

Chapter 1 : Home - Greek Orthodox Archdiocese of America

The Orthodox Church in America. The Mission of The Orthodox Church in America, the local autocephalous Orthodox Christian Church, is to be faithful in fulfilling the commandment of Christ to "Go into all the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit".

History[edit] Aftimios Ofiesh officially founded the Church in The purpose of the Church was to establish a new tradition in America that was separate from any other particular ethnic or cultural traditions. After the consecration of the four bishops , the formal members developed a constitution for the Church. Their son, Paul, eventually became a Presbyterian elder in Mountaintop, Pennsylvania. In , the parishioners asked Aftimios to return to active leadership in the Orthodox Church. Upon their request, Aftimios made an unsuccessful effort. Reaction and opposition[edit] The establishment of the church inspired a reactionary movement against it, especially from the Karlovsty Synod. Aftimios replied forcefully, denouncing the Karlovsty Synod for their actions and forbade his clergy and faithful from having anything to do with them. Platon almost turned his back on his ecclesiastical daughter due to her lack of loyalty. In a letter to Aftimios, Platon wrote: Despite his efforts, he did not make much headway in his endeavors. For a while, the Church enjoyed some success. He was given responsibility for all territory west of the Mississippi River and for parishes who still considered themselves to be under the jurisdiction of the Russian Mission. It was expected that with three Bishops, they would achieve a solid foundation, but this did not happen: Platon had changed his mind about the wisdom of attempting to establish an American Orthodox Catholic Church. Not only were some of his Episcopalian allies against the new venture but it was increasingly clear that no recognition for the new Church would be forthcoming from any Autocephalous Church. In any case, it is known that Metr. Platon categorically forbade Archpriest Leonid Turkevitch to accept consecration in the new Church. His response was that he had authority over not only all of the Greek Orthodox in America, but also over all Orthodox Christians in America. Two weeks after it became public, Bp. Emmanuel Abo-Hatab requested canonical release from Aftimios, who gave it reluctantly. He went over to Platon and tried to bring Syrian parishes away from Aftimios and back under the Metropolia. Despite these troubles, Aftimios continued to explore new opportunities. He began negotiations to bring Bp. Fan did eventually come to America, it was under the auspices of the Metropolia. Aftimios continued his attempts to boost the legitimacy of his jurisdiction: Deserted by the Russian Bishops under Metr. While in America, Bp. Germanos accepted Archpriest Basil Kherbawi under his omophorion. Kherbawi had previously been suspended by Abp. The charter stated that the cathedral could only be used by a hierarch subject to the authority of the Russian church. Nichols , a former Episcopal cleric who had become an Old Catholic episcopus vagans , and Joseph Zuk. Zuk had ties to the Ukrainians, who had the allegiance of a half dozen parishes. During the meeting, they elected Joseph as the new President Archbishop of the Church. Since they believed that Aftimios had resigned, Ignatius was designated his successor. Serafim observes that these leadership complications eventually undermined any authority the Church may have still had. By the summer of , only six parishes remained in the Church. His denial was not very significant because he was already sick. Joseph died soon after, on February 23, He eventually broke relations with the Living Church and returned to being an episcopus vagans. Before his death, Joseph started multiple small religious bodies, many of whom claim apostolic succession from him. Despite his challenges, Bp. Sophronius hoped to use his new position to mend relations with Metr. Platon and to be viewed as an equal authority within the Church. Benjamin Fedchenkov of Saratov. Hieromonk Boris and Priest Michael were received back into the authority of Moscow and the Metropolia. Later, in , Sophronius officially removed and suspended Aftimios in October and deposed Ignatius in November. Serafim gives the date of his death as , but his gravestone reads He is now buried at the Antiochian Village in Pennsylvania alongside St. Raphael of Brooklyn and Emmanuel Abo-Hatab. Platon, because of antagonism of the clergy initiators towards the Protestant Episcopal Church Platon to withdraw his support or the financial assistance he was receiving from the Episcopal Church One can state it more strongly: In , Archbishop Walter Myron Propheta reorganized the Church, but it once again fell into decline after his death in Several attempts to

restore jurisdiction in the late s and s had limited success. Most of these attempts come from clergy members whose orders derive from either Archbishop Propheta, Metropolitan Theofan Noli, or Archbishop Ofiesh. Both Eastern and Western Rites are used. It has since declared itself first a metropolitanate and then a patriarchate. In the same year, Mrs. Ofiesh retired from the board and died the following year. Archbishop Roger Paul Willingham is now Primate.

Chapter 2 : American Orthodox Catholic Church - Wikipedia

American Orthodox is Christians, deists, pantheists, agnostics, atheists, & anti-theists who adhere to Christian values & appreciate Christian culture. This kind of identification of our history, heritage, and cultural identity comes from the founding of America with the belief in Christian values & appreciating Christian culture.

