oa4, 12Oa4
1919 St. Spiridion's, 1Nc12
1921 Holy Trinity, 1Wc2
1921 Russian Orthodox, 1Nc26
1921 St. Nicholas, 1Wa3
1921 SS. Peter and Paul, 1P2, 12P2
1922 Russian Orthodox, 1Nc13
1923 All Saints, 1Cc4, 12Cc4
1923 Russian Orthodox, 1P30
1923 Russian Orthodox, 1Mc10
1923 Russian Orthodox, 1Ca8
1924 Holy Trinity, 1Nc19
1924 Russian Orthodox, 1P69
1924 Russian Orthodox, 1P91
1924 SS. Cyril and Methodius, 1Wc6
1924 St. Nicholas, 1Oa14
1924 St. Nicholas, 1P90
1924 SS. Peter and Paul, 1P96
1924 SS. Peter and Paul, 1Wb5
1925 Russian Orthodox, 1P73
1925 St. John The Baptist, 1Oa16

* Arranged by organization date when known; otherwise by date (underscored) of earliest record found. Figures refer to entries.

CHRONOLOGICAL INDEX*

1926 Christ The Saviour, 1Nc20
1926 Nativity B.V. Mary, 1Mc6
1926 Russian Orthodox, 1P67
1926 Russian Orthodox, 1P76
1926 Russian Orthodox, 1P79
1926 St. Michael's, 10a18
1926 St. Nicholas, 1P75
1926 SS. Peter and Paul, 1Nb12
1927 Russian Orthodox, 1P85
1927 Russian Orthodox, 1Wc5
1927 Russian Orthodox, 10a17
1927 Russian Orthodox, 1P77
1927 Russian Orthodox, 1Nc28
1927 Russian Orthodox, 1Nc1
1927 Russian Orthodox, 1P70
1927 Russian Orthodox, 1Ib3
1927 St. Michael's, 1Ib2, 12Ib2
1927 St. Vladimir's, 1Mf2
1928 Russian Orthodox, 1Nb4
1928 Russian Orthodox, 1Nb16
1928 Russian Orthodox, 1P74
1928 St. John The Baptist, 1P65
1928 St. Vladimir's, 10a15
1929 Assumption Holy Virgin Mary, 1Nb13
1929 Holy Assumption, 1P81
1929 Holy Trinity, 1Nc25
1929 St. Myrrbearer's, 1Ca3
1929 St. Nicholas, 10c1
1930 SS. Peter and Paul, 1Nb14
1931 St. Mary's Protection, 1Ca8

---

* Arranged by organization date when known; otherwise by date (underscored) of earliest record found. Figures refer to entries.

CHRONOLOGICAL INDEX *

ALASKA

1870 St. Mary's, 12AA10
1885 Resurrection, 12AA10
1889 St. Andrew's, 12AA12
1891 St. Michael's, 1AA6, 12AA6
1893 Transfiguration, 12AA10
1895 Holy Cross, 12AA14
1901 Assumption, 1AA3, 12AA3
1901 Resurrection, 1AA1, 12AA1
1901 St. George's, 1AA7, 12AA7
1901 St. Mary's, 12AA10
1901 St. Nicholas, 1AA2, 12AA2
1902 St. Michael's, 12AA13
1903 Ascension, 1AA8, 12AA8
1903 Resurrection, 1AA4, 12AA4
1904 Trinity, 12AA10
1905 Assumption, 12AA10
1905 St. John's, 12AA10
1905 SS. Peter and Paul, 1AA9, 12AA9
1906 SS. Peter and Paul, 1AA5, 12AA5
1908 St. Nicholas, 12AA15
1909 Chukotsk Mission, 12AA16
1909 Holy Cross, 12AA11
1909 Nativity, 12AA10
1910 Holy Cross, 12AA10

