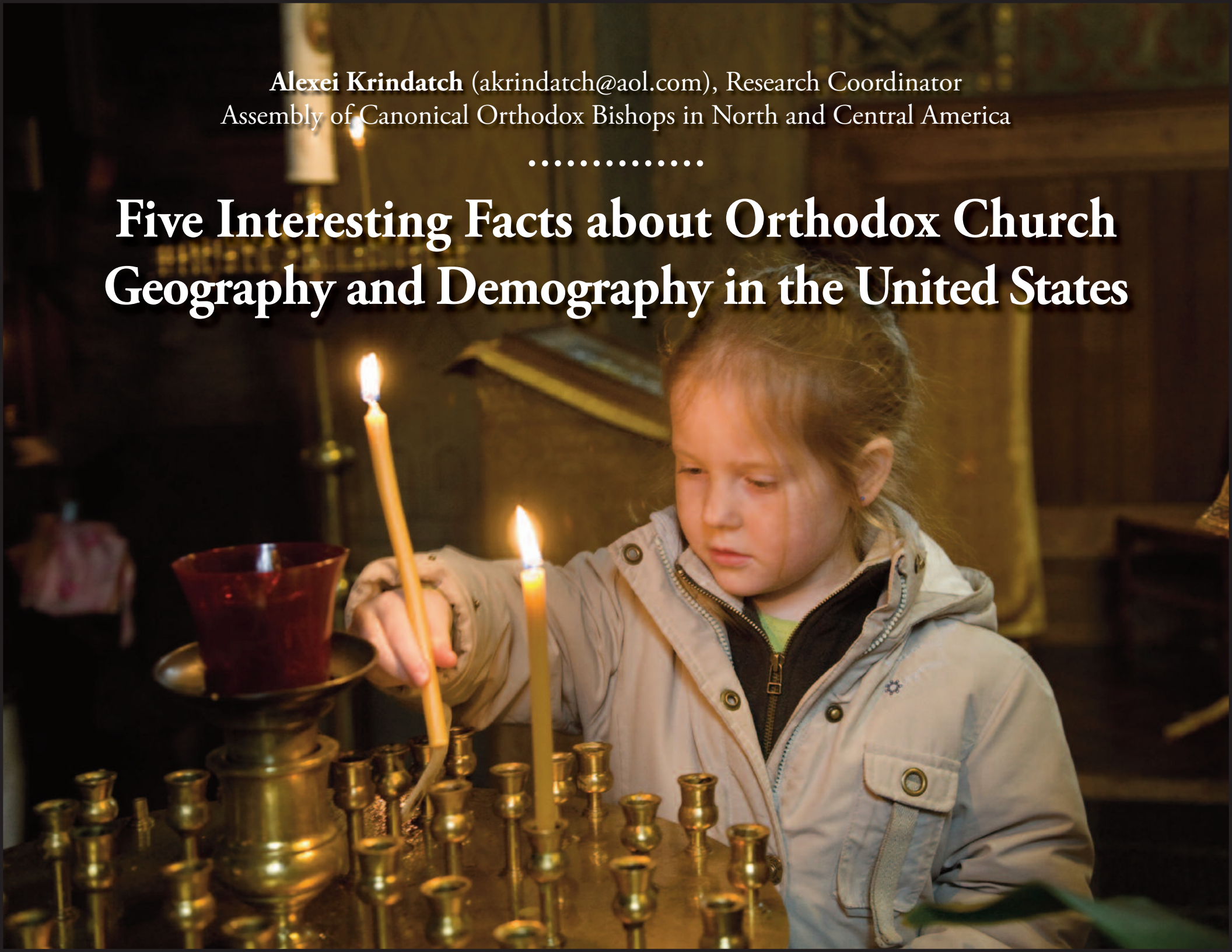


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Five Interesting Facts about Orthodox Church Geography and Demography in the United States



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Fact 1. About Orthodox Church Membership in America

In the 2010 national census of US Orthodox Christian churches sponsored by the Standing Council of Canonical Orthodox Bishops in Americas each Orthodox parish was asked two questions:

- How many individual persons total are associated with the life of your parish: including adults and children, regular and occasional attendees, paid stewards and persons who do not contribute financially?
- Approximately, how many persons – including both adults and children – attend liturgy in your parish on a typical Sunday?

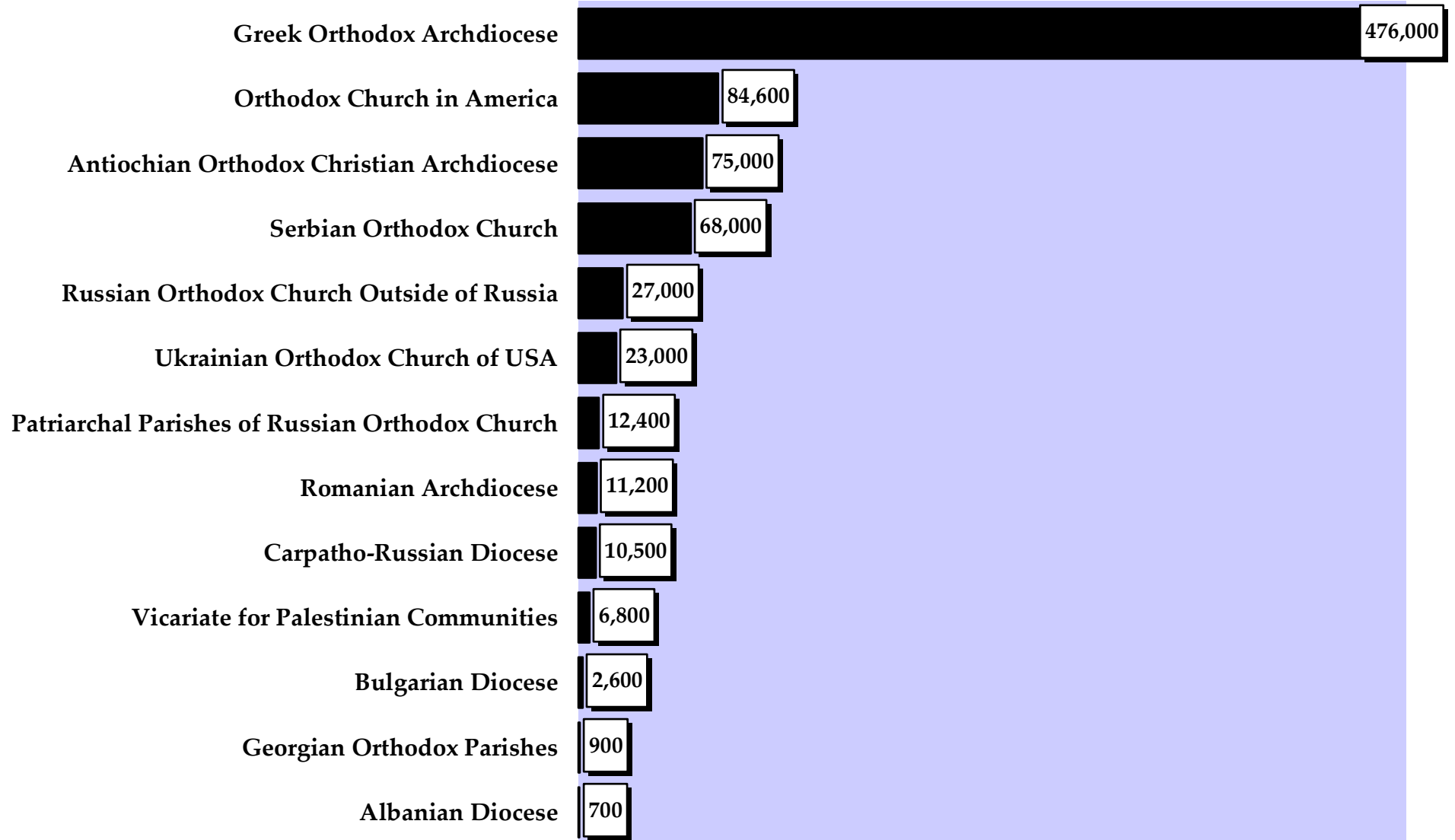
In essence, the answer to the first question gives information on the total number of *adherents* in each parish: that is, the total number of persons involved – however loosely – in the life of the local parish community. In the United States nationwide and for all jurisdictions of the Assembly of Canonical Orthodox Bishops combined, the total number of persons (including children) participating in the life of the Orthodox Church is 797,600.

Differently, the answer to the second question indicates the number of parishioners participating in the life of a parish *on a regular basis*. US nationwide and for all jurisdictions of the Assembly of Canonical Orthodox Bishops combined, the total number of persons attending Orthodox parishes on a regular weekly basis is 209,000.

Fig. 1. shows total membership (number of adherents) for all Orthodox jurisdictions which are part of the Assembly of Canonical Orthodox Bishops.

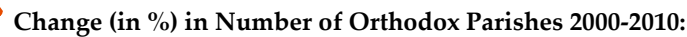
Fig. 1 Membership in US Orthodox Churches:

Total Number of Adherents (including children and occasional participants)



Of all US Orthodox Churches, the Greek Orthodox Archdiocese of America (GOA) is by far the largest. In fact, by number of adherents, GOA is bigger than all other Orthodox jurisdictions combined. Accordingly, by the number of church members and parishes, the GOA dominates in most states. There are, however, some exceptions to this fact. Tab. A in appendix shows that - compared to other Orthodox jurisdictions - the Antiochian Orthodox Christian Archdiocese (AOCA) has the largest number of parishes and members in Arkansas, Idaho, Kentucky and Oklahoma. In Texas, the AOCA is largest jurisdiction by number of parishes, while GOA prevails in the total number of church members. In Alaska and North Dakota, the Orthodox Church in America (OCA) is the largest Orthodox jurisdiction, both in terms of members and parishes. In the states of Connecticut, Delaware, Minnesota, Missouri, Ohio, Oregon, Pennsylvania, Washington and Wisconsin, the GOA dominates in terms of the number of church members, but OCA has the largest number of parishes. Compared to other Orthodox jurisdictions, the OCA also has largest number of parishes in the United States nationwide.

The frequently asked question “Are American Orthodox Churches growing?” is a difficult one. Regrettably, in 1936, the US Bureau of Census ceased gathering information on church membership in its Census of Religious Bodies. That is, the last reliable figure on Orthodox Church membership - to compare with our 2010 Census - is the data from 1936. In 1936, the various Eastern Orthodox Churches in America had 345,400 members. Accordingly, from 1936-2010, the growth in Orthodox Church membership in the United States (from 345,400 to 797,600) comprised +131%. For a shorter window of time, the information on changes in number of US Orthodox parishes and missions is a good indicator to judge the increase in the Orthodox Church presence in America. During decade of 2000-2010, the total number of parishes, missions and monastic communities that belong to the various Assembly’s jurisdictions increased from 1689 to 1936: that is, +15% growth. The states which grew in parishes most dynamically are: Georgia (+35% increase in number of parishes during 2000-2010), Maryland (+39%), Texas (+45%), Kansas (+45%), Arkansas (+50%), Iowa (+50%), North Carolina (+50%), Virginia (+52%), Missouri (+54%), Oklahoma (+57%), Washington (+60%), Delaware (+75%), Kentucky (+75%) and Tennessee (+80%). The map “State-by-State Change in the Number of Orthodox Parishes and Monastic Communities during 2000-2010” shows geography of the Orthodox Church growth in America. For information on changes in number of parishes in each state during 2000-2010, see table B in appendix.



US nationwide, during 2000-2010, the total number of parishes and monastic communities that belong to the various Assembly's jurisdictions increased from 1,689 to 1,936: +15% growth.

Fact 2. About Orthodox Church Geography in America

Compared to the general US population, the members of the Orthodox Churches are much more concentrated in certain geographic areas. In fact, 45% of Orthodox Church adherents live in just five states: New York (14% of all Orthodox Church members), California (10%), Illinois (8%), Pennsylvania (7%) and Massachusetts (6%). At the same time, only 29% of the general US population lives in these five states. Further, Orthodox Church life in the United States is geographically concentrated not only in certain states but also in particular counties. The ten top US counties with the largest numbers of the Orthodox Church members account for 25.6% - more than one-quarter! - of the entire Orthodox Church membership in America. See Tab. 1.