Yet, it was not until WWI that several waves of immigration from the Middle East, the Southern and the Eastern Europe have made the Orthodox Eastern Christian Churches a permanently growing and an increasingly visible component of the American religious landscape. During 20th century the total number of the Orthodox Christians in this country increased from about 50, to at least 1,2 million most expert estimates agree with even more impressive 2 million figure. In fact, today, some of the Orthodox Churches are among the fastest growing American religious organizations. For instance, whereas in , there were only three Coptic communities Arabic speaking Orthodox Christians from Egypt , by the beginning of the third millennium, more than parishes of the Coptic Orthodox Church have been organized all across the country. They number total about 2, local parochial communities, but vary greatly in size. Whereas the Greek Archdiocese of North America has more than parishes, the tiny Albanian Orthodox Diocese consists of two parishes only. Two circumstances are essential for understanding the nature of the Orthodox Christian Churches in North America: Therefore, when Orthodox Christians are asked about religious affiliation, they normally add an ethnic qualifier to identify their membership in a particular Orthodox Church: Most American Orthodox Churches remain the subdivisions of and subordinate though with the various levels of autonomy to one of the Mother Orthodox Churches in the Old World. Such inseparable integrity of religion and ethnicity combined with the administrative linkage to the Mother Churches overseas resulted in a situation, when the Orthodox Churches and the Eastern Christians in the United States have been always affected by political, religious and social transformations occurring back in the Old World. For example, the establishment of the Communist regimes in the Soviet Union and later in the Eastern Europe has caused the internal confrontation and the political breaks among the Russian s , Armenian , Serbian , Bulgarian and Romanian Orthodox parishes in America. Each of these groups has been split into two hostile factions: There is no doubt, for instance, that Greeks are among the most wealthiest and better educated segments of American society or that Armenians form an influential political lobby in the national Capitol. Neither can this stereotype be attributed to the participation of the Orthodox Churches in the American ecumenical organizations. Today, most of them are the full members of National Council of Churches. In fact, comparing with their modest size, the American Orthodox Churches have a significant impact on decision making within NCC. For example, out of about 40 members of NCC executive board, places are normally occupied by Eastern Christians. Several circumstances must be taken into account to respond it adequately. This has been done in several ways: This is especially obvious in their internal policies with regard to the inter-Christian Orthodox-Not-Orthodox marriages and future religion of children born in these mixed families. In general, most of Orthodox Churches try to avoid having mixed families among their members. This is achieved either by the discouraging of the inter-Christian and inter-ethnic marriages which is the case of the Oriental Orthodox Churches , or, to the contrary, by the encouraging conversion to Orthodoxy of the Not-Orthodox part of a couple. Not so in the case of the American Orthodox Churches. Also the social services sponsored by the parishes of Orthodox Churches are frequently offered exclusively to the members of the parish and not to all inhabitants of the local territorial communities. Yet, this fact itself is insufficient to explain the reluctant attitude of the Eastern Christian Churches towards church-based social activities.. As a result, the liturgical functions exceed by far the social ones in the case of the American Orthodox Churches. A few above examples demonstrate that the visible estrangement of the Orthodox Churches from the American mainstream Christianity is largely based on the style of life in their parishes and on the vision of their mission for whom and in what way to serve , both of which are in many aspects distinct from the Roman Catholic and the Protestant Churches. Furthermore, the ethnically based distinctions divide the Orthodox Churches among themselves to the extent that there is almost no any practical co-operation between them in America. Today, various Christian Churches in American

pluralistic and increasingly secular society are in the competition with other religious and secular options that strive to interpret reality. They have responded differently to this challenge of modernity. The success of their interaction with the social realm requires sensitivity to their public image and development of conversational skills, and, yet, adherence to their particularity and the catholicity of the Christian story. In the other words, the Church is challenged to find the ways to be simultaneously mystical and prophetic, spiritual and social active, uniting liturgy with life. Accordingly, the fundamental dilemma that Eastern Christian Churches are facing as they try to find their place in the American public life is not whether they should witness their moral tradition and faith, but how this can be done in the unprecedented for them American pluralistic context.

Chapter 3 : What Makes the Orthodox Churches Strangers to American Mainstream Christianity

The Orthodox Church in America (OCA) is an Eastern Orthodox church, partly recognized as autocephalous, in North calendrierdelascience.com OCA consists of more than parishes, missions, communities, monasteries and institutions in the United States and Canada.

Missionary work[edit] The first Native Americans to become Orthodox were the Aleuts living in contact with Siberian fur traders in the mid 18th century. They had been baptized mostly by their Orthodox trading partners or during occasional visits by priests serving aboard exploring vessels of the Russian navy. Russian colony in Alaska was established in by merchant Grigory Shelikhov. He returned to Russia and installed Alexandr Baranov as director of the colony. When they arrived they were shocked by the harsh treatment of the Kodiak natives at the hands of the Russian settlers and Baranov. They sent reports to Shelikhov detailing the abuse of the local population, but were ignored. In response, however, the Holy Synod created an auxiliary episcopal see in Alaska in , and elected Fr. Joasaph and a small party returned to Russia in for his consecration, and to offer first-hand accounts of what they had seen. During their return voyage to the colony in May , their ship sank and all aboard died. In , however, the Holy Synod officially closed the episcopal see. John Veniaminov of Irkutsk volunteered for the journey, and left Russia in May He and his family arrived at Unalaska Island on July 29, Bishop Innocent was elevated to archbishop in For his missionary and scholarly work that had focused on blending indigenous Alaskan languages and cultures with Orthodox tradition, Innocent became a saint of the Orthodox Church in America in , and is referred to as the Enlightener of the Aleuts and Apostle to the Americas. Numerous parishes were established across the country throughout the rest of the 19th century. Although these parishes were typically multi-ethnic, most received support from the missionary diocese. The mission itself was instituted as a separate Diocese of Alaska and the Aleutian Islands on June 10, , subsequent to the sale of Alaska to the United States in From then until his death in , Toth brought approximately 20, Eastern Catholics from 65 independent communities to Orthodoxy. By , Eastern-Rite Catholic parishes consisting of more than , faithful had been converted. For his efforts, Toth was glorified as a saint by the OCA in This was approved in February Recognizing the needs of the growing multi-ethnic Orthodox community, he recommended reforming the missionary diocese into a self-supporting American diocese, composed of numerous ethnic auxiliary dioceses. Additionally, he called for the formation of a governing council, composed of clergy and laity , which would meet to discuss administrative and canonical issues. It had grown from ten parishes in to more than Most of the funding for the diocese was provided by Russian Church, via the Imperial Missionary Society. The connections between the American diocese and the Russian Church would be severely compromised by the events of that year. Church property was confiscated, and when Patriarch Tikhon resisted, he was imprisoned from April until June In , the Serbs aligned with the Serbian Orthodox Church. Bishop Alexander, in addition to the political and ethnic struggles of his diocese, had also to deal with mounting Church debt as a result of the loss of funds from the Russian Church. He was forced to mortgage Church property to pay creditors , and was replaced in by Archbishop Platon Rozhdestvensky , who had previously served as archbishop of the diocese from to In response, the fourth All-American Sobor convened in April During the Sobor, the historic step of declaring the North American diocese to be temporarily self-governing was taken. This was meant to be necessary only until relations with the Russian Church could be normalized, and the justification for the move was the earlier decree by Patriarch Tikhon. The refusal of the American branch to submit to the patriarchate thus based itself officially on a document whose conditions it had not met. In reality, however, it was a fear of Communism and a belief that the patriarchate had been compromised which fueled the rebellion, paired with a desire on the part of the Metropolia to dissociate itself from the Russian Orthodox Church Outside Russia ROCOR of which it had allegedly been part. To prevent further loss of property, the diocese allowed individual parishes to take ownership of their properties, which made them effectively independent. This, combined with the increasing number of ethnic parishes aligning themselves with other Orthodox jurisdictions as well as some non-Orthodox , led to a unique situation in Orthodox America whereby multiple jurisdictions overlapped