CANADA

1898 Chapel, Star, 12CC36
1899 St. Nicholas Chapel, 12CC31
1900 St. Nicholas, 12CC36
1901 St. Michael's, 12CC34
1901 Trinity, 12CC36
1902 Chapel, Skaro, 12CC36
1903 St. Mary's, 12CC22
1904 St. Mary's, 12CC23
1904 St. Nicholas, 12CC23
1905 St. Demetrius and St. Michael's, 12CC32
1905 St. Elias Church, 12CC15
1905 SS. Peter and Paul, 12CC14
1906 St. Mary's, 1CC1, 12CC1
1907 St. Mary's, 12CC23
1907 St. Micholas Chapel, 12CC15
1908 Church of Transfiguration of Donwell, 12CC1
1908 Russian Church, 12CC20
1908 SS. Peter and Paul, 1CC4, 12CC4
1908 St. Demetrius', 12CC23
1909 Russian Church, 12CC28
1910 St. Barbara, 1CC2, 12CC2
1910 St. Elias, 1CC13, 12CC13
1910 St. John's, 12CC23
1910 St. Mary's, 1CC9, 12CC9
1910 St. Michael's, 12CC19
1910 Trinity, 1CC11, 12CC11
1910 Trinity, 12CC30
1911 Chapel, East Gate, 12CC36
1911 Russian Church, 12CC26
1911 St. James, 12CC23
1911 St. Mary's, 1CC10, 12CC10
1911 St. Nicholas, 12CC15
1911 St. Nicholas, 12CC31
1912 St. Demetrisu, 12CC23
1912 SS. Peter and Paul, 1CC12, 12CC12
1912 Trinity, 12CC33
1913 St. Elias, 12CC27
1913 St. Elias, 12CC38
1913 St. Elias Church, 12CC1
1913 St. Mary's, 12CC18
1913 St. Mary's, 12CC27
1913 St. Nicholas, 12CC17
1914 Army Field Church, 12CC16
1914 Nativity, 12CC27
1914 St. John's, 1CC3, 12CC3
1914 St. Mary's, 12CC35
1914 Trinity, 1CC5, 12CC5
1915 Russian Orthodox Church, 1CC8, 12CC8
1916 St. Michael Cathedral, 1P49
1917 St. Nicholas, 12CC25
1917 SS. Peter and Paul, 12CC37

---

* Arranged by organization date when known; otherwise by date (underscored) of earliest record found. Figures refer to entries.

CHRONOLOGICAL INDEX*

CANADA

1918 St. Mary's, 12CC29
1918 SS. Peter and Paul, 12CC39
1919 Trinity, 1CC6, 12CC6
1919 Trinity, 12CC21
1922 Russian Orthodox, 1CC21
1922 Russian Orthodox, 1CC32
1922 Trinity, 1CC14
1924 Holy Trinity, 1CC27
1924 Russian Orthodox, 1CC43
1924 Trinity, 1CC7, 12CC7
1926 Holy Trinity, 1CC25
1926 Russian Orthodox, 1CC17
1926 Russian Orthodox, 1CC22
1928 Russian Orthodox, 1CC28
1930 Russian Orthodox, 1CC16
1931 Russian Orthodox, 1CC35

---

* Arranged by organization date when known; otherwise by date (underscored) of earliest record found. Figures refer to entries

INDEX OF LOCATION

NEW YORK CITY BY BOROUGHS

(Figures refer to entries)

BRONX

Bathgate Ave., 8
E. 160th St., 49
E. 183d St., 45, 47
Forest Ave., 39, 49
Prospect Ave., 49
Washington Ave., 1Nc15, 8

BROOKLYN

Clinton St., 24
Driggs Ave., 3
Glenmore Ave., 4, 12Nc14
Halsey St., 16, 18, 76
Highlawn Ave., 37
Johnson St., 29
Lawrence St., 29
N. 5th St., 3
North 12th St., 1Nc7, 3, 12Nc7
Pacific St., 22
Ridgewood Ave., 1Nc16
Schermerhorn St., 29
State St., 12Nc13, 22, 23, 80
W. 7th St., 37
15th St., 60
18th St., 43
85th St., 21, 25
4th Ave., 43, 60

MANHATTAN

Cedar St., 51
Convent Ave., 7
E. Houston St., 1Nc22, 2, 20
E. 4th St., 1Nc19, 46
E. 7th St., 1Nc18, 12Nc16, 17
E. 10th St., 10, 45
E. 14th St., 1Nc8, 12Nc8, 48
E. 17th St., 19, 59, 61
E. 19th St., 18
E. 21st St., 61
E. 27th St., 59
E. 30th St., 61
E. 72d St., 27
E. 74th St., 27
E. 97th St., 1Nc17, 12, 53, 104
E. 103d St., 41
E. 107th St., 35
E. 121st St., 1Nc20, 6
E. 127th St., 6, 9, 10
E. 129th St., 6
Forsythe St., 44
Henry St., 20
Lexington Ave., 27, 41
Vesey St., 51
Wadsworth Ave., 42
Washington St., 22, 51
W. 24th St., 30
W. 28th St., 50
W. 30th St., 28
W. 39th St., 31
W. 47th St., 33
W. 54th St., 28
W. 63d St., 33
W. 89th St., 52
W. 101st St., 55
W. 104th St., 33
W. 115th St., 33
W. 124th St., 7
W. 141st St., 7
W. 144th St., 1Nc21, 7
W. 179th St., 42
W. 187th St., 62
3d Ave., 35
5th Ave., 6, 57