Tab. 1 Top Ten US counties by the total number of adherents (*) of the Orthodox jurisdictions which are part of the Assembly of Canonical Orthodox Bishops

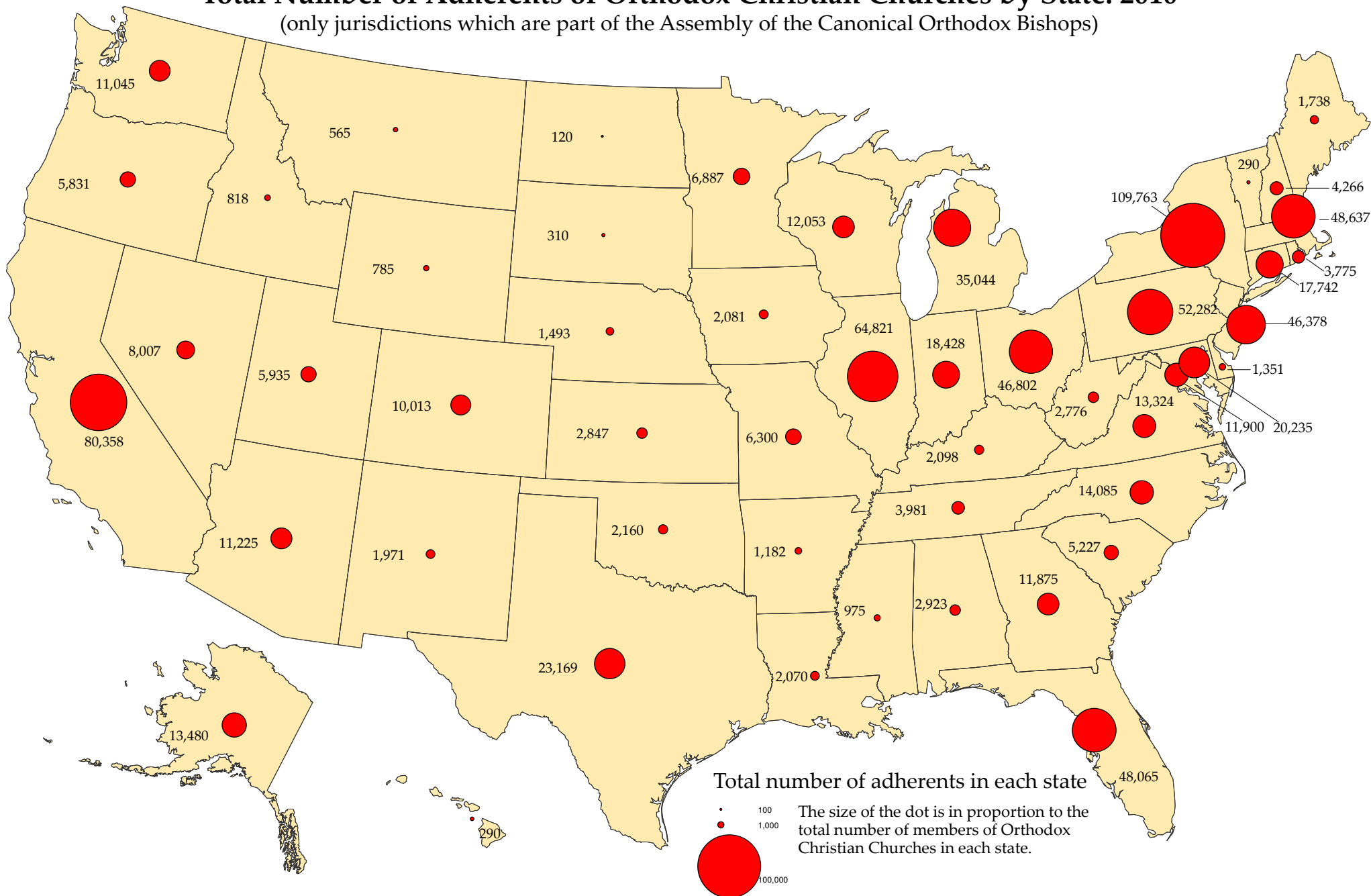
| Rank | Name of County | State | Total of Orthodox Church adherents |
|------|---|-------|------------------------------------|
| 1. | Cook county (Chicago) | IL | 48,114 |
| 2. | Queens county (New York: Flushing) | NY | 28,395 |
| 3. | Los Angeles county (city of Los Angeles) | CA | 24,211 |
| 4. | New York county (New York: Manhattan) | NY | 16,790 |
| 5. | Middlesex county (towns of Cambridge, Lowell) | MA | 16,674 |
| 6. | Pinellas county (towns of Clearwater, St. Petersburg) | FL | 15,345 |
| 7. | Cuyahoga county (city of Cleveland) | OH | 14,657 |
| 8. | Wayne county (city of Detroit) | MI | 14,470 |
| 9. | Nassau co. (New York: Long Island) | NY | 13,395 |
| 10. | Kings co. (New York: Brooklyn) | NY | 13,200 |

(*) - “Adherents” include all individual “full members” (whatever definition of “full members” each Orthodox jurisdiction utilizes), their children and estimated number of persons who are not “full members,” but participate – at least occasionally – in the life of the local Orthodox parish.

Map 2 and 3 shows state-by-state and county-by-county geography of Orthodox Church membership in America.

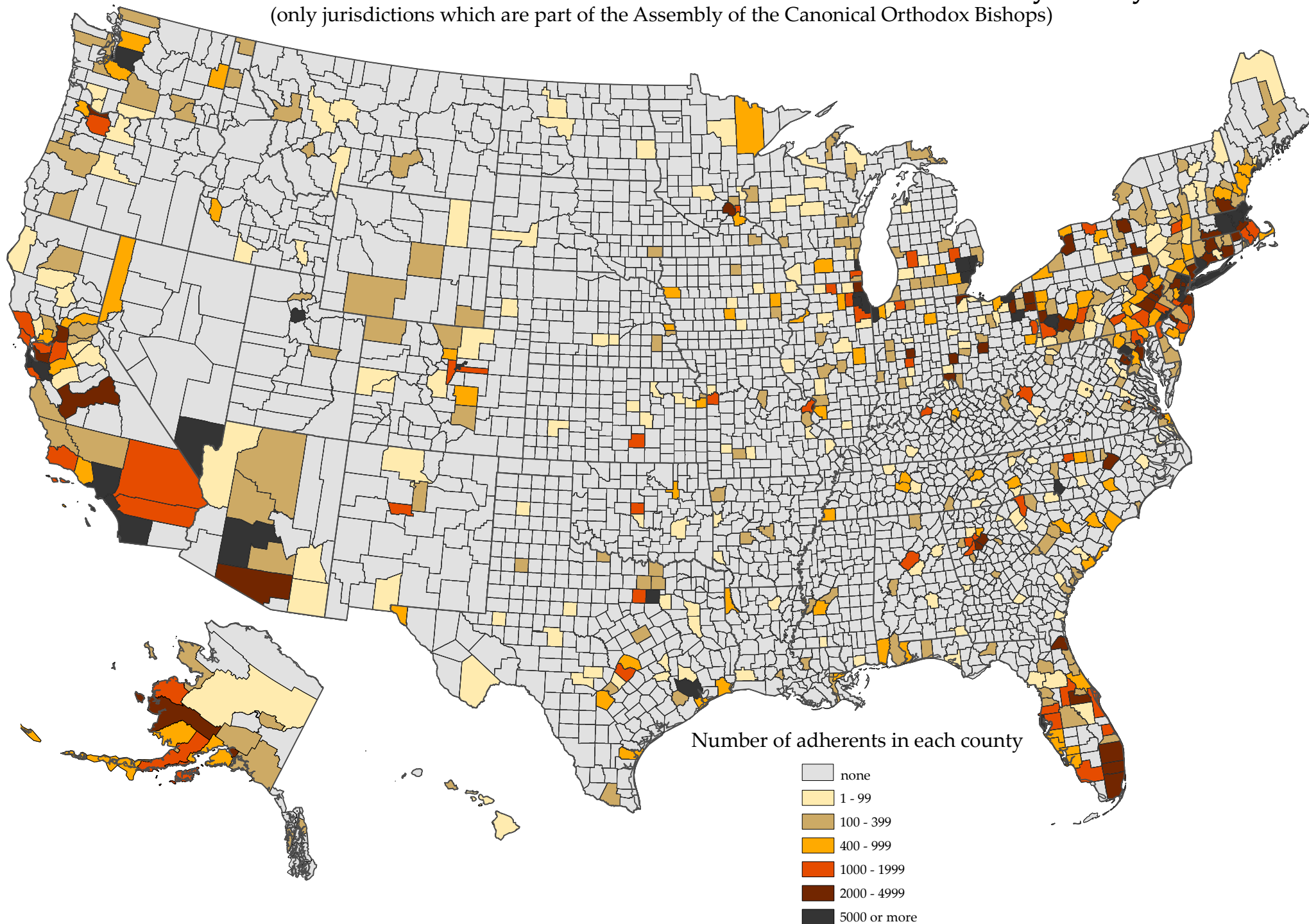
Total Number of Adherents of Orthodox Christian Churches by State: 2010

(only jurisdictions which are part of the Assembly of the Canonical Orthodox Bishops)



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

(only jurisdictions which are part of the Assembly of the Canonical Orthodox Bishops)



Similarly to the very uneven distribution of the Orthodox Church members across US territory, the geographic “density” of the network of Orthodox parishes in America (and, therefore, the distances between parishes) is also *extremely* different in various states.

There are more than 20 parishes per 10,000 square miles in such states as New Jersey (103 parishes per 10,000 square miles), Connecticut (91), Massachusetts (72), Pennsylvania (49), Rhode Island (47), New York (30), Delaware (28), Maryland (26) and Ohio (22). At the same time, less than 1 (one) parish per 10,000 square miles are in South and North Dakota, Montana, Wyoming, New Mexico, Utah and Nevada. Less than 2 parishes per 10,000 square miles are in the states of Idaho, Mississippi, Nebraska, Alaska, Oklahoma, Kentucky, Arkansas, Oregon, Louisiana, Arizona and Kansas. On data for each state, see Tab. C in appendix.

Various states have also very different “supply” of Orthodox parishes as measured by the number of parishes per 1,000,000 of the general state population. Alaska is on the “very top” with 130 Orthodox parishes per 1,000,000 of the general state population. The states with at least 10 Orthodox parishes per 1,000,000 of the general population are Pennsylvania (18), Connecticut (14), Massachusetts (12), New Hampshire (11) and New Jersey (10). The state with the smallest number of parishes per 1,000,000 of the general population is Kentucky: only 1.6 parishes per 1,000,000 population. Less than 3 parishes per 1,000,000 of the general population are in the states of Mississippi, Louisiana, South Dakota, Alabama, Utah, Tennessee, Georgia, Texas, and Oklahoma. See also Tab. C in appendix

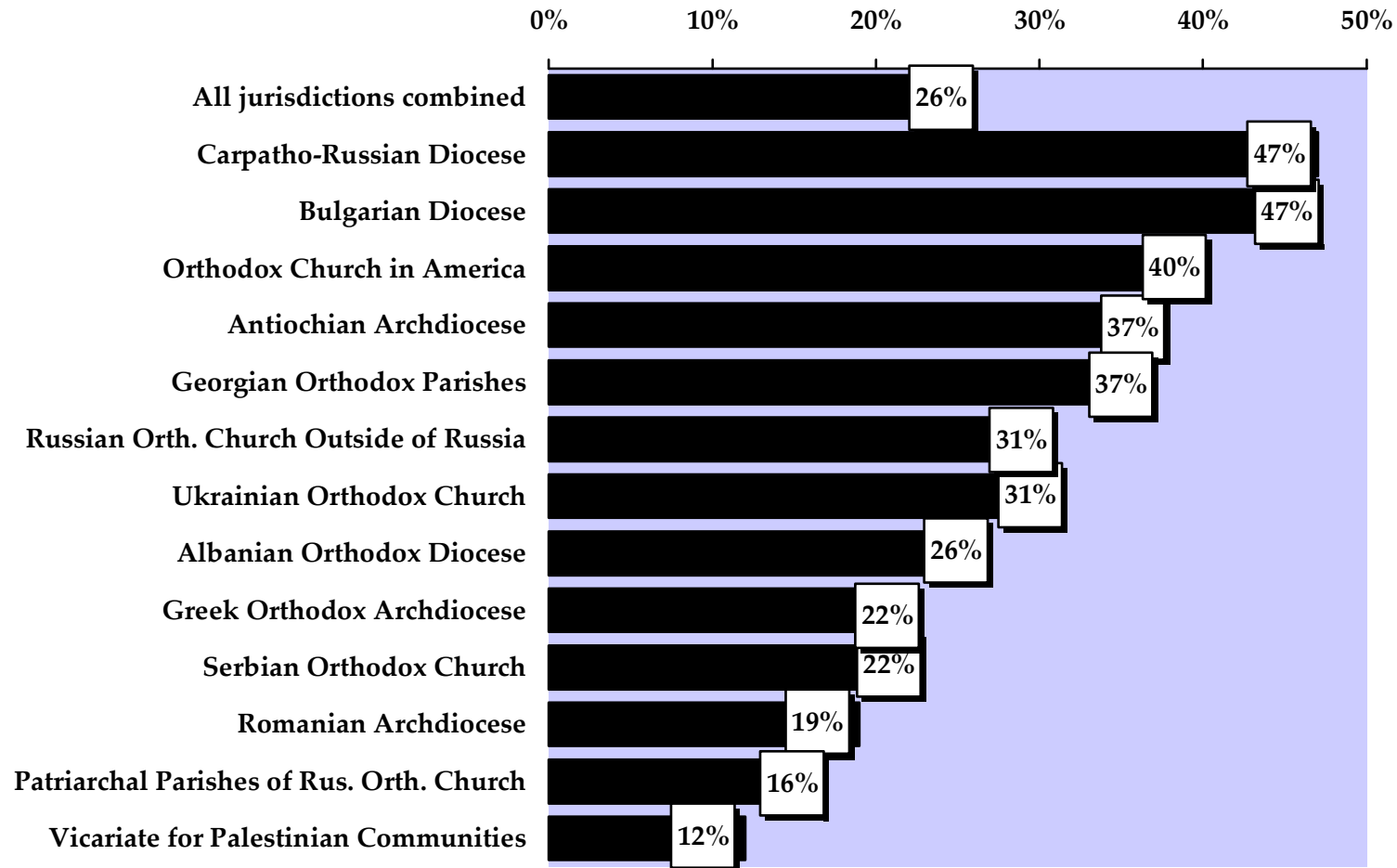
Fact 3. About Orthodox Church Attendance in America