geographically. The remainder of the American Church became known informally as the Metropolia or under the jurisdiction of the Metropolitan. In 1906, the Russian Church declared the Metropolia to be schismatic. The synod saw itself as representing all Russian Orthodox abroad, including the Metropolia. The synod, for its part, suspended Metropolitan Platon and his clergy. This return was proposed with the stipulation that the Metropolia be allowed to retain its autonomy. When this condition was not met, the Metropolia continued as a self-governing church. During this time, the ethnic character of the Metropolia began to change. Since many Russian immigrants to America aligned themselves with the vocally anti-Communist ROCOR, the Metropolia experienced its growth increasingly through the addition of English-speaking converts. As a result, the ethnic makeup of the Metropolia began to shift away from a purely Slavic one that had included mainly Russians, Ukrainians, Galicians, [clarification needed] and Rusyns. The Council of Bishops, already aware of the proposal, forbade a vote on the matter. After much debate however, a non-binding straw poll was permitted. The result of the poll was decidedly in favor of the name change. As a result, the decision to deal with the matter at another Sobor to be held in two years was made. In 1970, the Metropolia and the Russian Church communicated informally to resolve long-standing differences. Representatives from the Metropolia sought the right of self-governance, as well as the removal of Russian jurisdiction from all matters concerning the American Church. Official negotiations on the matter began in 1972. Within the past twenty years, the OCA has established more than 1,000 new parishes. Both groups share a significant common history, in that a Syrian priest, Raphael Hawaweeny, was sent by the Moscow Patriarchate in the late 19th century as a missionary to Arabic-speaking Orthodox Christians living in North America. Raphael was ordained a bishop in 1906, and his flock eventually became the AOCA. Wheeler alleged that millions of dollars in donations to the church were improperly used for personal expenses or to cover shortfalls in church accounts. Metropolitan Jonah Paffhausen was chosen because he had recently been appointed as a bishop only 11 days prior and was viewed to not be involved with the previous financial scandal. Metropolitan Jonah also sought to improve relations with non-Orthodox groups and especially sought to repair the relations between the OCA and traditional Anglican groups. He was invited twice to speak at the conference of the Anglican Church of North America, in 1978 and 1980. Less than four years after his election, Metropolitan Jonah was asked by the Holy Synod, in a unanimous decision, to resign from his position. While wary of initially releasing information about the resignation, the Holy Synod felt prompted to release a public statement about his release due to rumors that had spread about their intentions. The statement they released on the official website of the OCA detailed several administrative decisions Metropolitan Jonah had made that the Holy Synod felt put the church and its members at risk. He was installed on January 27, 1984. Metropolitan Tikhon is a convert to the Orthodox faith and a long-time monk of St. Among the churches that do not recognize it is the Ecumenical Patriarchate of Constantinople, which argues that the Russian Church did not have the authority to grant autocephaly, partly because the Russian Church at the time was considered to be heavily influenced by the Soviet government. The Ecumenical Patriarch also cites Canon 28 of the Council of Chalcedon, which asserted the jurisdiction of the bishop of Constantinople in dioceses located "among the barbarians" i. Many autocephalous churches, the Russian Church included, were not recognized as such for many years, albeit their autocephaly was granted by the Ecumenical Patriarchate. Krindatch, of the Patriarch Athenagoras Orthodox Institute, presented a substantially lower figure of 100,000 adherents baptized Orthodox who attend services on at least an occasional basis and their children and 39,000 full members persons older than 18, paying annual Church membership fees. The Greek Orthodox Archdiocese, by comparison, was listed as having 1,000,000 adherents. It further stated that the OCA population in the continental United States declined between six and nine percent per year. It has extensive data on various Orthodox Churches in the United States, including both Eastern Orthodox and Oriental Orthodox groups as well as groups considered uncanonical by those two groups. The publication is endorsed by the Assembly of Canonical Orthodox Bishops and is being used by various Assembly committees as part of their research and planning. The Atlas lists the United States membership of the OCA as 84,000, 33,000 of which it says are regular church attendees. Alaska with 86,000, Pennsylvania with 83,000, California with 43,000 and New York with 33,000. The ex officio chairman of the Holy Synod is the metropolitan. The Holy Synod meets twice annually, however special sessions can be called either by the metropolitan or at the request of at least three diocesan

bishops. With the other bishops of the Church, the metropolitan is considered the first among equals. His official title is "Metropolitan of All-America and Canada. There are no age or term limits for the metropolitan, and he may retire at any time, but usually does so only for health-related reasons. List of the dioceses of the Orthodox Church in America The diocese is the basic church body that comprises all the parishes of a determined geographical area. The OCA is currently composed of twelve geographic and three ethnic dioceses. The boundaries of the ethnic dioceses overlap those of certain geographic ones. These dioceses are the result of smaller ethnic jurisdictions joining the OCA at some point in its history, usually after having broken from other bodies. Dioceses are established by the Holy Synod whenever needed, and the Synod may also modify the boundaries of an existing diocese. The purpose of the All-American Council is to discuss and vote on Church matters. When necessary, the Council has also elected new metropolitans. The period between All-American Councils is set at three years, although this is not always the case. It usually meets twice per year, but in December a rare joint meeting between the Metropolitan Council and the Holy Synod of Bishops was held.