QUEENS

Cross Island Blvd., 5
Elm and 2d Ave. (Astoria), 34
Junction Blvd. (Corona), 32
Roosevelt Ave. (Corona), 32
11th Ave. (Astoria), 5
38th Ave. (Corona), 32
30th Drive (Astoria), 26, 40
14th St. (Astoria), 5
139th St., 36

RICHMOND

Richmond Ave. (S.I.), 38
St. Paul Ave. (S.I.), 1Nc23

INDEX OF LOCATION

(United States, Alaska, Canada)

The sub-entry numbers listed below are grouped by states in alphabetical order, Alaska, and Canada. The inclusive sub-entries for each geographical division are arranged in two alphabetical series by name of town under entries 1 and 12. The first alphabetical series, designated by asterisks, is of those churches which appear under both entries 1 and 12; the second is of those which appear under only one of those entries. The initial arabic figure of each sub-entry number designates the entry under which it will be found; the capital letter of each is the initial letter of the state represented; the lower case letter indicates the alphabetical order of the state among all states represented by the given initial letter; the final arabic figure indicates the sequence of sub-entries under each state. Thus sub-entry number 12Mc10 means that this sub-entry will follow entry 12, that the church is in the state third in alphabetical order of states beginning with M in this inventory (Massachusetts), and that the sub-entry will be the tenth under Massachusetts. Alaska is represented by "AA" and Canada by "CC". Since the towns are listed alphabetically under state in the arrangement of entries, they need not be listed in this index.

Alabama, 1Al, 12Al
California, 1Cal-9, 12Cal-2
Colorado, 1Cbl-3, 12Cbl-3
Connecticut, 1Ccl-14, 12Ccl-13
Delaware, 1Dal, 12Dal
District of Columbia, 1Dbl
Illinois, 1Ial-12, 12Ial-9
Indiana, 1Ibl-3, 12Ibl-3
Iowa, 1Icl-2, 12Icl-2
Kansas, 1Kl, 12Kl
Maine, 12Mal
Maryland, 1Mbl, 12Mbl
Massachusetts, 1Mcl-10, 12Mcl-6
Michigan, 1Mdl-8, 12Mdl-6
Minnesota, 1Mel-5, 12Mel-5
Missouri, 1Mfl-2, 12Mfl-2
New Hampshire, 1Nal-3, 12Nal-3
New Jersey, 1Nbl-16, 12Nbl-14
New York, 1Ncl-35, 12Ncl-16
North Carolina, 1Ndl
North Dakota, 1Nel-2
Ohio, 1Oal-20, 12Oal-17
Oklahoma, 1Obl, 12Obl
Oregon, 1Ocl
Pennsylvania, 1Pl-98, 12Pl-78
Rhode Island, 1Rl, 12Rl
Texas, 1Tl, 12Tl
Vermont, 1Vl-2, 12Vl-2
Washington, 1Wal-3, 12Wal-2
West Virginia, 1Wbl-6, 12Wbl-4
Wisconsin, 1Wcl-6, 12Wcl-3

Alaska, 1AAl-14, 12AAl-16
Canada, 1CCl-43, 12CCl-39

OTHER PUBLICATIONS OF THE NEW YORK CITY HISTORICAL RECORDS SURVEY

A. Public Archives Inventory:
   1. Bronx County Archives
   2. Richmond County and Borough Archives
   3. Kings County Archives

B. Church Archives Inventory:
   1. Presbyterian Church
   2. Reformed Church
   3. Religious Society of Friends
   4. Protestant Episcopal Church, Diocese of Long Island
   5. Lutherans
   6. The Methodist Church
   7. Protestant Episcopal, Diocese of New York, vol. 2

C. Transcriptions of Early Town Records:
   1. Town Minutes of Newtown, Vol. 1, 1656-1688
   2. Minutes of the Town Courts of Newtown, 1656-1690

D. Manuscripts:
   1. Guide to Manuscript Depositories in New York City

OTHER PUBLICATIONS OF THE NEW YORK STATE HISTORICAL RECORDS SURVEY

A. Public Archives Inventory:
   1. Albany County Archives
   2. Broome County Archives
   3. Cattaraugus County Archives
   4. Chautauqua County Archives
   5. Chemung County Archives
   6. Ulster County Archives, Part II

B. Church Archives Inventory:
   1. Protestant Episcopal Church, Diocese of Western New York

C. Transcriptions of Early County Records:
   1. Minutes of the Board of Supervisors of Ulster County, 1710/1 to 1730/1.
   2. Records of the Road Commissioners of Ulster County, Vol. 1, 1722-1769.