We noted in Fact 1, that out of 797,600 Orthodox Church members (adherents) in the United States, only 209,000 attend church services on a regular weekly basis. The proportion between second (209,000) and first (797,600) figures is 26%. That is, only 26% of all Orthodox parishioners in America participate in church life regularly.

This proportion, however, (which can also be seen as an indicator of the strength of church commitment) varies greatly from jurisdiction to jurisdiction. Fig. 2 on the next page shows that in the Orthodox Church in America, the Bulgarian Orthodox Diocese and the Carpatho-Russian Diocese at least 40% of all parishioners attend church services regularly. On the opposite end, in Vicariate for Palestinian Orthodox Communities, Patriarchal Parishes of the Russian Orthodox Church and Romanian Orthodox Archdiocese, less than 20% of all members attend church weekly.

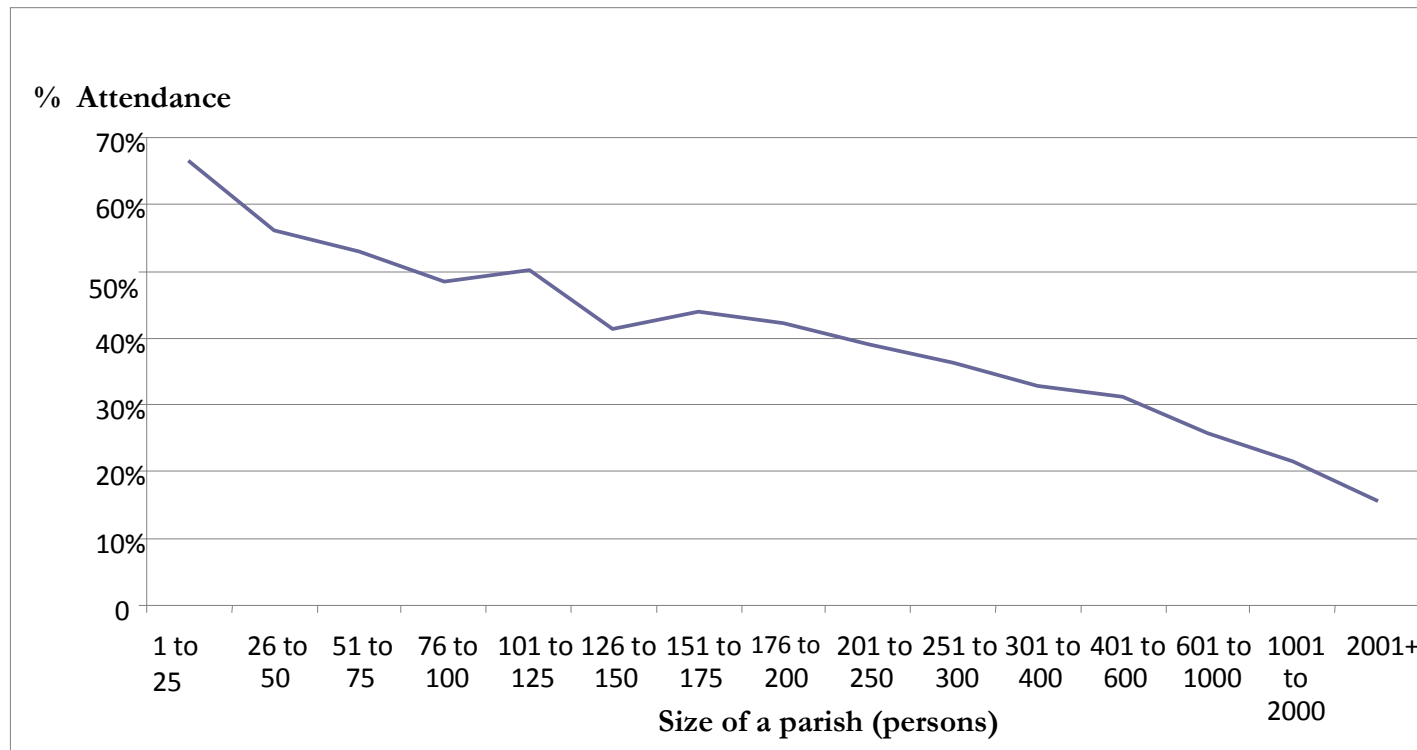
Fig 2. Church Attendance in Various American Orthodox Jurisdictions:

% of parishioners who attend on a regular weekly basis



The regularity of church attendance depends not only on jurisdiction. Data tell us that the size of a parish is also a significant factor which has a strong impact on the percentage of parishioners regularly participating in church life. Fig. 3 shows: as the total membership of an Orthodox parish increases, the proportion of parishioners attending frequently goes down. Put simply, in small parish communities a vast majority of members are likely to be in church every Sunday. Quite differently, in large churches relatively few members are present at worship services every weekend.

Fig. 3 Church Attendance in US Orthodox Parishes versus Size of a Parish:
% of parishioners attending on a regular weekly basis in the parishes of various size
(the parishes of all Orthodox jurisdictions combined)

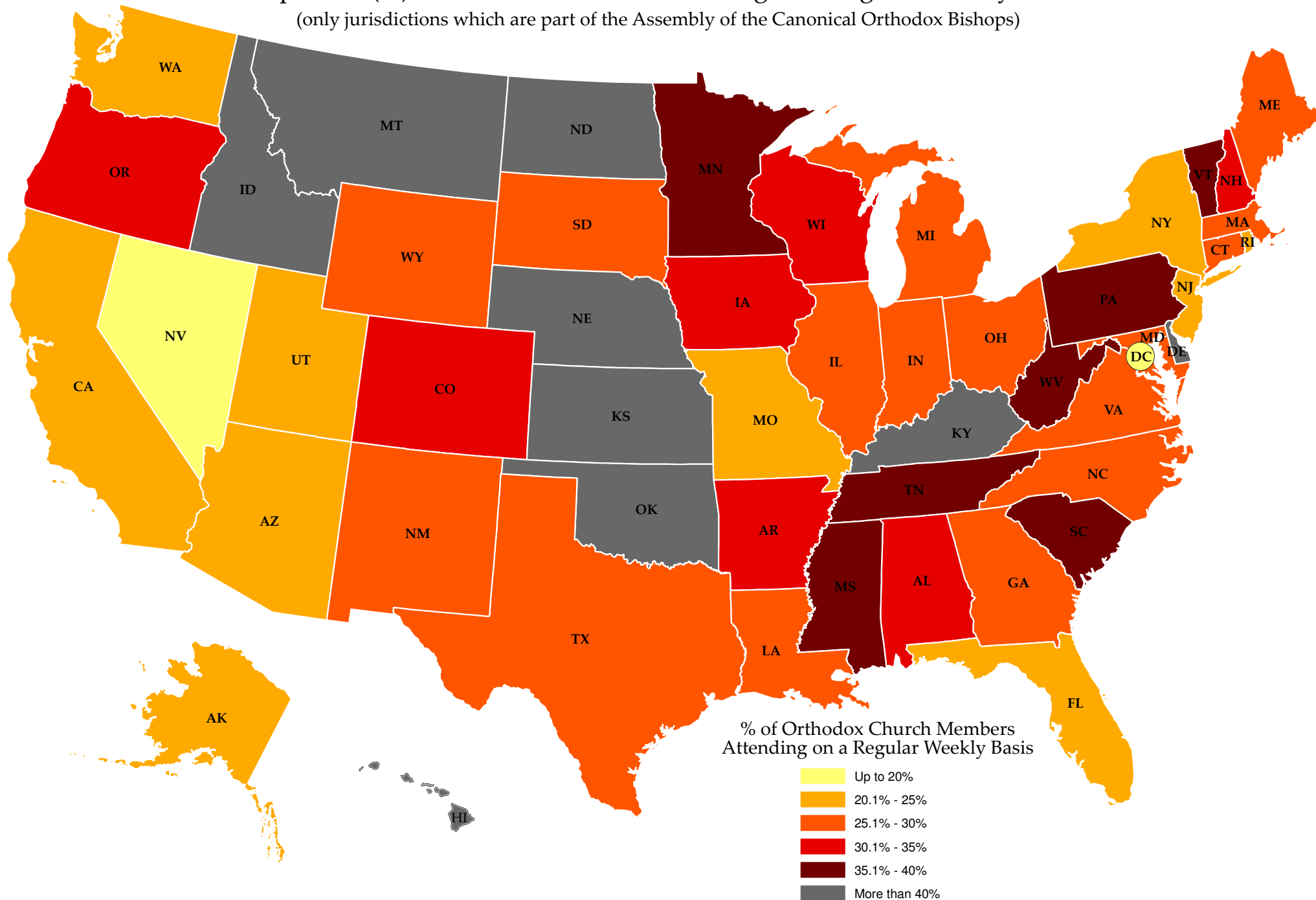


It should be noted that while Fig. 3 presents picture of church attendance for the parishes of all US Orthodox Churches combined, the same rule – lower rates of attendance in the larger parish – holds true for the individual jurisdictions (Greek Orthodox Archdiocese, Orthodox Church in America, Antiochian Christian Archdiocese, etc.) as well.

Further analysis of the data on attendance in various parishes revealed an interesting phenomenon. When the total parish population reaches around 150, Sunday attendance drops significantly. This may be explained by something known as “Dunbar’s number,” which is a theoretical cognitive limit of the number of people with whom one can maintain stable and close social relationships. These are the type of relationships in which an individual knows who each person is, and how each person relates to every other person. When Dunbar’s number is reached, the parish may transform in the perception of the laity from a small family-like community to a more amorphous group of not really well known people. In short, Fig. 3 suggests that the sense of the close-knit community has obvious effect on proportion of parishioners involved regularly in the life of a parish.

There exist also huge geographic (i.e. state-to-state) variations in proportion of Orthodox church members attending services on a regular weekly basis. Tab. D in appendix and Map 4 on the next page show that in Idaho, Montana, North Dakota, Nebraska, Kansas, Oklahoma and Kentucky more than 40% of all Orthodox parishioners are frequent church goers, while in Nevada, Washington, California, Utah, Arizona, Alaska, Missouri, Florida, New York, New Jersey and Rhode Island fewer than 25% of church members attend regularly.

Church Attendance in Orthodox Christian Churches¹ by State (2010): Proportion (%) of Church Members Attending on a Regular Weekly Basis (only jurisdictions which are part of the Assembly of the Canonical Orthodox Bishops)



Fact 4. About the Ethnic Culture in American Orthodox Churches

The question to what extent the various American Orthodox Churches can still be seen as “ethnically based” religious communities remains open. Further, this subject continues to be hotly debated by Orthodox church leadership, by scholars and “rank and file” clergy and laity. The membership of the present-day Orthodox Christian Churches in the United States consists of four very distinct demographic groups:

- US-born descendants (second, third, fourth, fifth generations) of the original Greek, Slavic, Arab, Romanian or Albanian immigrants;
- Newly arrived immigrants who emigrated to United States from Eastern Europe or Middle East in recent decades;
- American converts to Orthodox Christianity – the former Protestants or Roman Catholics;
- The children of American converts: the persons who were born and raised in the Orthodox Church, but have no Orthodox “ethnic” heritage themselves.