Chapter 4 : Orthodox Church in America

The American Orthodox Catholic Church (AOCC, The Holy Eastern Orthodox Catholic and Apostolic Church in North America) is an Orthodox Church that operates in the United States of America.

Emmanuel Clapsis How has the North American context and experience influenced the lives, faith commitments and practices of the Orthodox churches? What is the mixture and balance of beliefs and practices in being Orthodox in this country? Reflecting on these questions could lead us to a new appreciation of the identity of the Orthodox church as it evolves in this country. The arrival of Orthodox Christianity in the Western Hemisphere was relatively late compared to other Christian churches. Similar patterns of immigration held for persons belonging to other traditional Orthodox ethnicities, such as those who emigrated from Russia, Romania, Serbia, and the Middle East. Orthodox immigrants left their homes largely for economic reasons. While they brought their faith with them as an indispensable aspect of their cultural identity, by and large they did not bring their Churches with them at first. The founding of Orthodox parishes, and the establishment of organized ecclesiastical bodies occurred well after the emigrating laity had set down roots in their communities across the United States. Multiple Orthodox parishes united in faith and worship were established belonging to separate ethnic jurisdictions Greek, Russian, Albanian, Lebanese, Jordanian, Romanian, Serbia, and Ukrainian. Such an arrangement from an Orthodox theological perspective was neither normal nor desirable and significant steps have been taken to address this matter moving towards an administrative unity. The ethos of the ethnic Orthodox churches in this country had been initially shaped by the religious and social needs of the first generation immigrants who were primarily concerned to preserve their language, their ethnic culture and religious tradition hoping that one day they would return with their families to their birth countries. The parishes were initially led by priests mostly imported from abroad and they lived mostly an isolated life within ethnic enclaves celebrating the Orthodox faith and cultivating the language and culture of their ethnic origin. Most of the immigrants instead of returning to their motherland made this country their living space and developed an American cultural identity without denying their ethnic origins and religious heritage. The relationship between their American cultural identity, their Orthodox faith and ethnic heritage has undergone different stages of integration, disintegration and re-integration reflecting contextual realities that modernity has posed to traditional formations of religious and cultural identities. Remembering the immigrant origins of the Orthodox communities is helpful to understand the depth and the extent of the influence of American culture in the life, thought and moral beliefs of the Orthodox Christian Churches in this country. It is important now to turn our attention to the present actual state of the Orthodox people: The Orthodox churches have been by now fully integrated into the American religious landscape and they are facing exactly the same challenges that other communities of faith in a religious and culturally pluralistic context. The US Religious landscape survey of the Pew Forum on Religion and Public Life in provides some helpful insights on who the Orthodox faithful are and how integrated they are into the American religious landscape. On the issue of homosexuality, we have surprising numbers: I have extensively quoted the US Religious Landscaping Survey of the Pew Forum on Religion and Public life in order to establish my belief that the Orthodox people are fully integrated into the religious and moral landscape of this country. The depth of their beliefs, religious practices, and moral choices reflect the mainstream American religious life repertoire. Furthermore, it is evident based on the view of multiple interpretation of their faith, their belief on salvation through other religious traditions, and their moral attitudes on homosexuality and abortion that a significant portion of the Orthodox people in this country have differentiated to some degree their religious and moral beliefs from the formal teachings of the Orthodox Church. In the last thirty years, the profile of the Orthodox communities in this country has changed dramatically because of the social upward mobility of Orthodox people, their progress in education and above all their daily encounter and interaction with people of different religious, race, culture and ethnicity. Interchristian and interfaith marriages have increased. For Orthodox young people neither ethnicity nor differences in religion or cultural background can be an obstacle from uniting their lives with their loved ones. The principal authority in crafting their identity is

the sovereign self. They mistrust or have moved away from the organizations, institutions, and causes that used to anchor their religious and cultural identity and behavior. Community is a felt need, even a real hunger for some but it is in my judgment subordinate to individualism. The individualization of the Orthodox faith and its decoupling from its traditional ethnic cultural embodiments leads to the development of multiple orthodoxies within the Orthodox Church. Perhaps the Orthodox Church must learn to live with an internally differentiated Orthodoxy - multiple orthodoxies - that becomes united in the confession of the apostolic faith; the celebration of the Eucharist and the studying of the world of God as it was interpreted and continues to be in the history and the life of the church. Let us reflect a little further on what the individualization of religion means and how we should cope with it based on observations of American philosopher Charles Taylor. The subjectivities of each individual become a if not the unique source of significance, meaning and authority. The massive turn to subjectivity has been described by some as the triumph of individualism, the exaltation of egoism that threatens all forms of collective life – religious, cultural, national, or political. Others consider the culture of subjectivity as one of the most important potentialities of human life. It points, for them, towards a more self-responsible form of life. Charles Taylor argues that the culture of subjectivity is neither to be rejected nor to be uncritically endorsed as it is. We need to persuade people that self-fulfillment, so far from excluding unconditional relationships and moral demands beyond the self, actually requires these in some form. This approach assumes that we do not subscribe to the view that people are so locked in by the various social developments that condition them that they cannot change their ways regardless of strong arguments against atomism and instrumental reasoning. In a free democratic society, people have the potential to choose what they wish to be and with whom they want to associate. It is in the nature of this increased freedom that people through their choices can sink morally lower, as well as rise higher. Nothing will ever ensure a systematic and irreversible move to the heights. In a free society, the higher forms of self-responsible moral initiatives and dedications will coexist with debased practices. Charles Taylor points out: The nature of free society is that it will always be the locus of a struggle between higher and lower forms of freedom. Neither side can abolish the other, but the line can be moved, never definitively but at least for some people for some time, one way or another. Through social action, political change, and winning hearts and minds, the better forms can gain ground, at least for a while. This perspective breaks quite definitively with the cultural pessimism that has grown in recent decades. He suggests that the cultural pessimism is not only mistaken; it is also counter-productive. A way that might help us change people engaged in the culture of subjectivity would be to enter sympathetically into its animating ideal and to try to show what it really requires. When the ideal of subjectivity is implicitly or explicitly condemned and ridiculed along with existing practices, attitudes harden. The critics are written off as pure reactionaries and no reassessment takes place. Given the cultural significance of the subjective turn and its impact upon the religious landscape, it is certain that those forms of religion that tell their followers to live their lives in conformity with external principles to the neglect of the cultivation of their unique subjective-lives will be in decline. By contrast those forms of religious life and beliefs that help people to live in accordance with the deepest, sacred dimension of their own unique lives can be expected to grow. In practical terms, the Church in communicating the Gospel is compelled by the present social circumstances to give preeminence to its charismatic aspects without overlooking the institutional aspects of her life. If people embrace the Gospel because it meaningfully interprets their lives in the modern world, then the importance of the structures by which it is lived and communicated from generation to generation will not be overlooked.

Chapter 5 : American Orthodox Catholic Church - OrthodoxWiki

of results for "the american orthodox church" Turning to Tradition: Converts and the Making of an American Orthodox Church Dec 19, by D. Oliver Herbel.

Starting in the first move was initiated to found a canonical American Orthodox Church with the blessing of the Council of Bishops of the Russian Orthodox Greek Catholic Church and with the hope that world Orthodoxy would recognize the legitimacy of the new body. The initiative for this attempt belonged to Bishop Aftimios Ofiesh of Brooklyn and a member of the Council of Bishops in his capacity as Diocesan for the Syrians Arabs which acknowledged the authority of the Russian Church pp. In this project, Aftimios had the assistance of two American-born Orthodox clerics who had been ordained to the priesthood in the early s, Hieromonk Boris Burden and Priest Michael Gelsing. Both men were particularly concerned about the loss of Orthodox young people to the Roman Catholic and Episcopal churches in the USâ€”the Episcopal Church was of special concern, as it was a liturgical church in some ways similar to Orthodoxy and generally enjoyed a special status of prestige in American society. At the outset, the new venture appeared quite successfulâ€”within the space of only four years, with the support of the synod of the Russian Metropolia , four bishops were consecrated and an impressive charter was granted from said synod, titled An Act of the Synod of Bishops in the American Dioceses of the Russian Orthodox Church. The charter itselfâ€”referencing the authority of a letter from Metr. Signed by the entire Metropolia synod at the timeâ€”Metr. Platon , Aftimios, Theophilus , Amphilohy, Arseny , and Alexyâ€”it further named Aftimios as the primate of the new church and elected and gave order for "the Consecration of the Very Reverend Leonid Turkevitch to be Bishop in the newly-founded [church] Leonid eventually did get consecrated to the episcopacy, though not in the new church body, and is better known as Metr. His refusal at the time was based mainly on a "press of family obligations" which led to his insistence on "a specific stipulated salary which could not be met" p. The constitution which was drawn up for the church by the Metropolia is twenty-eight pages long and quite detailed, indicating a great deal of thought went into its drafting. Though it was dated December 1 of , it was not made public until the following spring. Two significant passages are noted by Fr. Serafim in his book. Not only did the Russian Bishops under Metr. Platonâ€”whose own relationship to the Mother Church was abnormalâ€”not only have not have any authority to set up an autocephalous Church but obviously by the logic of the 2nd Section quoted, Metr. One can safely say that Metr. Platon perhaps with the exception of Archbishop Aftimios and his Bishops never had any intention of granting any such broad and unlimited authority and jurisdiction and indeed this may well have been a factor which turned Metr. Platon against the new Church soon after its very inception *ibid.* In letters dated the 27th of April and the 3rd of May , the Synod made clear their unalterable opposition to the formation of the new Church both on the grounds that Metr. Platon and his Bishops had no power or authority to authorize the founding of the new Church it must be kept in mind that for almost two years now there had been a break between Metr. Platon and the Exile Synod as well as on the grounds that there was no justification or rationale for the establishment of an American Orthodox Church, at that time or at any time in the foreseeable future p. Aftimios himself answered in June with "an equally forceful reply," denouncing the Karlovsty synod as "the uncanonical pseudo-Synod of the Outlandish Russian Orthodox Church," forbidding his clergy and faithful from having anything to do with them *ibid.* Platon himself almost immediately turned his back on his ecclesiastical daughter and became "increasingly unreliable in supporting the new Church," mainly because of its continual publication of "hard line" articles in the Orthodox Catholic Review edited by Hieromonk Boris and Priest Michael aimed at the Episcopal Church. In a letter to Aftimios, Platon wrote: To further worsen matters, in , Archbishop Victor Abo-Assaley was sent to America by the Church of Antioch and then began to encourage Orthodox Arabs to come under Antiochian jurisdiction rather than that of the Russians or the new American church. He did not, however, make much headway in his endeavors. On May 26 , another bishop was consecrated, Sophronios Beshara as bishop of Los Angeles, given responsibility "not only for the parishes who still considered themselves within the jurisdiction of the Russian Mission but also those parishes who comprise a part of the