The presence of these four groups varies significantly from jurisdiction to jurisdiction and – within each jurisdiction - from parish to parish. As a result, there exists great diversity among local Orthodox communities in terms of how strong various ethnic elements in their religious and social lives are expressed.

The national survey of US Orthodox parishes conducted in 2011 under the auspices of the Assembly of Canonical Orthodox Bishops of North and Central America provided good information on the subject of ethnic culture in American Orthodox Churches. In this survey, each Orthodox parish which belongs to the Assembly of Canonical Orthodox Bishops was asked to respond four questions:

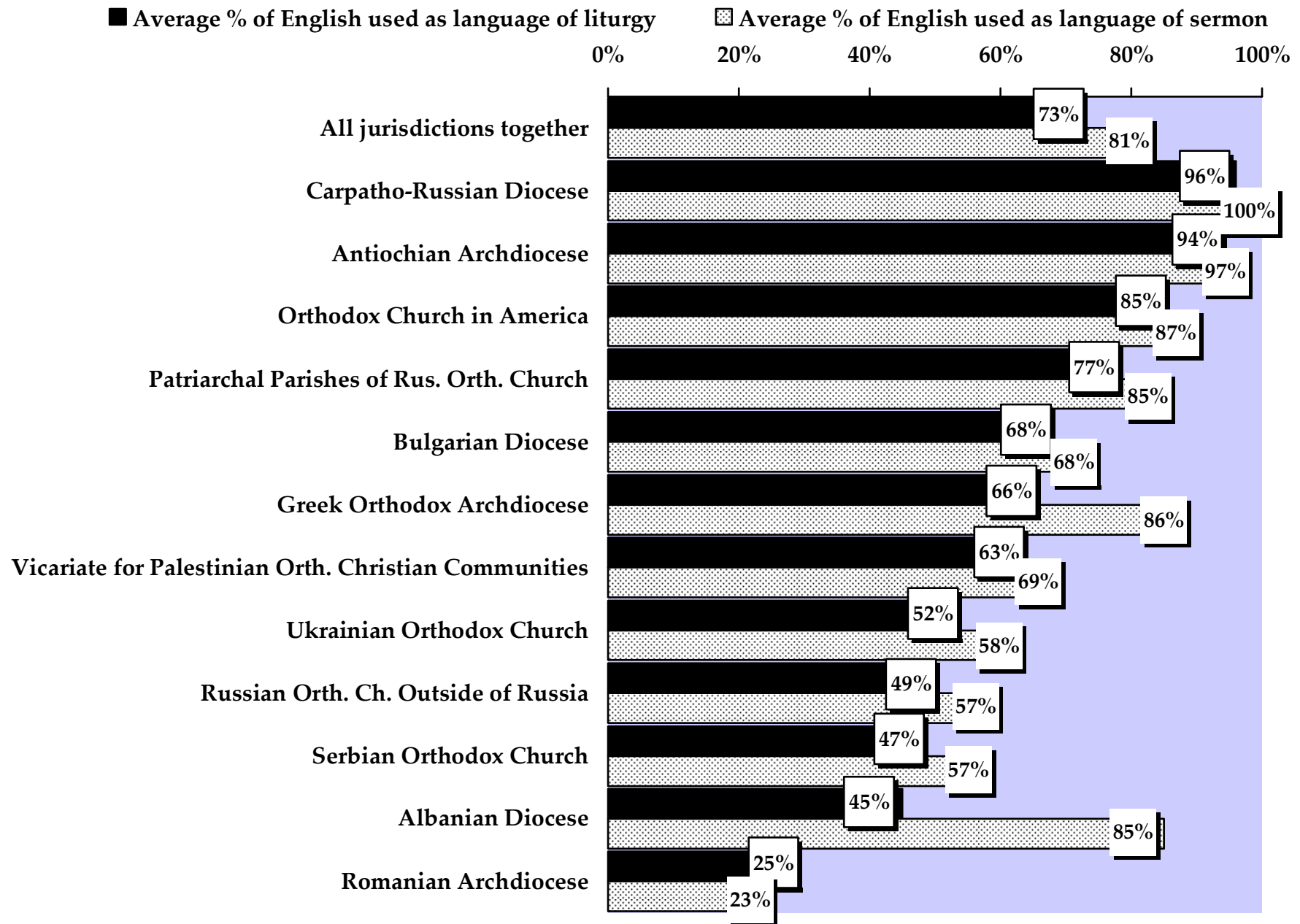
- Please, estimate the percentage of the English language used in your parish on a typical Sunday as the *language of the Divine Liturgy* (from 0% - “no English used” to 100% - “exclusively English used”);
- Please, estimate the percentage of the English language used in your parish on a typical Sunday as the *language of sermon(s)* (from 0% - “no English used” to 100% - “exclusively English used”);

- Please, estimate the percentage of the English language used in your parish on a typical Sunday as the *language in which church choir or chanters sing* (from 0% - “no English used” to 100% - “exclusively English used”);
- Do you *agree or disagree* with the statement “Our parish has a strong ethnic culture and identity that we are trying to preserve?”
Please, select one answer: “Strongly agree,” “Rather agree,” “Neutral / Unsure,” “Rather disagree,” “Strongly disagree.”

Fig. 4 on the next page and Tab. E in the Appendix furnish information on the usage of the English language in worship services in the parishes of the various Orthodox jurisdictions. Remarkably, on the national level, for all parishes and for all Orthodox jurisdictions combined - English is much more widely used in American Orthodox church life than the other “ethnic” languages. US nationwide, average proportion of English used as language of liturgy is 73%. In the case of language of sermon, the national average of the usage of English is even higher: 81%.

As for individual Orthodox Churches, in terms of the usage of English versus non-English languages, all Orthodox jurisdictions in America can be divided in three categories. The first group includes three Churches which use almost exclusively English as the language of liturgy and sermon. These churches are: Carpatho-Russian Diocese, Antiochian Archdiocese and Orthodox Church in America (OCA). With regard to the latter, if we exclude from the analysis three “ethnic” OCA dioceses (Romanian Episcopate, Bulgarian Diocese and Albanian Archdiocese), the rates of the usage of English in the territorial dioceses of OCA are actually higher than Fig.1 shows: 95% as language of liturgy and 96% as language of sermon. The second group includes Churches where English dominates in worship services, but other languages also have a significant presence. This is the case of the Patriarchal Parishes of the Russian Orthodox Church, Bulgarian Diocese, Greek Orthodox Archdiocese and Vicariate for Palestinian Orthodox Communities. Finally, the third group consists of four jurisdictions where various non-English languages remain at least as important as English or even dominate as languages of liturgy and sermon. These are Ukrainian Orthodox Church, Russian Orthodox Church Outside of Russia, Serbian Orthodox Church, Albanian Diocese and Romanian Archdiocese.

Fig. 4 Usage of English Language in Parishes of Various Orthodox Churches

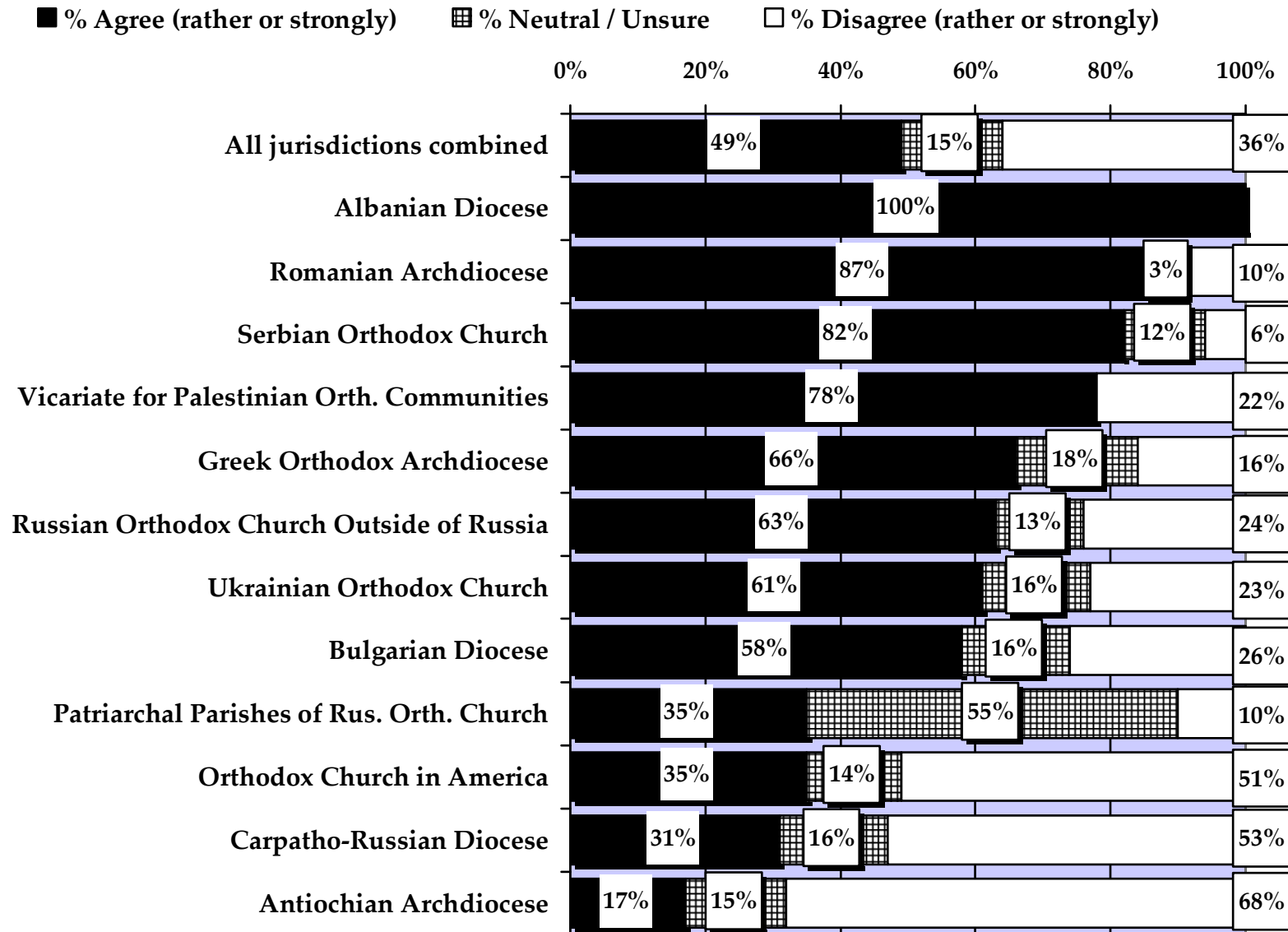


One also can see that in all US Orthodox Churches (Romanian Archdiocese being the only exception) English is more widely used as the language of the sermon than as the language of liturgy. This makes sense, because in the formal liturgy parish can still use a language which is not understood or spoken by the some of church members, but delivering homilies on various subjects would make no sense without clear communication between clergy and people present in the church. To conclude, in terms of the languages used in worship services, the majority of US Orthodox parishes and most American Orthodox jurisdictions can be described as predominantly “English speaking.”

The fact that English language dominates in American Orthodox church life - both as the language of liturgy and sermon – may prompt a premature conclusion that a solid majority of American Orthodox parishes can be viewed today as “all American” congregations. However, survey data tell us that this is not quite the case. The last question in the 2011 US national Orthodox parish survey asked: “Do you agree or disagree with the statement ‘Our parish has a strong ethnic heritage and identity that we are trying to preserve.’” In essence, this question asked parishes about how they view themselves in terms of being or being not “ethnically based” and about how important are their “ethnic roots” to them. The answers to this question were given on a five point scale: “Strongly agree,” “Rather agree,” “Neutral / Unsure,” “Rather disagree,” “Strongly disagree.”

Fig. 5 shows that almost half - 49% - of all US Orthodox parishes agreed with the statement “Our parish has a strong ethnic heritage that we are trying to preserve.” Only 36% of parishes disagreed with this statement and 15% responded “neutral or unsure.”

**Fig. 5 Strength of Ethnic Identity in the Parishes of Various Orthodox Jurisdictions:
Do you agree with the statement "Our parish has strong ethnic heritage that we are
trying to preserve?"**



Further, in eight out of twelve US Orthodox Churches, a strong majority of parishes agreed with the statement about “having a strong ethnic heritage and identity.” These jurisdictions are: Albanian Diocese (100% agreement with the statement), Romanian Archdiocese (87%), Serbian Orthodox Church (82%), Vicariate for Palestinian Orthodox Communities (78%), Greek Orthodox Archdiocese (63%), Russian Orthodox Church Outside of Russia (63%), Ukrainian Orthodox Church (61%) and Bulgarian Diocese (58%). By contrast, in only three jurisdictions (Orthodox Church in America, Antiochian Archdiocese and Carpatho-Russian Diocese), absolute majority of parishes rejected statement about “having a strong ethnic heritage and identity.” In summary, the strength of ethnic identity (that is, the way how Orthodox parishes view themselves) shows that dominance of English language in most of US Orthodox jurisdictions does not mean that local Orthodox parishes abandon their ethnic “roots” and heritage.

Clearly, both the language used in church and parish’s self-perception (as being or not being ethnically-centered) are equally important indicators to judge the presence of ethnic culture in the local church life. Tab. 2 on the next page contains data on what we called “Index of Strength of Ethnic Culture.” Statistically, it was constructed out of two elements: 1. % of English used in each parish as language of liturgy, sermon and church choir; 2. Parish’s degree of agreement or disagreement with the statement “Our parish has a strong ethnic culture and identity that we are trying to preserve?” In essence, the index of strength of ethnic culture shows to what extent various ethnic elements are present in the church life by looking both at “linguistic” component (i.e. % of English used in the parishes) and “ethnic identity” component (i.e. parish’s agreement/disagreement with the statement about having “ethnic heritage and identity”).

Tab. 2 Index of Strength of Ethnic Culture:
from 0 (no ethnic culture) to 10 (very strong ethnic culture)

| Jurisdiction | |
|--|------------|
| US nationwide: for parishes of all jurisdictions together | 4.0 |
| Albanian Diocese | 6.6 |
| Antiochian Archdiocese | 1.6 |
| Bulgarian Diocese | 4.8 |
| Carpatho-Russian Diocese | 2.4 |
| Greek Orthodox Archdiocese | 4.9 |
| Patriarchal Parishes of the Russian Orthodox Church | 4.0 |
| Orthodox Church in America, including: | 2.6 |
| - Territorial dioceses | 1.5 |
| - Romanian Episcopate | 7.5 |
| - Bulgarian Diocese | 4.5 |
| - Albanian Archdiocese | 4.1 |
| Vicariate for Palestinian Orthodox Christian Communities | 5.5 |
| Russian Orthodox Church Outside of Russia | 5.8 |
| Romanian Archdiocese | 8.1 |
| Serbian Orthodox Church | 6.7 |
| Ukrainian Orthodox Church | 5.6 |

Tab. 2 shows that if we would judge *both* usage of English in church life *and* the strength of ethnic identity in the local parishes, the Romanian Archdiocese (8.1 index value), Albanian Archdiocese (6.6) and Serbian Orthodox Church (6.1) are the three jurisdictions with the greatest presence of ethnic culture in their parishes. On the opposite end, the Antiochian Archdiocese (index value 1.6), Carpatho-Russian Diocese (2.4) and Orthodox Church in America (2.6) are jurisdictions where various “ethnic elements” are relatively insignificant.

The particular combination of various Orthodox parishes is unique for each US state. Earlier (see Fact 1), we saw that US states differ hugely from one another in number of Orthodox parishes and Orthodox church members, in prevalence of parishes of certain jurisdictions, in geographic density of Orthodox parishes and in number of parishes per capita of general population. But how different are various states in terms of the presence of the parishes which use either more or less English in their services and which have either stronger or weaker “ethnic identity?”

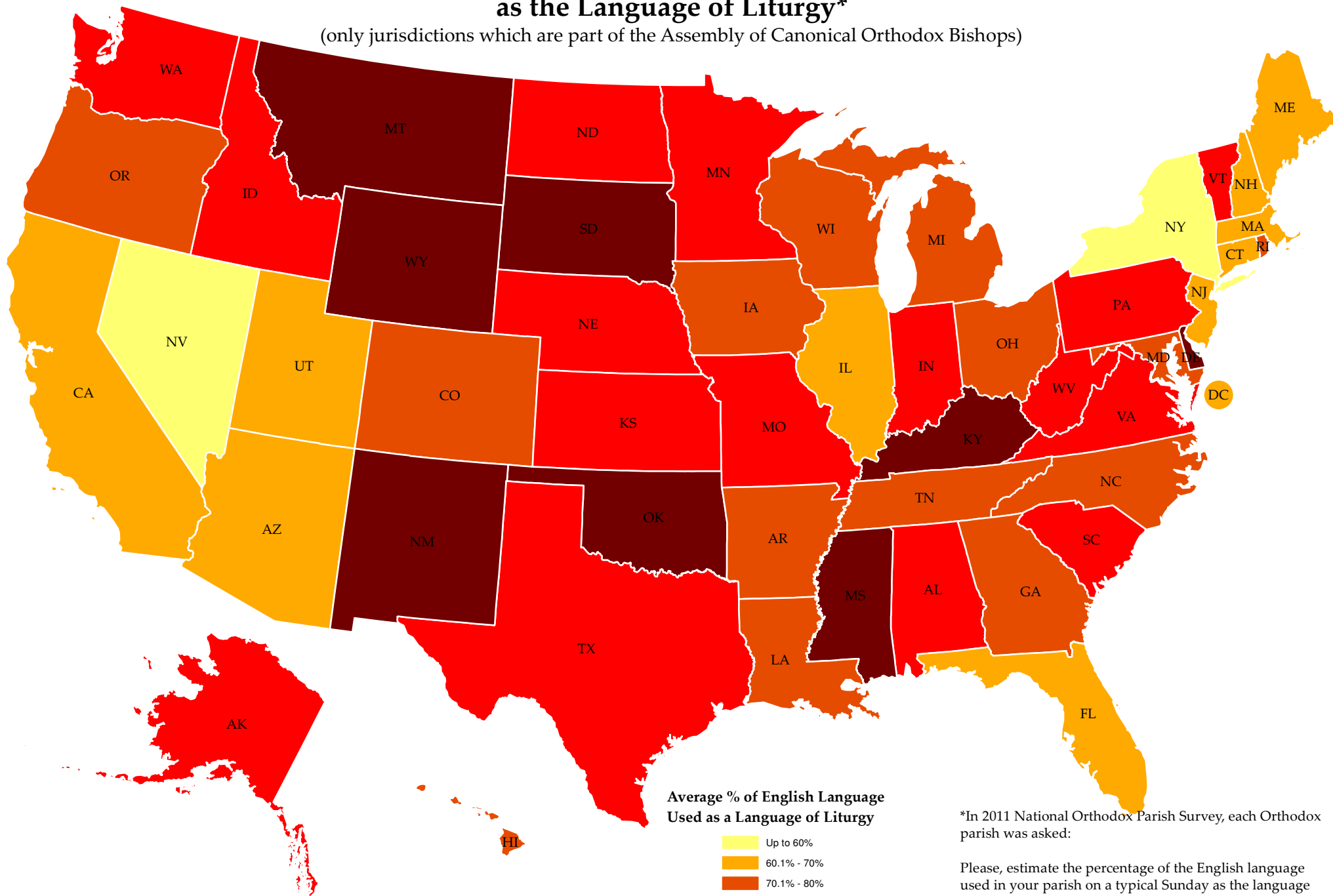
Recall that, in the US nationwide and for all Orthodox jurisdictions combined, the average proportion of usage of English language in Orthodox parishes as a language *of liturgy* is 73% and as a language *of sermon* - 81%. Map 5 on the next page and Tab. F in Appendix show average proportion of English used by the local parishes as language of liturgy in each state.¹ The states with the lowest usage of English in the liturgy are New York and Nevada: in both states, the local parishes reported only 52% of the English used in liturgy on average. On the opposite end are eight states where English is almost exclusively used (more than 90% on average) by the parishes as the language of the Divine Liturgy: Kentucky, Mississippi, Oklahoma, New Mexico, Wyoming, Montana, South Dakota and Delaware.

Map. 5 also indicates two solid regions on US territory (the states colored in yellow and orange) where the rates of the usage of English as the language of Liturgy are *significantly lower* than the national average of 73%. One region consists of four Southwestern states: California, Nevada, Utah, Arizona. The second region encompasses the Northeastern states of New York, New Jersey, Connecticut, Massachusetts, New Hampshire, Maine and the national capital - Washington DC. In addition to these macro-regions, two individual states – Florida and Illinois – form two “enclaves” on US territory with relatively little usage of English and a relatively strong presence of various non-English languages in liturgy in the local parishes.

¹ In 2011 National Orthodox Parish Survey, each Orthodox parish was asked: “Please estimate the percentage of the English language used in your parish on a typical Sunday as the language of Divine Liturgy and as the language of sermon (from 0% - “no English used” to 100% - “exclusively English used”). The average % of English in Liturgy and sermon for each state was calculated by adding up the figures reported by the parishes and dividing the obtained sum by the number of parishes in each state.

Average Percentage (%) of the English Language Used in the Orthodox Parishes as the Language of Liturgy*

(only jurisdictions which are part of the Assembly of Canonical Orthodox Bishops)



Average % of English Language Used as a Language of Liturgy

- Up to 60%
- 60.1% - 70%
- 70.1% - 80%
- 80.1% - 90%
- More than 90%

US nationwide and for all Orthodox Churches combined the average % of usage of English as language of liturgy is 73%.

*In 2011 National Orthodox Parish Survey, each Orthodox parish was asked:

Please, estimate the percentage of the English language used in your parish on a typical Sunday as the language of the Divine Liturgy: from 0% - "no English used" to 100% - "exclusively English used."

The average % of English in Liturgy for each state was calculated by adding up the figures reported by the parishes and dividing the obtained sum by the number of parishes in each state.

We concluded earlier that the wide usage and even dominance of the English language in US Orthodox Churches does not mean that local Orthodox parishes abandon their ethnic identity and heritage. That is, many Orthodox parishes with predominantly English language used in church services continue to view themselves as “ethnically based” and agree with the statement “Our parish has a strong ethnic heritage and identity that we are trying to preserve.”

It was also noted that both the language of church services and parish’s self-perception (as being or being not ethnically-based) should be equally taken into account in order to judge accurately the presence of various ethnic elements in the local church life. To do so, we constructed “Index of Strength of Ethnic Culture” – a statistical measure which looks both at “linguistic” component (i.e. % of English used in the parishes) and “ethnic identity” component (i.e. parish’s agreement / disagreement with the statement about having “ethnic heritage and identity”).

Tab. G in Appendix provides state-by-state data on index of strength of ethnic culture in the Orthodox parishes. Map 6 on the next page helps to visualize these data.