new Church and as a Missionary Bishop as well he was responsible for all territory west of the Mississippi River" *ibid.* However, With three Bishops the fledgling Church would appear to have achieved a solid foundation"but such was not the case. It became more and more apparent that Metr. Platon had changed his mind about the wisdom of attempting to establish an American Orthodox Catholic Church. Not only were some of his Episcopalian allies against the new venture but it was increasingly clear that no recognition for the new Church would be forthcoming from any Autocephalous Church. In any case it is known that Metr. Platon categorically forbade Archpriest Leonid Turkevitch to accept consecration in the new Church pp. Early in , Aftimios attempted to gain support with the Greek archbishop Alexander Demoglou , the first primate of the newly formed Greek Orthodox Archdiocese of North and South America. They were apparently "vexed over the fact that the Reverend Demetrius Cassis, an American of Greek parentage, had been ordained by Abp Aftimios for the new American Church" p. Aftimios no doubt had in mind as he wrote such a letter that Platon had, at least in writing, already given him authority over all Orthodox Christians in North America. The announcement also had a negative effect on some members of the American Orthodox Catholic Church, as well, because two weeks after its being made public, Bp. Emmanuel Abo-Hatab requested canonical release from Aftimios who reluctantly gave it and then went over to Platon and with his direction tried to bring Syrian parishes away from Aftimios and back under the Metropolia. Despite these troubles Aftimios nevertheless explored new opportunities and began negotiations to bring Bp. Fan eventually did come to America, but under the auspices of the Metropolia. Deserted by the Russian Bishops under Metr. Platon, with two rival Syrian Bishops, we find Abp Aftimios appealing to the successor of Greek Archbishop Alexander, Archbishop Damaskinos "as the special Representative and Exarch of the Ecumenical Throne of Constantinople" in view of the "present chaotic and helpless state of the Church of Russia" that the "Holy Great Church which you represent" could "bring about a united and disciplined Orthodoxy in America for greater and more profit to Orthodoxy than any other settlement of the Hellenic divisions in this country" p. At nearly the same time October of , Aftimios sent a letter to his clergy indicating they were to keep their distance from Bp. While in America, he also accepted under his omophorion one Archpriest Basil Kherbawi, "one of the most zealous and loyal priests of the Syrian Mission of the Russian jurisdiction who had been suspended by Abp Aftimios for disloyalty" *ibid.* Nevertheless, Aftimios consecrated two more bishops, Ignatius W. Nichols a former Episcopal cleric who had become an Old Catholic episcopus vagans , and Joseph Zuk for the Ukrainians, who had the allegiance of perhaps a half dozen such parishes. Armed with new bishops at his side but probably quite discouraged over the state of his jurisdiction both internally and externally, Aftimios then made the decision which probably was the death-knell for the American Orthodox Catholic Church: Joseph later denied making the agreement with Ignatius, "but he was already a sick man and died on the 23rd of February " *ibid.* Ignatius then got married himself in June of and began entering into relations with the representatives of the Living Church in America the Soviet-sponsored pseudo-church , which had been competing especially legally with the jurisdiction of the Metropolia and the ROCOR. He eventually broke relations even with the Living Church and returned to being an episcopus vagans, dying as the pastor of a small Community Church in Middle Springs, Vermont, but not before starting multiple small religious bodies, many of whom claim apostolic succession from him. Burial place of St. Raphael of Brooklyn, Bp. Emmanuel Abo-Hatab , and Bp. Sophronios Beshara , Antiochian Village The only bishop left to the American Orthodox Catholic Church was Sophronios Beshara , who then appealed to Platon for assistance and had also intended to contact Emmanuel Abo-Hatab , but was deterred from doing so when Emmanuel died on May 29 , , being buried by Platon his gravestone reads May Platon, he wanted to be accepted as an equal Head of a Church" p. Platon was focussed primarily at that point on the arrival from Russia of the representative of the Patriarchate, Bp. Benjamin Fedchenkov , who had been sent to investigate the ecclesiastical status of Orthodox America. Thus Platon "felt he could not concern himself with the crumbling new Church and so the remaining priests and parishes wandered from one authority to another or became completely independent," with the exceptions of Hieromonk Boris and Priest Michael, who were received back into the authority of Moscow and the Metropolia, respectively. Later in , Sophronios officially removed and suspended Aftimios in October and deposed Ignatius in November. He still refused to submit to Platon or the Patriarchate, however: Serafim gives

the date of his death as , though his gravestone reads He is now buried at the Antiochian Village in Pennsylvania alongside St. Raphael of Brooklyn and Emmanuel Abo-Hatab. There can be no question that while the movers of the new Church were sincere and highly motivated that nonetheless they were fostering an idea whose time had not yet come, or to use more appropriate phraseology: Almighty God in his infinite wisdom did not see fit to bless this first attempt to have an American Orthodox Church. On the human level it is clear why the movement did not succeed. The Orthodox in America were still in their own particular ghettos External pressures on the movement also contributed to its demise: While the Russian Council of Bishops gave initial support, it was only moral support, and the first person elected to be a Hierarch of the new Church in fact turned down the nomination because it was not possible to guarantee him any kind of salaryâ€”which is indicative of another primary deficiency of the movement, no adequate financing Platon, because of antagonism of the clergy initiators towards the Protestant Episcopal Church Platon to withdraw his support or the financial assistance he was receiving from the Episcopal Church One can state it more strongly: Epilogue Aftimios Ofiesh lived in relative obscurity with his wife Mariam Namey Ofiesh, fathering a son named Paul, who eventually became a Presbyterian elder in Mountaintop, Pennsylvania. In he was asked by parishioners in Allentown to return to active leadership in the Orthodox Church and made one unsuccessful effort in response. It has since declared itself successively a metropolitanate and then a patriarchate In it suffered a major internal schism when four of its bishops broke from it and claimed the name for themselves. In the same year, Mrs. Ofiesh retired from the board and departed this life the following year. In , the group threatened canonical punishment against those who hold the mainstream interpretation of the history of the American Orthodox Catholic Church i. The Ancient Church on New Shores: Archbishop Aftimios Ofiesh Boris and Gleb Press, ,

Chapter 6 : Orthodox American Church

The American Orthodox Church and North American Orthodox Church defines Western Orthodoxy not in terms of nationalism or ethnocentrism, but as giving the faith and belief as it was from the early Church in ways respective of the diversity of nationalities and ethnicities which makes up the American people.