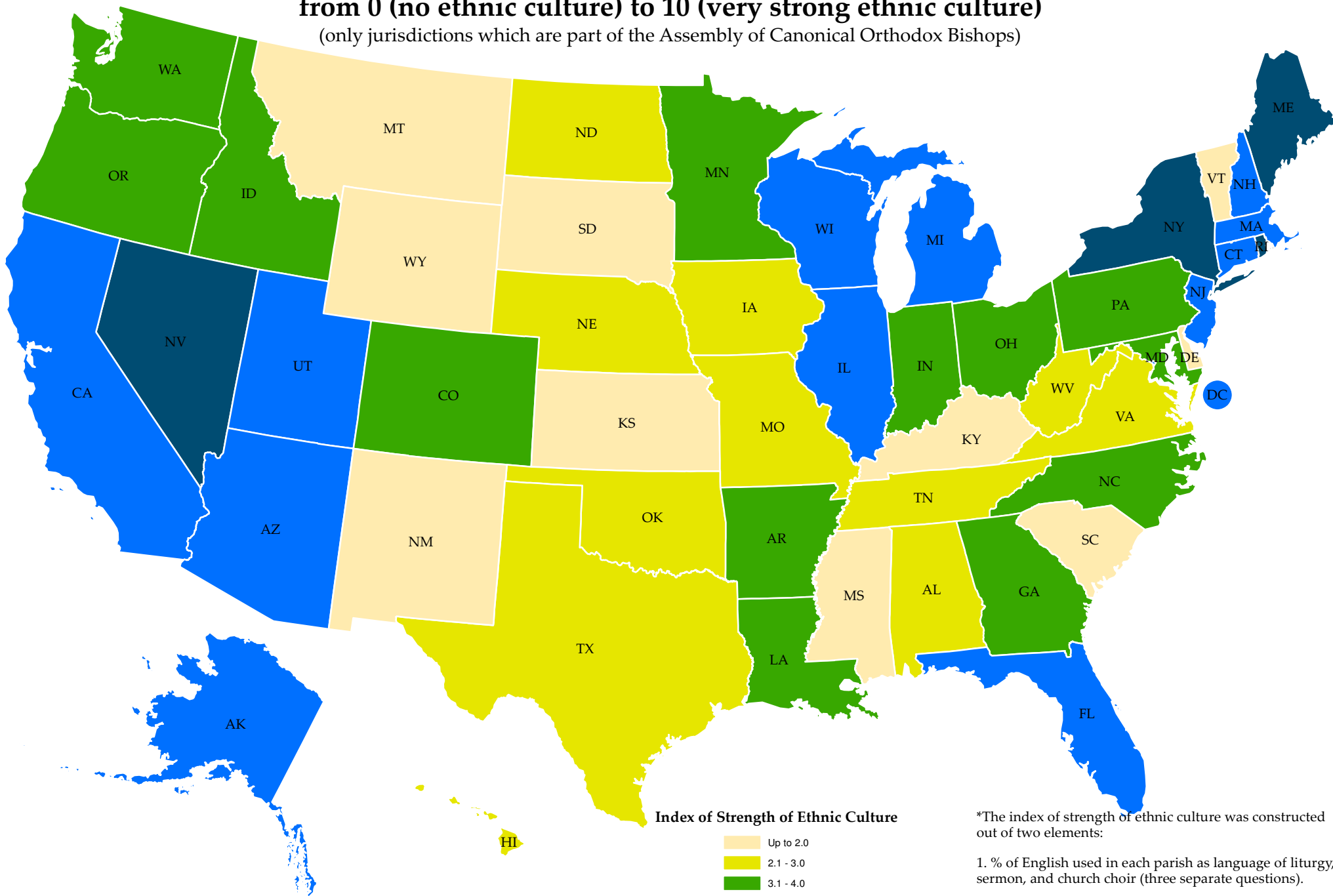
Looking at Map 6, one can see three solid macro-regions and two individual states colored in light and dark blue colors which highlight the areas with the index of strength of the ethnic culture above US national average:

- Southwest: the states of California, Arizona, Nevada and Utah;
- Northeast: the states of New York, New Jersey, Connecticut, Massachusetts, New Hampshire, Rhode Island, Maine along with the national capital – Washington DC;
- Midwest: the states of Illinois, Wisconsin, and Michigan (with Indiana having lower scores of index and somewhat breaking this area in two);
- The states of Alaska and Florida.

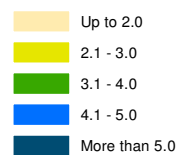
State-by-State Index of Strength of Ethnic Culture in Orthodox Parishes:*

from 0 (no ethnic culture) to 10 (very strong ethnic culture)

(only jurisdictions which are part of the Assembly of Canonical Orthodox Bishops)



Index of Strength of Ethnic Culture



US nationwide and for all Orthodox parishes combined the average index of strength of ethnic culture is 4.0.

*The index of strength of ethnic culture was constructed out of two elements:

1. % of English used in each parish as language of liturgy, sermon, and church choir (three separate questions).
2. Parish's degree of agreement with the statement "Our parish has a strong ethnic culture and identity that we are trying to preserve."

Statistically, both "linguistic" component and "ethnic identity" component were equally taken into account by constructing index of strength of ethnic culture.

In summary, these blue-colored states are the areas where many Orthodox parishes continue to view themselves as having a “strong ethnic identity and heritage” *and* use high proportion of various non-English languages in their worship services.² On the opposite side of the spectrum, two large regions and two single states are colored in light and dark yellow colors highlighting the areas with index of strength of ethnic culture *significantly* below national average:

- One region bisects US territory in the middle in the North-South direction. This region includes the states of Montana, North and South Dakota, Wyoming, Nebraska, Iowa, Kansas, Missouri, Oklahoma, New Mexico and Texas;
- Second region forms pocket in the Southeast of United States and includes the states of West Virginia, Virginia, Kentucky, Tennessee, Alabama, Mississippi and South Carolina;
- The states of Vermont and Hawaii.

These yellow-colored states are the areas where most Orthodox parishes use a high proportion of English language in their worship services and disagree with the statement “Our parish has a strong ethnic heritage and identity that we are trying to preserve.”

We conclude this chapter with two observations. First. The actual “geography of the ethnic culture” in US Orthodox parishes which debunks one of the commonly shared stereotypes – the notion that the Orthodox parishes in the West tend to be more “Americanized,” while the churches in East tend to remain more ethnic. As we saw, the reality is more complex. On the one hand, the Western part of United States has a huge enclave with strong ethnic culture in the local parishes: the Southwestern “pocket” of California, Nevada, Arizona and Utah. On the other hand, in the Eastern part of the country, the area with significant presence of the “ethnically-based” parishes is limited to the Northeast corner including New York, New Jersey, Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island and Washington DC.

² It should be noted that both percentage of usage of English in worship services in the parishes and their responses to the statement about having strong identity and heritage have statistically equal impact on the aggregate index of strength of ethnic culture. Therefore there are several “blue colored” states where the usage of English in church life is close to the national average (or even slightly higher), but, at the same time, significant proportion of parishes “strongly agree” with the statement about having strong heritage and identity, thus, “pushing” the value of index of strength of ethnic culture above national average.

Second. Out of 50 US states, only 16 along with Washington DC have indexes of the strength of the ethnic culture above the national average. Map 6 shows that geographically these 16 blue-colored states cover relatively small portion of US territory. At the same time, 53% of all US Orthodox parishes are located in these states and 66% (almost two thirds) of all Orthodox Church members live there. In other words, a strong majority of all American Orthodox Church members live in the areas where various ethnic elements have significant impact on the local church life.

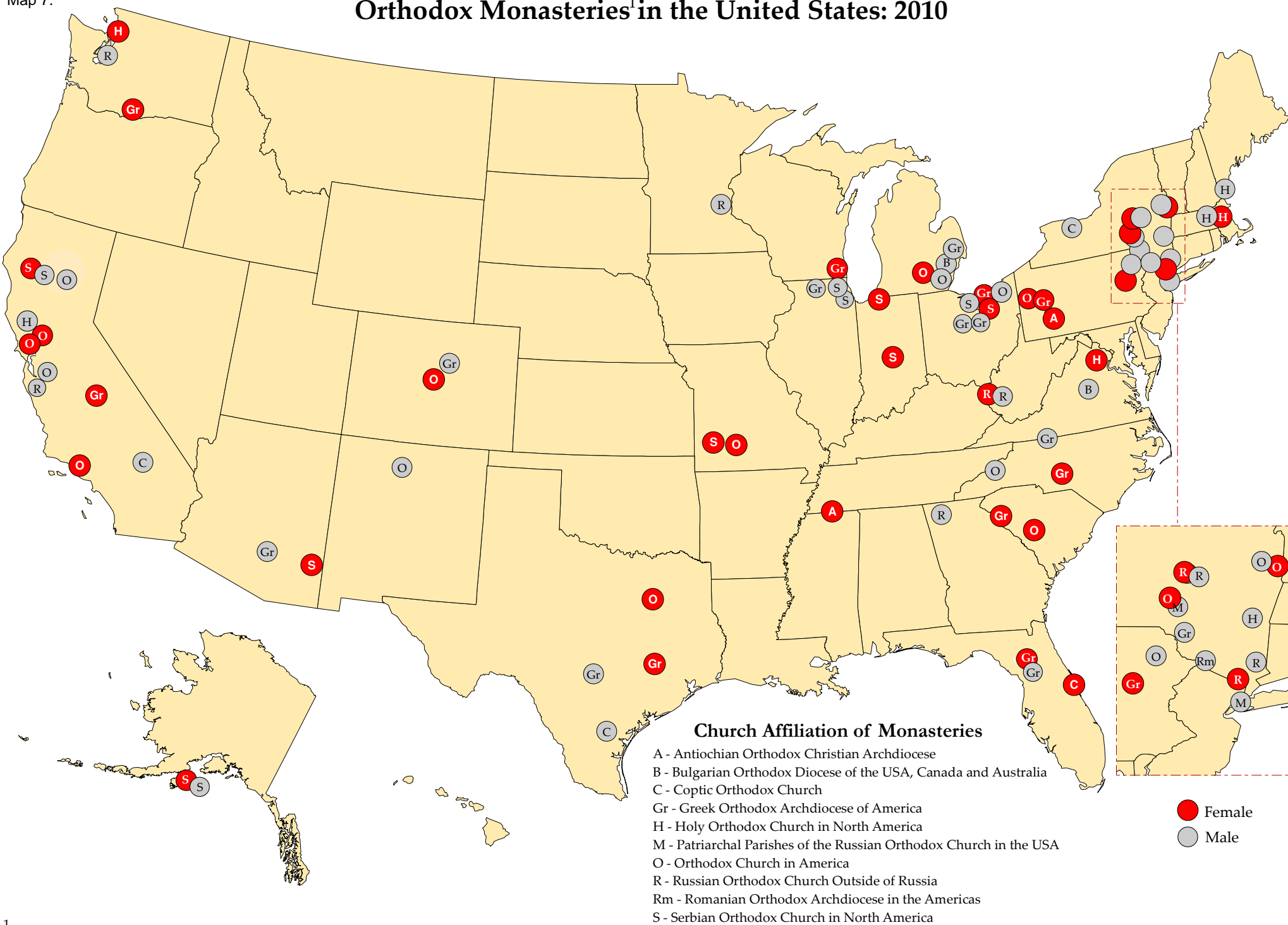
Fact 5. About Orthodox Monastic Communities in America

The term “monasticism” derives from the Greek word “monachos” which means “solitary.” Monastic life is bound by ascetic practices expressed in the vows of celibacy, poverty, and obedience, called the evangelical counsels. Present-day America witnessed a growing interest in monasticism. As many people become disenchanted with the materialism of modern life, monasteries provide an alternative serving as spiritual oases in the post-Christian America. It should be noted, that monasticism is not a different kind of spirituality, it is merely a more intense spirituality that all Christians are called to, not just monks.

There are over 80 Orthodox monasteries in the United States (including several monasteries of the Oriental Orthodox Churches). Map 7 on the next page shows geography of all male and female monastic communities and indicates their affiliation with particular Orthodox Churches. A full address directory of the monasteries which belong to the Assembly of Canonical Orthodox Bishops in North and Central America is available at: <http://assemblyofbishops.org/directories/>

The first monastery in North America was formed in 1794 on Kodiak Island, Alaska by eight monks from Russia. In 1808, one of them - St. Herman - established his hermitage on Spruce Island. Uninhabited for many decades, today St. Herman's original dwelling is preserved by the monastics of St. Archangel Michael Skete (Serbian Orthodox Church), located in Sunny Cove on Spruce Island. There is also a convent of nuns, St. Nilus Skete, nearby on Nelson Island. Overnight accommodations are available at both locations but pilgrims need to write far in advance to account for regular postal mail, since the sketes have no Internet or phone service.

Orthodox Monasteries¹ in the United States: 2010



¹including sketes

In the contiguous United States, the oldest continuous Orthodox monastery is St. Tikhon in South Canaan, Pennsylvania (Orthodox Church in America). Originally founded in 1904, the extensive facilities include a main church and monastic residences, Orthodox seminary, publishing house, mausoleum, the Millennium Bell Tower, chapels and shrines, family and men's guest houses, and two separate museums. It has provided over a century of consistent Orthodox monastic witness and educated thousands of Orthodox theologians and clergy over the years.

The diversity of the local expressions in the Orthodox Church life in America is mirrored in great variety of ways in which American Orthodox monasteries function and witness Orthodox faith. Here are a few examples.

The St. Herman of Alaska Monastery in Platina, California (Serbian Orthodox Church) is self-supporting through the translation and publication of books on Orthodoxy through St. Herman's Press. A periodical, *The Orthodox Word*, is published bi-monthly. This community is very rustic. There is no running water, phones, gas, or electricity on the monastery property. Overnight guests will need to bring a sleeping bag and a flash light.

New Skete in Cambridge, New York (Orthodox Church in America) is a religious community of men and women, consisting of three separate facilities: for monks, nuns, and married couples. The Monks of New Skete began in 1966, under the Byzantine Rite of the Catholic Church. In 1979, New Skete joined the Orthodox Church in America. The monastery consists of two churches, the monks' quarters, a bell tower with 17 bells, a cemetery, and a building containing a gift shop, workshops, kennels, and guestrooms. The monks breed German Shepherd dogs and board and train dogs of all breeds. The monks also market smoked meat and cheese products under the New Skete Farms label. New Skete publishes *Gleanings* (a journal of prose, poetry, art, and photography), makes religious goods, composes liturgical music, and translates and publishes church books.

At the Serbian St. Paisius Monastery in Safford, Arizona the sisters publish spiritual texts, make prayer ropes, and offer a fully stocked bookstore. They keep a vegetable garden and a flock of purebred milk goats and other animals in order to be as self-sufficient as possible. The sisterhood welcomes teenage girls who wish to live and study at the monastery. monastery school is dedicated to the Protection of the Theotokos. The sisters tutor the girls in their studies and offer supplementary classes in the monastery school which is dedicated to the Protection of the Theotokos.

The Monastery of St. Mary of Egypt (Russian Orthodox Church) was originally established in the city of New York to serve the needs of the inner-city poor. This community has recently expanded and opened a new facility in a more rural setting in Treadwell, New York, where a farmhouse with two beautiful barns on 153 acres of land serves as the Savior's Desert Monastery. One of the barns, which is more than 200 years old, has been renovated into a chapel.

Situated on 300 acres of farmland in Jordanville, New York, Holy Trinity Monastery (Russian Orthodox Church Outside of Russia) may be considered one of the most important monasteries in North America. It includes an extensive complex with a cathedral, seminary, publishing and printing facilities, vegetable garden, apiary (honey bees), and large cemetery. A beautiful bell tower was added in 1988. The monastery has produced countless publications important to Orthodoxy, and the "Jordanville Prayerbook" continues to inspire the prayer-life of Orthodox Christians in all jurisdictions.

Of particular note are the relatively recent efforts of Elder Ephraim, a disciple of Elder Joseph the Hesychast. Having already restored and repopulated four monasteries on Mt. Athos and established several men's and women's monastic communities throughout Greece, he has worked to transplant the ethos of Mt. Athos—a key center of Orthodox monastic tradition in Greece—into the heart of America. In the period between 1995 and 2005, Elder Ephraim established sixteen new monasteries around the US which are under the auspices of the Greek Archdiocese of America and follow the Athonite traditions.

St. Anthony Monastery (Greek Orthodox Archdiocese) is a true oasis in the Sonoran desert south of Phoenix, Arizona. The extensive facilities include an elaborate system of gardens, pathways, and gazebos with Spanish fountains. A vegetable garden, small vineyard, citrus orchards, and an olive grove dot the 100-acre landscape. There are accommodations for over fifty monastics. Three guesthouses can accommodate up to 50 overnight guests, and there is a separate clergy guesthouse.

At Holy Annunciation Monastery in Reddick, Florida, founded in 1998 (Greek Orthodox Archdiocese) the nuns trace their spiritual heritage to the ancient monastery of the Honorable John Forerunner in Serres, Greece. The nuns make incense using ancient recipes received from Mt. Athos.

Guests are welcome at most Orthodox monasteries, but one should always call ahead before visiting a monastery, especially if planning to stay overnight. Many monasteries observe the ancient practice of offering three days of hospitality, and longer stays can be arranged. Some monasteries have elaborate guest houses, some are relatively simple, and some merely offer empty monastic cells. One must be aware that a monastery is primarily a place of prayer. It is for this reason that the Church encourages the faithful to visit monasteries so that they may find the help they need to develop their own spiritual life. Visitors need to be sensitive to this and help maintain an atmosphere and environment that is conducive to sanctity and prayer. Guests are generally expected to clean up after themselves, and participate in the life of the monastery, attending all the services and working around the monastery itself, in the kitchen, or cleaning the grounds.

For more information about monasticism the following websites may be helpful:

<http://www.goarch.org/ourfaith/ourfaith7103> is an article by His Eminence Metropolitan Maximos of Pittsburgh (retired) of the Greek Orthodox Archdiocese of America, *Monasticism in the Orthodox Church*. It contains some basic history, information, and additional useful links. <http://www.kosovo.net/monasticism.html> is maintained by the Serbian Orthodox Church. It contains a good general explanation of monasticism and its importance in the Orthodox Church. <http://www.monachos.net/> is dedicated to the study of Orthodox Christianity through its monastic and liturgical heritage. It also has a very active forum with online discussions of monasticism and Orthodoxy in general that can answer many questions.

Appendix

Tab. A “Orthodox Jurisdictions with Largest Numbers of Parishes and Adherents (*) in Each State”

| State | Jurisdiction with the biggest number of parishes (**) | Jurisdiction with the biggest number of adherents | State | Jurisdiction with the biggest number of parishes (**) | Jurisdiction with the biggest number of adherents |
|--------------------|---|---|-----------------------|---|---|
| Alabama | GOA | GOA | Nebraska | GOA | GOA |
| Alaska | OCA | OCA | Nevada | GOA / OCA / Serbian | GOA |
| Arkansas | AOCA | AOCA | New Hampshire | GOA | GOA |
| Arizona | GOA | GOA | New Jersey | GOA | GOA |
| California | GOA | GOA | New Mexico | GOA / OCA | GOA |
| Colorado | GOA / OCA | GOA | New York | GOA | GOA |
| Connecticut | OCA | GOA | North Carolina | GOA | GOA |
| Delaware | OCA | GOA | North Dakota | OCA | OCA |
| Florida | GOA | GOA | Ohio | OCA | GOA |
| Georgia | GOA | GOA | Oklahoma | AOCA | AOCA |
| Hawaii | GOA | GOA | Oregon | OCA | GOA |
| Idaho | AOCA | AOCA | Pennsylvania | OCA | GOA |
| Illinois | GOA | GOA | Rhode Island | GOA | GOA |
| Indiana | GOA / OCA | GOA | South Carolina | GOA | GOA |
| Iowa | GOA | GOA | South Dakota | AOCA / GOA | GOA |
| Kansas | AOCA | AOCA | Tennessee | GOA | GOA |
| Kentucky | AOCA | AOCA | Texas | AOCA | GOA |
| Louisiana | AOCA / GOA | GOA | Utah | GOA | GOA |
| Maine | GOA | GOA | Vermont | GOA / OCA | GOA |

| State | Jurisdiction with the biggest number of parishes (**) | Jurisdiction with the biggest number of adherents | State | Jurisdiction with the biggest number of parishes (**) | Jurisdiction with the biggest number of adherents |
|----------------------|---|---|----------------------|---|---|
| Maryland | GOA | GOA | Virginia | GOA | GOA |
| Massachusetts | GOA | GOA | Washington | OCA | GOA |
| Michigan | GOA | GOA | West Virginia | GOA | GOA |
| Minnesota | OCA | GOA | Wisconsin | OCA | GOA |
| Mississippi | AOCA / GOA | GOA | Wyoming | GOA | GOA |
| Missouri | OCA | GOA | Wash., DC | GOA / AOCA | GOA |
| Montana | OCA | GOA | US nationwide | OCA | GOA |

Note: (*) - “Adherents” are defined as the most inclusive category of membership. “Adherents” include all individual “full members” (whatever definition of “full members” each Orthodox jurisdiction utilizes), their children and estimated number of persons who are not “full members,” but participate – at least occasionally – in the life of the local Orthodox parish. (**) – if more than one jurisdiction is indicated, this means that several jurisdictions have equal number of parishes.

Abbreviations: GOA – Greek Orthodox Archdiocese of America; OCA – Orthodox Church in America; AOCA – Antiochian Orthodox Christian Archdiocese; Serbian – Serbian Orthodox Church.

Tab. B “Change in the Total Number of Parishes and Monastic Communities which Belong to the Jurisdictions of the Assembly of Canonical Orthodox Bishops by State: 2000-2010”

| State | Total of parishes and monastic communities | | Change during 2000-2010 (%) | State | Total of parishes and monastic communities | | Change during 2000-2010 (%) |
|--------------------|--|------|-----------------------------|-----------------------|--|------|-----------------------------|
| | 2000 | 2010 | | | 2000 | 2010 | |
| Alabama | 10 | 12 | + 20% | Nebraska | 9 | 11 | + 22% |
| Alaska | 87 | 94 | + 8% | Nevada | 9 | 9 | 0% |
| Arkansas | 6 | 9 | + 50% | New Hampshire | 15 | 15 | 0% |
| Arizona | 19 | 24 | + 26% | New Jersey | 92 | 90 | - 2% |
| California | 154 | 178 | + 16% | New Mexico | 8 | 8 | 0% |
| Colorado | 22 | 28 | + 27% | New York | 170 | 175 | + 3% |
| Connecticut | 45 | 50 | + 11% | North Carolina | 22 | 33 | + 50% |
| Delaware | 4 | 7 | + 75% | North Dakota | 3 | 3 | 0% |
| Florida | 83 | 95 | + 14% | Ohio | 91 | 107 | + 18% |
| Georgia | 20 | 27 | + 35% | Oklahoma | 7 | 11 | + 57% |
| Hawaii | 2 | 5 | + 150% | Oregon | 17 | 18 | + 6% |
| Idaho | 6 | 8 | + 33% | Pennsylvania | 239 | 234 | - 2% |
| Illinois | 77 | 92 | + 19% | Rhode Island | 7 | 7 | 0% |
| Indiana | 39 | 46 | + 18% | South Carolina | 15 | 20 | + 33% |
| Iowa | 8 | 12 | + 50% | South Dakota | 2 | 2 | 0% |
| Kansas | 11 | 16 | + 45% | Tennessee | 10 | 18 | + 80% |
| Kentucky | 4 | 7 | + 75% | Texas | 49 | 71 | + 45% |
| Louisiana | 8 | 10 | + 25% | Utah | 7 | 7 | 0% |
| Maine | 7 | 7 | 0 % | Vermont | 4 | 4 | 0% |

| State | Total of parishes and monastic communities | | Change during 2000-2010: % | State | Total of parishes and monastic communities | | Change during 2000-2010: % |
|----------------------|--|------|-------------------------------|-----------------------|--|------|-------------------------------|
| | 2000 | 2010 | | | 2000 | 2010 | |
| Maryland | 23 | 32 | + 39% | Virginia | 23 | 35 | + 52% |
| Massachusetts | 68 | 76 | + 12% | Washington | 20 | 32 | + 60% |
| Michigan | 67 | 73 | + 9% | West Virginia | 13 | 17 | + 31% |
| Minnesota | 23 | 29 | + 26% | Wisconsin | 28 | 29 | + 4% |
| Mississippi | 5 | 6 | + 20% | Wyoming | 5 | 4 | - 20% |
| Missouri | 13 | 20 | + 54% | Washington, DC | 8 | 6 | - 25% |
| Montana | 5 | 6 | + 20% | US nationwide | 1689 | 1936 | + 15% |

Tab. C “State-by-State Geography of Orthodox Church in the United States”

| State | Number of monastic communities | Number of parishes (*) | Total of adherents (**) | Number of parishes per 1,000,000 general population | Number of parishes per 10,000 sq miles |
|---------------|--------------------------------|------------------------|-------------------------|---|--|
| Alabama | 0 | 12 | 2,923 | 2.5 | 2.3 |
| Alaska | 2 | 92 | 13,480 | 129.6 | 1.4 |
| Arkansas | 0 | 9 | 1,182 | 3.1 | 1.7 |
| Arizona | 2 | 22 | 11,225 | 3.4 | 1.9 |
| California | 9 | 169 | 80,358 | 4.5 | 10.3 |
| Colorado | 2 | 26 | 10,013 | 5.2 | 2.5 |
| Connecticut | 0 | 50 | 17,742 | 14.0 | 91.0 |
| Delaware | 0 | 7 | 1,351 | 7.8 | 28.0 |
| Florida | 2 | 93 | 48,065 | 4.9 | 14.1 |
| Georgia | 1 | 26 | 11,875 | 2.7 | 4.4 |
| Hawaii | 0 | 5 | 290 | 3.7 | 4.6 |
| Idaho | 0 | 8 | 818 | 5.1 | 1.0 |
| Illinois | 3 | 89 | 64,821 | 6.9 | 15.4 |
| Indiana | 2 | 44 | 18,428 | 6.8 | 12.1 |
| Iowa | 0 | 12 | 2,081 | 3.9 | 2.1 |
| Kansas | 0 | 16 | 2,847 | 5.6 | 1.9 |
| Kentucky | 0 | 7 | 2,098 | 1.6 | 1.7 |
| Louisiana | 0 | 10 | 2,070 | 2.2 | 1.9 |
| Maine | 0 | 7 | 1,738 | 5.3 | 2.0 |
| Maryland | 0 | 32 | 20,235 | 5.5 | 25.8 |
| Massachusetts | 0 | 76 | 48,637 | 11.6 | 71.7 |
| Michigan | 4 | 69 | 35,044 | 7.0 | 7.1 |

| State | Number of monastic communities | Number of parishes (*) | Total of adherents (**) | Number of parishes per 1,000,000 general population | Number of parishes per 10,000 sq miles |
|----------------|--------------------------------|------------------------|-------------------------|---|--|
| Minnesota | 1 | 28 | 6,887 | 5.3 | 3.2 |
| Mississippi | 0 | 6 | 975 | 2.0 | 1.2 |
| Missouri | 2 | 18 | 6,300 | 3.0 | 2.6 |
| Montana | 0 | 6 | 565 | 6.1 | 0.4 |
| Nebraska | 0 | 11 | 1,493 | 6.0 | 1.4 |
| Nevada | 0 | 9 | 8,007 | 3.3 | 0.8 |
| New Hampshire | 0 | 15 | 4,266 | 11.4 | 16.1 |
| New Jersey | 0 | 90 | 46,378 | 10.2 | 103.4 |
| New Mexico | 1 | 7 | 1,971 | 3.4 | 0.6 |
| New York | 11 | 164 | 109,763 | 8.5 | 30.0 |
| North Carolina | 3 | 30 | 14,085 | 3.1 | 5.6 |
| North Dakota | 0 | 3 | 120 | 4.5 | 0.4 |
| Ohio | 6 | 101 | 46,802 | 8.8 | 22.5 |
| Oklahoma | 0 | 11 | 2,160 | 2.9 | 1.6 |
| Oregon | 0 | 18 | 5,831 | 4.7 | 1.8 |
| Pennsylvania | 6 | 228 | 52,282 | 17.9 | 49.5 |
| Rhode Island | 0 | 7 | 3,775 | 6.6 | 46.7 |
| South Carolina | 2 | 18 | 5,227 | 3.9 | 5.6 |
| South Dakota | 0 | 2 | 310 | 2.5 | 0.3 |
| Tennessee | 1 | 17 | 3,981 | 2.7 | 4,0 |
| Texas | 3 | 68 | 23,169 | 2.7 | 2.5 |
| Utah | 0 | 7 | 5,935 | 2.5 | 0.8 |
| Vermont | 0 | 4 | 290 | 6.4 | 4.2 |
| Virginia | 1 | 34 | 13,324 | 4.2 | 7.9 |

| State | Number of monastic communities | Number of parishes (*) | Total of adherents (**) | Number of parishes per 1,000,000 general population | Number of parishes per 10,000 sq miles |
|-----------------|--------------------------------|------------------------|-------------------------|---|--|
| Washington | 2 | 30 | 11,045 | 4.5 | 4.2 |
| West Virginia | 2 | 15 | 2,776 | 8.1 | 6.2 |
| Wisconsin | 1 | 28 | 12,053 | 4.9 | 4.3 |
| Wyoming | 0 | 4 | 785 | 7.1 | 0.4 |
| Wash., DC | 0 | 6 | 11,900 | 10.0 | 8.6 |
| US total | 70 | 1866 | 799,776 | 6.0 | 4.9 |

Notes: (*) – Including mission parishes; (**) – “Adherents” are defined as the most inclusive category of membership. “Adherents” include all individual “full members” (whatever definition of “full members” each Orthodox jurisdiction utilizes), their children and estimated number of persons who are not “full members,” but participate – at least occasionally – in the life of the local Orthodox parish.

**Tab. D State-by-State Church Attendance (*) in Orthodox Parishes:
% of parishioners attending church services on a regular weekly basis**

| State | Church attendance (%) | State | Church attendance (%) | State | Church attendance (%) |
|--------------------|--------------------------------------|-----------------------|--------------------------------------|-----------------------|--------------------------------------|
| Alabama | 33% | Louisiana | 29% | Ohio | 26% |
| Alaska | 22% | Maine | 28% | Oklahoma | 46% |
| Arkansas | 32% | Maryland | 25% | Oregon | 31% |
| Arizona | 25% | Massachusetts | 25% | Pennsylvania | 36% |
| California | 25% | Michigan | 28% | Rhode Island | 24% |
| Colorado | 31% | Minnesota | 36% | South Carolina | 35% |
| Connecticut | 28% | Mississippi | 40% | South Dakota | 28% |
| Delaware | 50% | Missouri | 23% | Tennessee | 37% |
| Florida | 21% | Montana | 43% | Texas | 29% |
| Georgia | 21% | Nebraska | 49% | Utah | 21% |
| Hawaii | 64% | Nevada | 14% | Vermont | 38% |
| Idaho | 50% | New Hampshire | 31% | Virginia | 26% |
| Illinois | 26% | New Jersey | 23% | Washington | 24% |
| Indiana | 27% | New Mexico | 30% | West Virginia | 40% |
| Iowa | 34% | New York | 21% | Wisconsin | 31% |
| Kansas | 43% | North Carolina | 25% | Wyoming | 40% |
| Kentucky | 57% | North Dakota | 58% | Washington, DC | 19% |
| | | | | US nationwide | 26% |

Note: (*) – “Church Attendance” is percentage (%) of all Orthodox Church members in each state who attend church services on a regular weekly basis.

Tab. E Average % of Usage of English in the Parishes of Various Orthodox Jurisdictions

| Jurisdiction | Average % of English used as language of <i>liturgy</i> | Average % of English used as language of <i>sermon</i> | Average % of English used by the <i>church choir</i> |
|--|---|--|--|
| US nationwide for all jurisdictions together | 73 | 81 | 67 |
| Albanian Diocese | 45 | 85 | 15 |
| Antiochian Archdiocese | 94 | 97 | 93 |
| Bulgarian Diocese | 68 | 68 | 63 |
| Carpatho-Russian Diocese | 96 | 100 | 94 |
| Greek Orthodox Archdiocese | 66 | 87 | 49 |
| Patriarchal Parishes of the Russian Orthodox Church | 77 | 85 | 74 |
| Orthodox Church in America including: | 85 | 87 | 83 |
| - Territorial dioceses | 95 | 96 | 94 |
| - Romanian Episcopate | 32 | 32 | 27 |
| - Bulgarian Diocese | 71 | 78 | 57 |
| - Albanian Archdiocese | 89 | 97 | 81 |
| Vicariate for Palestinian Orthodox Christian Communities | 63 | 69 | 57 |
| Russian Orthodox Church Outside of Russia | 49 | 57 | 47 |
| Romanian Archdiocese | 25 | 23 | 24 |
| Serbian Orthodox Church | 47 | 57 | 39 |
| Ukrainian Orthodox Church | 52 | 58 | 49 |

Tab. F State-by-State Average Percentage (%) of Usage of English in Worship Services in Orthodox Parishes (parishes of all Orthodox jurisdictions combined)

| State | % English used in Liturgy | % English used in Sermon | % English used by Church Choir | State | % English used in Liturgy | % English used in Sermon | % English used by Church Choir |
|--------------------|---------------------------|--------------------------|--------------------------------|-----------------------|---------------------------|--------------------------|--------------------------------|
| Alabama | 90% | 100% | 75% | Nebraska | 89% | 98% | 82% |
| Alaska | 86% | 91% | 81% | Nevada | 52% | 54% | 50% |
| Arkansas | 75% | 78% | 73% | New Hampshire | 67% | 84% | 51% |
| Arizona | 68% | 72% | 64% | New Jersey | 64% | 70% | 54% |
| California | 63% | 73% | 55% | New Mexico | 92% | 100% | 92% |
| Colorado | 79% | 84% | 73% | New York | 52% | 59% | 43% |
| Connecticut | 68% | 80% | 60% | North Carolina | 70% | 74% | 63% |
| Delaware | 95% | 98% | 95% | North Dakota | 81% | 88% | 74% |
| Florida | 63% | 73% | 57% | Ohio | 74% | 84% | 66% |
| Georgia | 75% | 83% | 66% | Oklahoma | 92% | 100% | 83% |
| Hawaii | 76% | 76% | 76% | Oregon | 74% | 79% | 69% |
| Idaho | 81% | 81% | 73% | Pennsylvania | 85% | 93% | 81% |
| Illinois | 64% | 71% | 55% | Rhode Island | 77% | 88% | 55% |
| Indiana | 82% | 90% | 74% | South Carolina | 83% | 99% | 79% |
| Iowa | 76% | 91% | 70% | South Dakota | 95% | 100% | 95% |
| Kansas | 89% | 95% | 86% | Tennessee | 79% | 82% | 76% |
| Kentucky | 97% | 100% | 87% | Texas | 84% | 89% | 80% |
| Louisiana | 79% | 88% | 67% | Utah | 64% | 77% | 53% |
| Maine | 61% | 77% | 46% | Vermont | 90% | 100% | 88% |
| Maryland | 74% | 86% | 62% | Virginia | 83% | 92% | 75% |

| State | % English used in Liturgy | % English used in Sermon | % English used by Church Choir | State | % English used in Liturgy | % English used in Sermon | % English used by Church Choir |
|----------------------|------------------------------------|-----------------------------------|---|--------------------------|------------------------------------|-----------------------------------|---|
| Massachusetts | 66% | 81% | 56% | Washington | 81% | 87% | 77% |
| Michigan | 71% | 82% | 66% | West Virginia | 87% | 100% | 72% |
| Minnesota | 81% | 85% | 76% | Wisconsin | 74% | 83% | 67% |
| Mississippi | 95% | 100% | 87% | Wyoming | 94% | 100% | 90% |
| Missouri | 84% | 97% | 71% | Wash., DC | 65% | 83% | 53% |
| Montana | 96% | 100% | 93% | US nationwide | 73% | 81% | 66% |

**Tab. G State-by-State Index of Strength of Ethnic Culture (*) in Orthodox Parishes:
on the scale from 0 (no ethnic culture) to 10 (very strong ethnic culture)
(parishes of all Orthodox jurisdictions combined):**

| State | Index of strength of ethnic culture | State | Index of strength of ethnic culture | State | Index of strength of ethnic culture |
|--------------------|--|-----------------------|--|-----------------------|--|
| Alabama | 2.3 | Louisiana | 3.6 | Ohio | 4 |
| Alaska | 4.3 | Maine | 5.2 | Oklahoma | 2.5 |
| Arkansas | 3.3 | Maryland | 3.8 | Oregon | 3.4 |
| Arizona | 4.1 | Massachusetts | 4.7 | Pennsylvania | 3.1 |
| California | 4.6 | Michigan | 4.2 | Rhode Island | 5.5 |
| Colorado | 3.7 | Minnesota | 3.2 | South Carolina | 2 |
| Connecticut | 4.5 | Mississippi | 1.9 | South Dakota | 2 |
| Delaware | 1.9 | Missouri | 3 | Tennessee | 2.7 |
| Florida | 4.8 | Montana | 0.7 | Texas | 2.6 |
| Georgia | 3.7 | Nebraska | 2.4 | Utah | 4.8 |
| Hawaii | 2.9 | Nevada | 5.8 | Vermont | 2 |
| Idaho | 3.1 | New Hampshire | 4.7 | Virginia | 2.7 |
| Illinois | 4.8 | New Jersey | 4.7 | Washington | 3.1 |
| Indiana | 3.4 | New Mexico | 1.9 | West Virginia | 2.7 |
| Iowa | 2.8 | New York | 5.8 | Wisconsin | 4.1 |
| Kansas | 1.6 | North Carolina | 4 | Wyoming | 1.8 |
| Kentucky | 1.2 | North Dakota | 2.8 | Washington, DC | 4.8 |

Note: (*) - “Index of Strength of Ethnic Culture” was constructed out of two elements: 1. % of English used in each parish as language of liturgy, sermon and church choir; 2. Parish’s degree of agreement or disagreement with the statement “Our parish has a strong ethnic culture and identity that we are trying to preserve?” The average index of ethnic culture for each state was calculated by adding up the indexes of individual parishes and dividing the obtained sum by the number of parishes in each state. In essence, the “index of strength of ethnic culture” shows to what extent various ethnic elements are present in the church life by taking into account both “linguistic” component (i.e. % of English used in the parishes) and “ethnic identity” component (i.e. parish’s agreement / disagreement with the statement about “having strong identity and heritage.”