American Orthodox Church of Alexandria: Link below to AOCA slides no longer working. Here is the latest on this endeavor, and it appears that the most substantive change will be language, while all other cultural aspects will remain mostly intact. Was hoping for more, particularly when it comes to the manner of singing hymns. Nonetheless, may God bless the bishop and all the servants in this attempt to reach more people. Bishop Youssef, see this mostly English language clip [with English subtitles when needed] of His Grace speaking about his intentions in November in Titusville, FL; click here if you want a direct link. The name itself tells us a lot about how people feel regarding this news. Reaction to the name usually falls into two groups: Why are they taking away the name Coptic? Even if you take away culture, why would you remove yourself from being associated with the Coptic church? Our radios blast certain common styles of music. Would it be the way Catholic priests hymn their prayers? Will priests wear pants and shirts like the Catholics? What about church vestments? How about the dress code for the laity? Will it be less strict or more strict or just leave it up to them? Probably yes, but how long? You know, the icons are adopted from ancient Egyptian cultural practices; do we modify this? Do we have more European-looking icons? Will we make the images look realistic or will we follow the iconography rules of the Coptic church? Architecture, interior design, and church items: Truth is, much of our architecture, interior design, and even the items we use in church have a cultural component. Do we want all that wood inlay design with Coptic crosses, or would we want something more aligned with modern American design? What about the crosses we use in church, or the images on the curtains, or even the shape of the church building itself? We might not all agree about how much culture to strip away and add to the new mission churches, but we all want the Orthodox faith and that can be a problematic definition on its own to remain strong and steadfast. Bishop Youssef said in the above-linked video: That is very dangerous and very risky. American [Orthodox] spirituality is the work of the Holy Spirit in the Orthodox Church of the people who live here in America. I hope that to never be the case. For a great article by Fr. If I were to guess, I would think that many of those who have issues with this word likely have little knowledge of the history and significance of the Church of Alexandria in the scheme of Christianity. In the beginning of Christendom, those centers were Jerusalem, Antioch, Alexandria, Rome, and then later Constantinople. These cities were headed by a bishop, but eventually their territory expanded and other bishops were ordained to serve in that territory, and all of those bishops reported to one father and archbishop. Likewise in Antioch and the other provinces, let the Churches retain their privileges. When Constantinople came to become more significant, those three patriarchates yielded the most collective influence over all Christendom than the rest of the patriarchates. Look at some of the beauty of the contributions and history of the Church of Alexandria: The Patriarch of Alexandria lead all of the first three seminal councils of the church. The deacon and later Pope of Alexandria, St. Athanasius, kept the entire world from referring to Christ as being lesser than the Father and being simply the first of many creations by God. The whole world decided the date of Easter the Feast of Resurrection based on the advice given by the Pope of Alexandria in the first few centuries of the Church. And thus, because the Egyptians were so good at understanding the calendar, the Church of Rome and ALL Christendom relied on the Pope of Alexandria to send a homily and letter each year to all the patriarchates including Rome to provide a spiritual message related to the feast of Resurrection, and to inform everyone when the date of Resurrection was to be celebrated. Great lent as we know it today was due to the suggestion and direction of Pope Demetrius of Alexandria. Before his contributions, all we had was basically holy week. Monasticism credits its roots in the spirituality and example set by an Egyptian known as St. Other monks also helped pave the way for all monks and nuns today, including the Egyptian saints Macarius the Great and Pachomius. Many famous saints and theologians were influenced heavily by the Egyptian desert and its spiritual prowess, including St. John Chrysostom and St. The Pope of Alexandria

stepped in and convinced Rome and all others that this was erroneous. Gregory the Miracle-Worker, St. Basil the Great, St. Didymus the Blind, St. Dionysius the Great, and St.

Chapter 7 : The Orthodox Faith - Orthodox Church in America

The American Orthodox Catholic Church (in full, The Holy Eastern Orthodox Catholic and Apostolic Church in North America) was the first attempt by mainstream Orthodox canonical authorities at the creation of an autocephalous Orthodox church for North America.

They were part of the centuries-old missionary heritage of the Russian Orthodox Church that brought the Orthodox Church, by the monks Hourg and Barsanuphii, to the Mongol peoples. And monk St Stephen of Perm who would in turn journey beyond Kazan, across the Ural mountain, into the forests of Siberia to bring Orthodoxy to the pagan Zyrians. And the Russian monks who brought the Church even more eastward, eventually establishing a network of missions across Siberia and along the entire Pacific Rim: While the Church in Alaska was growing, immigrants were arriving in the rest of North America. Parishes were also established across the territory of the United States. At the end of the 19th century and the beginning of the 20th century, the headquarters of the North American Diocese was moved to San Francisco and then to New York. A belief commonly held within OCA circles and among some in other jurisdictions is that they were all united in a single diocese or jurisdiction, which was under the Russian Orthodox Church. This view is disputed by a number of non-OCA church historians. Although the Russians certainly were united, as were some parishes from other ethnic groups especially those of Middle Eastern heritage, there were many others most notably the overwhelming majority of the Greeks who did not look to the Russian Orthodox Archdiocese of the Aleutian Islands and North America. Instead, they looked to their mother churches. In an attempt to address this problem, Archbishop Tikhon, later Tikhon of Moscow, had advocated in a report to the Holy Synod for an American Orthodox Church with "greater autonomy," governed by a synod of bishops representing the various nationalities. In 1917, the Bolshevik Revolution brought communication between the churches in North America and Russia to an almost complete halt. In the early 1920s, Patriarch Tikhon of Moscow directed all Russian Orthodox churches outside of Russia to govern themselves autonomously until regular communication could be resumed. He died in 1925, and was glorified as a saint by the Russian Orthodox Church in 1988. Shortly thereafter, at a Council of all hierarchs and clergy and parish delegates, it was decided that the Church in North America could no longer maintain strict administrative ties with the Church in Russia, especially since Patriarch Tikhon had been arrested. At that time, some parishes which had been part of a single, multi-ethnic, North American diocese organized separate dioceses and placed themselves under various other mother churches, solidifying the current situation of multiple, ethnically-based, overlapping, jurisdictions in North America. Though the revolution in Russia helped to speed this fragmentation process along, it had already been occurring prior to 1917, as hundreds of Orthodox parishes in the US had been founded without any reference to the Russian presence, whose authority was not universally acknowledged. Additionally, in 1921, the bishops of the Metropolia attempted to create an autocephalous body known as the American Orthodox Catholic Church, which failed after only six years. In the early 1930s, the Metropolia as it was then known resumed communication with the Patriarch of Moscow, and in full communion was restored. At that time, the Patriarch of Moscow officially granted the OCA autocephaly, or self-governing administrative status. Churches that do recognize its autocephaly are mainly those in former Communist lands most of which had thus come under the influence of the Church of Russia, including the Russian Orthodox Church, the Church of Bulgaria, the Church of Poland, the Church of Georgia, and the Church of the Czech Lands and Slovakia. Since November of 1985, when a list of accusations were brought forward by Protodeacon Eric Wheeler, the former treasurer of the OCA, its administration has been the subject of allegations of financial misconduct. Internal investigations, audits, and other actions have since then been enacted in an attempt to address the allegations, including the firing and deposition of the OCA chancellor, the former Protopresbyter Robert S. In August 1990, the Diocese of the Midwest, which contributes to the OCA more funds than any other OCA diocese, began withholding its assessments to the central administration. Theodosius Lazor, was disciplined [2] and the then current primate, Metr. Herman Swaiko was retired by the Holy Synod. Nicholas Cathedral in Washington, D. Of the dioceses 3 are non-territorially organized along ethnic lines. These ethnic dioceses

include communities in both the United States and Canada. There are three ethnically defined dioceses in the OCA: The Albanian Orthodox Archdiocese of Boston 13 parishes.

The Orthodox Church in America (OCA) is an autocephalous church with parishes mainly in the United States and Canada (though it had a few parishes in Australia and elsewhere). The OCA was formerly known as the Russian Orthodox Greek Catholic Church in America, or more informally, the Metropolia.

According to a statement on the OCCA website: There is no legal relationship between the Church and the congregation. The OCCA ordains openly lesbian, gay, bisexual, and transgender persons as clergy and blesses their unions as it does those of heterosexual couples. Access to the seven sacraments is offered to all individuals regardless of sex, gender identity, or sexual orientation. The OCCA has two monastic religious communities. Monasticism within the jurisdiction takes either a Western, Eastern or Oriental form just as the liturgical identity of the church as a whole represents herself. Vilatte sought to bring about the return of a Western Rite of Orthodoxy. Vilatte received both support and opposition in this attempt, but eventually he was consecrated as archbishop for North America, in Colombo, Ceylon now Sri Lanka [8] by Archbishop Francis Alvarez with the permission of the Syriac Orthodox Patriarch of Antioch in In the 19th century, the Indian branch of the Syriac Orthodox Church had begun ordaining local priests for the Western Rite in order to supply ministers for their Western Rite congregations. Father Vilatte was ordained by them as Mar Timotheus and appointed as Metropolitan for the newly formed American diocese. The synod of the American archdiocese declared itself autocephalous self-governing in Soon after his return to the United States, Vilatte formed a synod of bishops with himself at its head. When Vilatte retired, his co-adjutor, Frederick E. Lloyd, was elected Archbishop and Metropolitan. The following year Archbishop Lloyd died and Sherwood became his successor. Sherwood remained a member of the AOC synod until he died in In he consecrated George Augustine Hyde to the episcopacy. He retired in with the subsequent election of Metropolitan Archbishop Alfred Louis Lankenau " Under Archbishop Lankenau the synod of the church agreed to the ordination of women. Archbishop Lankenau retired in and was succeeded by Metropolitan Archbishop E. Paul Brian Carsten who died in March Mychal Judge , O. The concept is that of a church with Western liturgy and Eastern Orthodox spirituality and theology.

Chapter 9 : Orthodox Church in America - Wikipedia

white supremacy in the american orthodox church: an open letter to the assembly of canonical orthodox bishops of the united states of america 19 Comments January 22, The Editors Those wishing to sign this letter may send their name and city/state/province/country of residence to editors@calendrierdelascience.com Names will be added as.

A special Note from our Vladyka: What do you expect to find? You will find about His distaste and dislike for those who are modern day Sanhedrin and Pharisee Not all the sheep members of their congregations are to be blamed in exacerbating that which is to come; being the One World Church and One World Government But their theologies are to be blamed, their ministers, pastors and some of their so-called look alike Priests Example: Jesus Christ said he came not to bring peace but a two-edge sword! We are not an "Ethnic" jurisdiction which came overseas onto American soil! Even so, it would have to be the Russian Orthodox who have to be given preeminence if there is any jurisdiction who is to be first honored in respect to a patriarch. And, there is no true Patriarch in the U. But we do not, only because we have entered into the END TIMES and silence is not an option any more for many are being led astray into the chasm or pit A reflection for consideration We believe in and practice, according to our very nature and degree of ability, the ancient Holy inspired Seven Ecumenical Councils and Seals of the Confessional for which many clergy went to their deaths during the world wars and now are being sent to prison even here in the USA for false charges. Many a Judas have been found more in these times who are not truly Christian follower of Jesus Christ in spirit and truth who are the minions of Anti-Christ! No longer can we follow in the foot steps of mainline churches for even St. John Maximovitch predicted that his own Russian Orthodox Church would fall into line with those who would be a part of that which is to come For those who have ears to hear and eyes to see You may reach him privately by clicking on appropriate e-mail icons through out the web site Easbaig William Easbaig William shared a link: Change Close Friend Notifications. Easbaig William shared a link: