

## Orthodox Monastic Communities in the United States

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## **Introduction: Background of the Study and How It Was Conducted.**

More than 70 Orthodox monastic communities representing various Orthodox jurisdictions operate today in the United States. There exists significant diversity among these communities in terms of their size, liturgical practices, openness to outside visitors, educational programs, "economic" activities, etc.

The study "Orthodox Monastic Communities in the United States" was initiated by and conducted under auspices of the Committee for Monastic Communities of the Assembly of Canonical Orthodox Bishops of the United States (His Grace, Bishop George (Schaefer), Chairman). Principal researcher and author of the study report was Alexei Krindatch, research coordinator for the Assembly of Canonical Orthodox Bishops of the United States of America.

The Committee for Monastic Communities of the Assembly of Canonical Orthodox Bishops is tasked with cataloging, studying and comparing the different monastic communities and practices in the United States. Accordingly, the study "Orthodox Monastic Communities in the United States" was designed in order to take a first step towards this goal.

The major source of information presented in this report was a survey of US Orthodox monasteries conducted in the fall 2013 - spring 2014. A two-page questionnaire was sent to all US Orthodox monastic communities and completed by their superiors. The questionnaire used in this survey is provided in Appendix A. All 71 monastic communities existing in the United States **at the time of the study** participated in the study.<sup>1</sup>

In addition to completed questionnaires many monasteries provided various additional materials such as monastery's brochure, bylaw, typicon, etc. Most of these materials were scanned, saved in digital format and provided in an addendum to this report.

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<sup>1</sup> It should be noted that between the end of data-collection (May 2014) and time of release of final report (October 2014), at least two new monastic communities appeared on the "Orthodox Church map" of the United States. However, because they did not participate in the survey, information about these monasteries is not included in this report.

## I. Overview of Orthodox Monastic Communities in the United States: Geography, Jurisdictional Affiliation, Duration of Existence and "Ethnic Culture."

At the time of the study (fall 2013 - spring 2014) there were 71 active Orthodox monastic communities that are part of the Assembly of Canonical Orthodox Bishops of the United States of America. The list of monasteries, their locations, "gender" (male or female) and jurisdictional affiliation is provided in Tab. 1. Full contact information for each monastic community including name of superior, street and mailing address, phone number and email is provided in Appendix B1 and B2.

**Tab. 1 Orthodox Monasteries in the United States: Overview**

Name of Monastic Community	Jurisdiction (*)	Male or Female	City/Town	State
Holy Convent of St. Thekla	AOCA	Female	Glenville	PA
St. Paul Orthodox Skete	AOCA	Female	Grand Junction	TN
Skete of the St. Maximos the Confessor	Bulgarian	Male	Palmyra	VA
St. Anthony's Greek Orthodox Monastery	GOA	Male	Florence	AZ
Holy Transfiguration Greek Orthodox Monastery	GOA	Male	Harvard	IL
Holy Archangels Greek Orthodox Monastery	GOA	Male	Spring Branch	TX
St. Nektarios Greek Orthodox Monastery	GOA	Male	Roscoe	NY
Panagia Vlahernon Greek Orthodox Monastery	GOA	Male	Williston	FL
St. Gregory Palamas Monastery	GOA	Male	Perrysville	OH
Holy Trinity Greek Orthodox Monastery	GOA	Male	Smith Greek	MI
Holy Monastery of Panagia Pammakaristos	GOA	Male	Lawsonville	NC
Saint Paraskevi Greek Orthodox Monastery	GOA	Female	Washington	TX
St. John the Forerunner Greek Orthodox Monastery	GOA	Female	Goldendale	WA
All Saints Greek Orthodox Monastery	GOA	Female	Calverton	NY
Monastery of the Holy Theotokos the Life Giving Spring	GOA	Female	Dunlap	CA
Annunciation of the Theotokos Greek Orthodox Monastery	GOA	Female	Reddick	FL
St. John Chrysostom Monastery	GOA	Female	Pleasant Prairie	WI
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	Female	White Haven	PA
Panagia Prousiotissa Greek Orthodox Monastery	GOA	Female	Troy	NC
Nativity of the Theotokos Greek Orthodox Monastery	GOA	Female	Spartanburg	PA
Parakletos Greek Orthodox Monastery	GOA	Female	Abbeville	SC
Entrance of the Theotokos Skete	GOA	Female	Perrysville	OH
Holy Cross Orthodox Monastery	OCA	Male	Castro Valley	CA
Monastery of St. Tikhon of Zadonsk	OCA	Male	Waymart	PA
Monks of New Skete	OCA	Male	Cambridge	NY
Monastery of St. John of San Francisco	OCA	Male	Manton	CA
Monastery of the Holy Archangel Michael	OCA	Male	Canones	NM
Holy Ascension Romanian Orthodox Monastery	OCA	Male	Clinton	MI
Holy Myrrhbearers Monastery	OCA	Female	Otego	NY
Dormition of the Mother of God Orthodox Monastery	OCA	Female	Rives Junction	MI
Nuns of New Skete	OCA	Female	Cambridge	NY
Holy Assumption Monastery	OCA	Female	Calistoga	CA
Presentation of the Virgin Mary Orthodox Monastery	OCA	Female	Niangua	MO

<b>Name of Monastic Community</b>	<b>Jurisdiction (*)</b>	<b>Male or Female</b>	<b>City/Town</b>	<b>State</b>
St. Barbara Orthodox Monastery	OCA	Female	Santa Paula	CA
Protection of the Holy Virgin Orthodox Monastery	OCA	Female	Lake George	CO
Nativity of Our Lord Jesus Christ Monastery	OCA	Female	Kemp	TX
Our Lady of Kazan Skete	OCA	Female	Santa Rosa	CA
Orthodox Monastery of the Transfiguration	OCA	Female	Ellwood City	PA
Sts. Mary and Martha Orthodox Monastery	OCA	Female	Wagener	SC
Protecting Veil of the Theotokos Orthodox Community	OCA	Female	Anchorage	AK
St. Sabbas the Sanctified Orthodox Monastery	ROCOR	Male	Harper Woods	MI
Christminster (Christ the Saviour) Monastery	ROCOR	Male	Niagara Falls	NY
All-Merciful Saviour Orthodox Monastery	ROCOR	Male	Vashon Island	WA
Monastery of the Glorious Ascension	ROCOR	Male	Resaca	GA
Brotherhood of the Holy Cross	ROCOR	Male	East Setauket	NY
Skete of St. John the Theologian	ROCOR	Male	Hiram	OH
Brotherhood of St. John Climacus	ROCOR	Male	Atlantic Mine	MI
Hermitage of St. Arsenius	ROCOR	Male	Decatur	TX
Hermitage of the Holy Cross	ROCOR	Male	Wayne	WV
Holy Trinity Monastery	ROCOR	Male	Jordanville	NY
St. Anthony the Great Stavropegial Monastery	ROCOR	Male	Phoenix	AZ
Resurrection of Christ / St. Seraphim Skete	ROCOR	Male	Minneapolis	MN
Russian Orthodox Convent Novo-Diveevo	ROCOR	Female	Nanuet	NY
St. Nicholas Monastery	ROCOR	Female	North Fort Myers	FL
Convent of the Nativity of the Virgin Mary	ROCOR	Female	Wayne	WV
St. Elizabeth Skete	ROCOR	Female	Mohawk	NY
St. Dumitru Romanian Orthodox Monastery	Romanian	Male	Middletown	NY
Protection of the Mother of God Romanian Monastery	Romanian	Female	Ellenville	NY
St. Sava Serbian Stavropegial Orthodox Monastery	Serbian	Male	Libertyville	IL
St. Archangel Michael Skete	Serbian	Male	Ouzinkie	AK
St. Mark Serbian Orthodox Monastery	Serbian	Male	Sheffield	OH
Protection of the Most Holy Mother of God ("New Gracanica") Monastery	Serbian	Male	Third Lake	IL
St. Herman of Alaska Monastery	Serbian	Male	Platina	CA
St. Nilus Skete	Serbian	Female	Nelson Island in Ouzinke Narrow Straits	AK
Monastery Marcha	Serbian	Female	Richfield	OH
Nativity of the Mother of God Serbian Orthodox Monastery	Serbian	Female	New Carlisle	IN
St. Xenia Skete	Serbian	Female	Wildwood	CA
St. Paisius Monastery	Serbian	Female	Safford	AZ
St. Xenia Sisterhood	Serbian	Female	Kansas City	MO
St. Xenia Metochion (St. Xenia Monastic Community)	Serbian	Female	Indianapolis	IN
Monastery of St. Mary of Egypt	MP	Male	Treadwell	NY

(\*): AOCA - Antiochian Orthodox Christian Archdiocese; Bulgarian - Bulgarian Eastern Orthodox Diocese; GOA - Greek Orthodox Archdiocese of America; OCA - Orthodox Church in America; Romanian - Romanian Orthodox Archdiocese; ROCOR - Russian Orthodox Church Outside of Russia; Serbian - Serbian Orthodox Church; MP - Patriarchal Parishes of the Moscow Patriarchate.

Tab. 1 allows for several observations. First, out of the eleven jurisdictions that are part of the Assembly of Canonical Orthodox Bishops, seven have monastic communities on the territory of the United States: Antiochian Orthodox Christian Archdiocese, Bulgarian Eastern Orthodox Diocese, Greek Orthodox Archdiocese, Orthodox Church in America, Romanian Orthodox Archdiocese, Russian Orthodox Church (both ROCOR and Patriarchal parishes of the Russian Orthodox Church), Serbian Orthodox Church.

Second, Tab. 2 shows that more than three-quarters of all US monastic communities belong to one of the three jurisdictions: GOA (27% of all US monasteries), OCA (25%) and the Russian Orthodox Church<sup>1</sup> (24%).

**Tab. 2 US Orthodox Monasteries by the Orthodox Church Jurisdiction**

<b>Orthodox Jurisdiction</b>	<b>Number of Monastic Communities</b>	<b>% of all US Monastic Communities</b>
Greek Orthodox Archdiocese	19	27%
Orthodox Church in America	18	25%
Russian Orthodox Church (ROCOR and Patriarchal Parishes of Moscow Patriarchate)	17	24%
Serbian Orthodox Church	12	17%
Romanian Archdiocese	2	3%
Antiochian Archdiocese	2	3%
Bulgarian Diocese	1	1%

Third, US Orthodox monasteries are almost equally divided between male (34 monasteries, 48% of all monasteries) and female (37 monasteries, 52% of all monasteries) monastic communities.

Fourth, geographically, Orthodox monasteries are spread across US territory: today, they are present in almost half (23) of US states. At the same time, more than half of US monasteries are located in just five states: New York (13 monasteries), California (8), Michigan (5), Pennsylvania (5) and Ohio (5).

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<sup>1</sup> including both monastic communities of Russian Orthodox Church Outside of Russia (16 monasteries) and Patriarchal Parishes of Moscow Patriarchate (1 monastery).

Tab. 3 shows state-by-state distribution of the US Orthodox monasteries. The map in Appendix C1 helps to visualize geography of Orthodox monastic communities on the territory of the United States and provides some additional information about each monastery (such as jurisdictional affiliation, male or female and number of monastics in residence).

**Tab. 3 US Orthodox Monasteries by the State**

State Number	of Monastic Communities	% of all US Monastic Communities (*)
New York	13	18%
California	8	11%
Michigan	5	7%
Ohio	5	7%
Pennsylvania	5	7%
Texas	4	6%
Alaska	3	4%
Arizona	3	4%
Illinois	3	4%
Florida	3	4%
Indiana	2	3%
Missouri	2	3%
North Carolina	2	3%
South Carolina	2	3%
Washington	2	3%
West Virginia	2	3%
Colorado	1	1%
Georgia	1	1%
Minnesota	1	1%
New Mexico	1	1%
Tennessee	1	1%
Virginia	1	1%
Wisconsin	1	1%

(\*) - percentages are rounded

Tab. 4 on the next page shows the year of foundation for each monastic community. The monasteries are listed in order of their age: from the oldest to most recently founded.

**Tab. 4 Orthodox Monasteries in the United States: Year of Foundation**

<b>Name of Monastic Community</b>	<b>Jurisdiction (*)</b>	<b>Year founded</b>
Monastery of Saint Tikhon of Zadonsk	OCA	1905
Saint Sava Serbian Stavropegial Orthodox Monastery	Serbian	1923
Holy Trinity Monastery	ROCOR	1930
Holy Assumption Monastery	OCA	1941
Russian Orthodox Convent Novo-Diveevo	ROCOR	1948
Monks of New Skete	OCA	1966
Orthodox Monastery of the Transfiguration	OCA	1967
Nuns of New Skete	OCA	1969
Holy Cross Orthodox Monastery	OCA	1970
St. Herman of Alaska Monastery	Serbian	1970
Brotherhood of the Holy Cross	ROCOR	1974
Monastery Marcha	Serbian	1975
Holy Myrrhbearers Monastery	OCA	1977
Our Lady of Kazan Skete	OCA	1979
Monastery of the Glorious Ascension	ROCOR	1980
St. Xenia Skete	Serbian	1980
Skete of St. John the Theologian	ROCOR	1981
St. Anthony the Great Stavropegial Monastery	ROCOR	1982
St. Archangel Michael Skete	Serbian	1983
St. Gregory Palamas Monastery	GOA	1983
Protection of the Most Holy Mother of God ("New Gračanica") Monastery	Serbian	1984
All-Merciful Saviour Orthodox Monastery	ROCOR	1986
Hermitage of the Holy Cross	ROCOR	1986
Convent of the Nativity of the Virgin Mary	ROCOR	1986
Resurrection of Christ / St. Seraphim Skete	ROCOR	1986
Dormition of the Mother of God	OCA	1987
St. Elizabeth Skete	ROCOR	1987
St. Mark Serbian Orthodox Monastery	Serbian	1988
Saints Mary and Martha Orthodox Monastery	OCA	1989
Nativity of the Theotokos Greek Orthodox Monastery	GOA	1989
St. Xenia Metochion (St. Xenia Monastic Community)	Serbian	1990
St. Barbara Orthodox Monastery	OCA	1992
St. Paisius Monastery	Serbian	1992
Christminster	ROCOR	1993
Monastery of St. Mary of Egypt	MP	1993
Protection of the Holy Virgin Orthodox Monastery	OCA	1993
Monastery of the Holy Archangel Michael	OCA	1993
Monastery of the Holy Theotokos the Life Giving Spring	GOA	1993
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	1993
Nativity of the Mother of God Serbian Orthodox Monastery	Serbian	1994
Saint John Chrysostom Monastery	GOA	1994
St. Anthony's Greek Orthodox Monastery	GOA	1995
St. John the Forerunner Greek Orthodox Monastery	GOA	1995
Holy Archangels Greek Orthodox Monastery	GOA	1996
Monastery of St. John of San Francisco	OCA	1996
Protecting Veil of the Theotokos Monastic Community	OCA	1996
St. Xenia Sisterhood	Serbian	1997
Presentation of the Virgin Mary Orthodox Monastery	OCA	1998

Name of Monastic Community	Jurisdiction (*)	Year founded
Holy Transfiguration Greek Orthodox Monastery	GOA	1998
Annunciation of the Theotokos Greek Orthodox Monastery	GOA	1998
Holy Trinity Greek Orthodox Monastery	GOA	1998
Panagia Prousiotissa Greek Orthodox Monastery	GOA	1998
St. Sabbas	ROCOR	1999
St. Nilus Skete	Serbian	1999
St. Nektarios Greek Orthodox Monastery	GOA	1999
Panagia Vlahernon Greek Orthodox Monastery	GOA	1999
Skete of the St. Maximos the Confessor	Bulgarian	2000
Protection of the Mother of God Romanian Monastery	Romanian	2000
Entrance of the Theotokos Skete	GOA	2000
Holy Ascension Romanian Orthodox Monastery	OCA	2001
St. Dumitru Romanian Orthodox Monastery	Romanian	2001
Saint Nicholas Monastery	ROCOR	2003
St. Paul Orthodox Skete	Antiochian	2003
Saint Paraskevi Greek Orthodox Monastery	GOA	2004
Parakletos Greek Orthodox Monastery	GOA	2005
Nativity of Our Lord Jesus Christ	OCA	2009
All Saints Greek Orthodox Monastery	GOA	2009
Hermitage of St. Arsenius	ROCOR	2010
Brotherhood of St. John Climacus	ROCOR	2011
Holy Convent of Saint Thekla	Antiochian	2013

(\*): AOCA - Antiochian Orthodox Christian Archdiocese; Bulgarian - Bulgarian Eastern Orthodox Diocese; GOA - Greek Orthodox Archdiocese of America; OCA - Orthodox Church in America; Romanian - Romanian Orthodox Archdiocese; ROCOR - Russian Orthodox Church Outside of Russia; Serbian - Serbian Orthodox Church; MP - Patriarchal Parishes of the Moscow Patriarchate.

Tab. 4 shows that most of US monasteries are relatively "young." Indeed, an absolute majority of them (39 out of 71) were founded after 1990. Only four of the currently functioning monasteries were established prior to or during World War II. These four oldest US Orthodox monasteries are: Monastery of St. Tikhon of Zadonsk, Orthodox Church in America (founded in 1905); St. Sava Serbian Orthodox Monastery, Serbian Orthodox Church (founded in 1923); Holy Trinity Monastery, Russian Orthodox Church outside of Russia (founded in 1930) and Holy Assumption Monastery, Orthodox Church in America (founded in 1941). Tab. 4 allows for one more observation. Historically and until recently, Orthodox monasticism in America has mainly been represented in its "Slavic version." Indeed, among all *currently functioning* monasteries, the oldest Greek Orthodox monastic community was founded only in 1983 (St. Gregory Palamas Monastery, Perrysville, OH). For the sake of historical accuracy, however, we should note also another earlier GOA monastery that does not exist anymore: Holy Transfiguration Monastery in Uniontown, PA (existed from 1964-1970).



How sizeable are US Orthodox monasteries in terms of the number of monastics residing there? The questionnaire asked each monastery about total number of persons in residence by three categories: a) Number of monks / nuns; b) Number of novices; c) Number of other.

Data on the size of each monastic community are presented in Tab 5. The figure of "Total of Monastics" (right column) includes monks, nuns and novices, but does not include "other."

**Tab. 5 Orthodox Monasteries in the United States: Number of Persons in Residence**

Name of Monastic Community	Jurisdiction (*)	Number of Persons in Residence			
		Monks / Nuns	Novices	Other	TOTAL OF MONASTICS
Holy Convent of St. Thekla	AOCA	2			2
St. Paul Orthodox Skete	AOCA	1			1
Skete of the St. Maximos the Confessor	Bulgarian	2		1	2
St. Anthony's Greek Orthodox Monastery	GOA	37	12		49
Holy Transfiguration Greek Orthodox Monastery	GOA	3	1		4
Holy Archangels Greek Orthodox Monastery	GOA	7	5		12
St. Nektarios Greek Orthodox Monastery	GOA	19	3		22
Panagia Vlahernon Greek Orthodox Monastery	GOA	8	4	1	12
St. Gregory Palamas Monastery	GOA	6	2		8
Holy Trinity Greek Orthodox Monastery	GOA	2	6		8
Holy Monastery of Panagia Pammakaristos	GOA	3			3
Saint Paraskevi Greek Orthodox Monastery	GOA	3	6		9
St. John the Forerunner Greek Orthodox Monastery	GOA	17	5		22
All Saints Greek Orthodox Monastery	GOA	9	1		10
Monastery of the Holy Theotokos the Life Giving Spring	GOA	17	5		22
Annunciation of the Theotokos Greek Orthodox Monastery	GOA	2	1		3
St. John Chrysostom Monastery	GOA	18	3		21
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	15	10		25
Panagia Prousiotissa Greek Orthodox Monastery	GOA	3	1		4
Nativity of the Theotokos Greek Orthodox Monastery	GOA	No data	No data	No data	No data
Parakletos Greek Orthodox Monastery	GOA	3	1		4
Entrance of the Theotokos Skete	GOA	1			1
Holy Cross Orthodox Monastery	OCA	2	3		5
Monastery of St. Tikhon of Zadonsk	OCA	9	4	1	13
Monks of New Skete	OCA	9	1		10
Monastery of St. John of San Francisco	OCA	7	1		8
Monastery of the Holy Archangel Michael	OCA	4	2		6
Holy Ascension Romanian Orthodox Monastery	OCA	4	2	2	6
Holy Myrrhbearers Monastery	OCA	4			4
Dormition of the Mother of God Orthodox Monastery	OCA	6	1	3	7
Nuns of New Skete	OCA	3	1	1	4

Name of Monastic Community	Jurisdiction (*)	Monks / Nuns	Novices	Other	TOTAL OF MONASTICS
Holy Assumption Monastery	OCA	9	2		11
Presentation of the Virgin Mary Orthodox Monastery	OCA	2	1		3
St. Barbara Orthodox Monastery	OCA	4			4
Protection of the Holy Virgin Orthodox Monastery	OCA	1		1	1
Nativity of Our Lord Jesus Christ Monastery	OCA	2			2
Our Lady of Kazan Skete	OCA	4	1		5
Orthodox Monastery of the Transfiguration	OCA	7	3		10
Sts. Mary and Martha Orthodox Monastery	OCA	2		2	2
Protecting Veil of the Theotokos Orthodox Community	OCA	1			1
St. Sabbas the Sanctified Orthodox Monastery	ROCOR	3	2	2	5
Christminster (Christ the Saviour) Monastery	ROCOR	3			3
All-Merciful Saviour Orthodox Monastery	ROCOR	3			3
Monastery of the Glorious Ascension	ROCOR	1			1
Brotherhood of the Holy Cross	ROCOR	9			9
Skete of St. John the Theologian	ROCOR	2			2
Brotherhood of St. John Climacus	ROCOR	1			1
Hermitage of St. Arsenius	ROCOR	1			1
Hermitage of the Holy Cross	ROCOR	18	4	2	22
Holy Trinity Monastery	ROCOR	14	4		18
St. Anthony the Great Stavropegial Monastery	ROCOR	1	3		4
Resurrection of Christ / St. Seraphim Skete	ROCOR	2	1	1	3
Russian Orthodox Convent Novo-Diveevo	ROCOR	2	1	3	3
St. Nicholas Monastery	ROCOR	3		2	3
Convent of the Nativity of the Virgin Mary	ROCOR	1			1
St. Elizabeth Skete	ROCOR	3	3		6
St. Dumitru Romanian Orthodox Monastery	Romanian	2			2
Protection of the Mother of God Romanian Monastery	Romanian	2			2
St. Sava Serbian Stavropegial Orthodox Monastery	Serbian	1			1
St. Archangel Michael Skete	Serbian	3			3
St. Mark Serbian Orthodox Monastery	Serbian	1			1
Protection of the Most Holy Mother of God ("New Gracanica") Monastery	Serbian	4	1	11	5
St. Herman of Alaska Monastery	Serbian	13	4		17
St. Nilus Skete	Serbian	3	1		4
Monastery Marcha	Serbian	2			2
Nativity of the Mother of God Serbian Orthodox Monastery	Serbian	4		1	4
St. Xenia Skete	Serbian	2		1	2
St. Paisius Monastery	Serbian	19	3	2	22
St. Xenia Sisterhood	Serbian	3			3
St. Xenia Metochion (St. Xenia Monastic Community)	Serbian	3			3
Monastery of St. Mary of Egypt	MP	7	3		10

(\*): AOCA - Antiochian Orthodox Christian Archdiocese; Bulgarian - Bulgarian Eastern Orthodox Diocese; GOA - Greek Orthodox Archdiocese of America; OCA - Orthodox Church in America; Romanian - Romanian Orthodox Archdiocese; ROCOR - Russian Orthodox Church Outside of Russia; Serbian - Serbian Orthodox Church; MP - Patriarchal Parishes of the Russian Orthodox Church.

The analysis of the data in Tab. 5 allows for several conclusions.

First, the total number of monastics residing in all US Orthodox monasteries is 512.<sup>3</sup>

Second, US Orthodox monastic communities are relative small in size: the average number of monastics in a "typical" American monastery is only slightly above 7. In fact, out of 71 US monasteries, 39 (or 55%) American monasteries are communities with less than 5 monastics. Only eight monasteries have more than 20 monastics. These eight largest American Orthodox monasteries are shown in Tab. 6.

**Tab. 6 The Largest Orthodox Monasteries in the United States: Number of Monastics in Residence**

<b>Name of Monastic Community</b>	<b>Jurisdiction (*)</b>	<b>Number of Monastics In Residence</b>
St. Anthony's Greek Orthodox Monastery	GOA	49
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	25
St. Nektarios Greek Orthodox Monastery	GOA	22
St. John the Forerunner Greek Orthodox Monastery	GOA	22
Monastery of the Holy Theotokos the Life Giving Spring	GOA	22
Hermitage of the Holy Cross	ROCOR	22
St. Paisius Monastery	Serbian	22
St. John Chrysostom Monastery	GOA	21

(\*): GOA- Greek Orthodox Archdiocese of America; ROCOR - Russian Orthodox Church Outside of Russia; Serbian - Serbian Orthodox Church.

Third, Tab. 6 shows that among eight largest US monastic communities, six belong to the Greek Orthodox Archdiocese. That is not "by chance." Overall, the monasteries that are part of Greek Orthodox Archdiocese are significantly more "sizeable" and have more monastics than monastic communities of other jurisdictions. Tab. 7 on the next page demonstrates this fact: for each jurisdiction, it shows total number of monastics and average number of monastics per one monastery

<sup>3</sup> It should be noted that one GOA monastery did not provide the data on the number of persons in residence.

**Tab. 7 US Orthodox Monasteries by the Orthodox Church Jurisdiction an by Size**

<b>Orthodox Jurisdiction</b>	<b>Number of Monastic Communities</b>	<b>Number of Monastics Residing in Monasteries</b>	<b>Number of Monastics Calculated per One Monastery</b>
Greek Orthodox Archdiocese (*)	19	239	13
Orthodox Church in America	18	102	5.7
Russian Orthodox Church (ROCOR and Patriarchal Parishes of Moscow Patriarchate)	17	95	5.6
Serbian Orthodox Church	12	67	5.6
Romanian Archdiocese	2	4	2
Bulgarian Diocese	1	2	2
Antiochian Archdiocese	2	3	1.5

(\*) - out of 19 GOA monasteries, 18 provided information on number of monastics. Therefore, the figures in two right columns refer to 18 GOA monasteries for which we have the data.

Tab. 7 shows that whereas "average" GOA monastery has 13 monastics, the monasteries of all other Orthodox jurisdictions have on "average" less than 6 monastics residing.

The question to what extent the various American Orthodox Churches can still be seen as "ethnically based" religious communities remains open. This subject continues to be debated by Orthodox church leadership and by the "rank and file" clergy and laity. That is for good reason. Indeed, the inquiry in this question has significant implications for such issues as the presence and role of converts in the church and the openness of local Orthodox communities to the ethnically and culturally "others." Hence, how strong is "ethnic culture" of US Orthodox monasteries? Are there any differences in this respect among monasteries that belong to various jurisdictions? One of possibilities to examine this question is to look at the language that monasteries use in their liturgical services and in their everyday life (outside of worship).

The survey asked monasteries about the "primary language used in liturgical worship" and about the "primary language used in monastery's everyday life (outside of worship)." For each question, the monasteries can choose between three answers: "English," "Nearly equal English and other languages," and "Other than English language." In the case of second and third options for answers, we also asked monasteries to specify "other" language. Tab. 8 shows answers to these questions provided by each monastery. See also Map C2 in Appendix.

**Tab. 8 Orthodox Monasteries in the United States: Primary Language Used in Liturgical Services and in Monastery's Everyday Life**

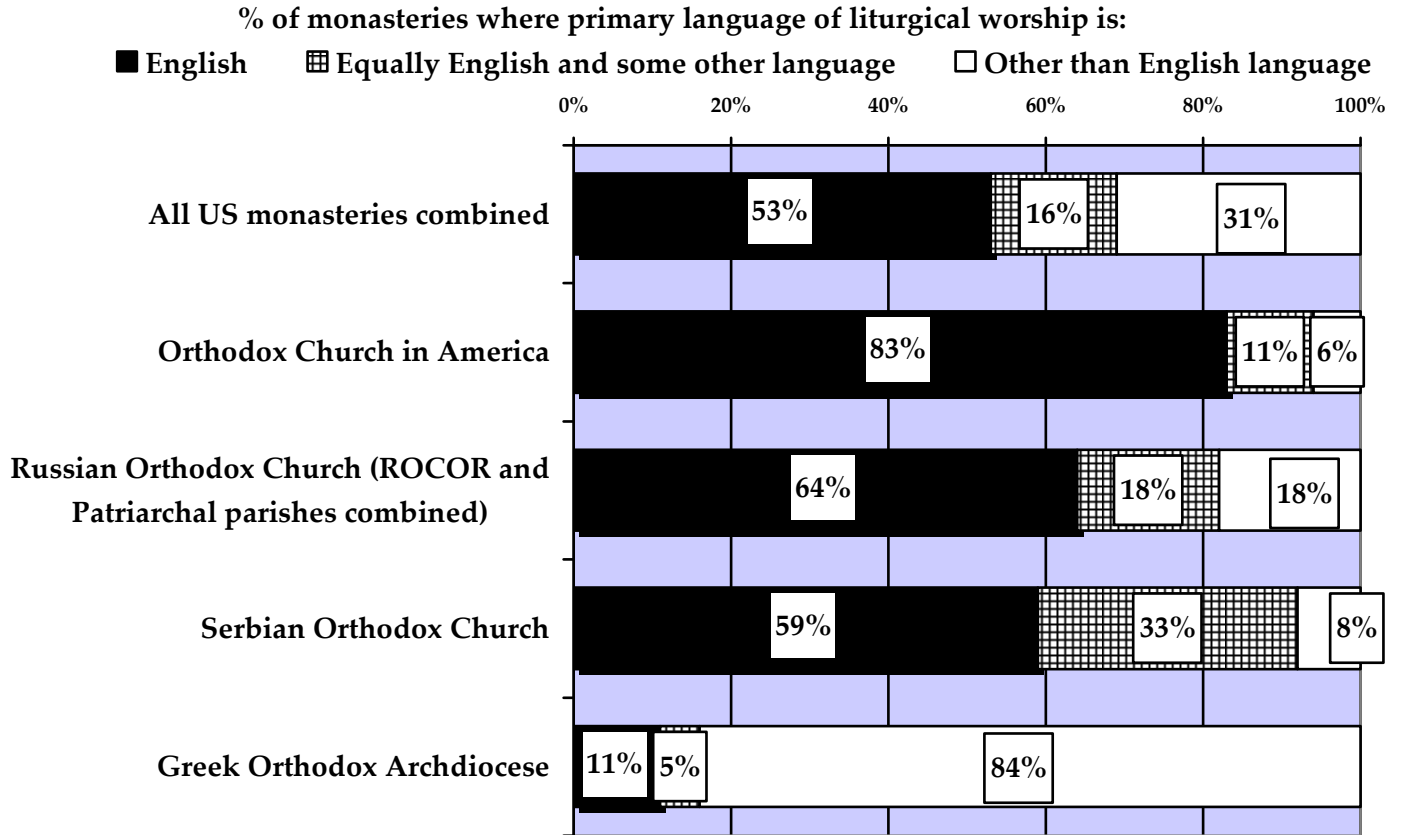
<b>Name of Monastic Community</b>	<b>Jurisdiction (*)</b>	<b>Primary language used in liturgical services</b>	<b>Primary language used in monastery's everyday life</b>
Holy Convent of St. Thekla	AOCA	English, Arabic	English, Arabic
St. Paul Orthodox Skete	AOCA	English	English
Skete of the St. Maximos the Confessor	Bulgarian	English	English
St. Anthony's Greek Orthodox Monastery	GOA	Greek	English, Greek
Holy Transfiguration Greek Orthodox Monastery	GOA	Greek	English, Greek
Holy Archangels Greek Orthodox Monastery	GOA	Greek	English, Greek
St. Nektarios Greek Orthodox Monastery	GOA	Greek	English, Greek
Panagia Vlahernon Greek Orthodox Monastery	GOA	Greek	English, Greek
St. Gregory Palamas Monastery	GOA	English	English
Holy Trinity Greek Orthodox Monastery	GOA	Greek	English, Greek
Holy Monastery of Panagia Pammakaristos	GOA	Greek	Englis, Greek
Saint Paraskevi Greek Orthodox Monastery	GOA	Greek	Greek
St. John the Forerunner Greek Orthodox Monastery	GOA	Greek	Greek
All Saints Greek Orthodox Monastery	GOA	English, Greek	English, Greek
Monastery of the Holy Theotokos the Life Giving Spring	GOA	Greek	Greek
Annunciation of the Theotokos Greek Orthodox Monastery	GOA	Greek	English, Greek
St. John Chrysostom Monastery	GOA	Greek	Greek
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	Greek	Greek
Panagia Prousiotissa Greek Orthodox Monastery	GOA	Greek	Greek
Nativity of the Theotokos Greek Orthodox Monastery	GOA	Greek	English, Greek
Parakletos Greek Orthodox Monastery	GOA	Greek	Greek
Entrance of the Theotokos Skete	GOA	English	English
Holy Cross Orthodox Monastery	OCA	English, Romanian, Church Slavonic	English
Monastery of St. Tikhon of Zadonsk	OCA	English	English
Monks of New Skete	OCA	English	English
Monastery of St. John of San Francisco	OCA	English	English
Monastery of the Holy Archangel Michael	OCA	English	English
Holy Ascension Romanian Orthodox Monastery	OCA	Romanian	Romanian
Holy Myrrhbearers Monastery	OCA	English	English
Dormition of the Mother of God Orthodox Monastery	OCA	English, Romanian, Greek	English, Romanian
Nuns of New Skete	OCA	English	English
Holy Assumption Monastery	OCA	English	English

<b>Name of Monastic Community</b>	<b>Jurisdiction (*)</b>	<b>Primary language used in liturgical services</b>	<b>Primary language used in monastery's everyday life</b>
Presentation of the Virgin Mary Orthodox Monastery	OCA	English	English
St. Barbara Orthodox Monastery	OCA	English	English
Protection of the Holy Virgin Orthodox Monastery	OCA	English	English
Nativity of Our Lord Jesus Christ Monastery	OCA	English	English
Our Lady of Kazan Skete	OCA	English	English
Orthodox Monastery of the Transfiguration	OCA	English	English
Sts. Mary and Martha Orthodox Monastery	OCA	English	English
Protecting Veil of the Theotokos Orthodox Community	OCA	English	English
St. Sabbas the Sanctified Orthodox Monastery	ROCOR	English	English
Christminster (Christ the Saviour) Monastery	ROCOR	English	English
All-Merciful Saviour Orthodox Monastery	ROCOR	English	English
Monastery of the Glorious Ascension	ROCOR	English	English
Brotherhood of the Holy Cross	ROCOR	English, Greek, Church Slavonic	English
Skete of St. John the Theologian	ROCOR	English	English
Brotherhood of St. John Climacus	ROCOR	English	English
Hermitage of St. Arsenius	ROCOR	English	English
Hermitage of the Holy Cross	ROCOR	English	English
Holy Trinity Monastery	ROCOR	English, Church Slavonic	English, Russian
St. Anthony the Great Stavropegial Monastery	ROCOR	English and many other languages	English
Resurrection of Christ / St. Seraphim Skete	ROCOR	English, Church Slavonic	English, Russian
Russian Orthodox Convent Novo-Diveevo	ROCOR	English, Russian, Church Slavonic	English, Russian
St. Nicholas Monastery	ROCOR	English	English
Convent of the Nativity of the Virgin Mary	ROCOR	English	English
St. Elizabeth Skete	ROCOR	Church Slavonic	English, Russian
St. Dumitru Romanian Orthodox Monastery	Romanian	Romanian	Romanian
Protection of the Mother of God Romanian Monastery	Romanian	Romanian	Romanian
St. Sava Serbian Stavropegial Orthodox Monastery	Serbian	Serbian	Serbian
St. Archangel Michael Skete	Serbian	English	English
St. Mark Serbian Orthodox Monastery	Serbian	Serbian	Serbian
Protection of the Most Holy Mother of God ("New Gracanica") Monastery	Serbian	Serbian	Serbian
St. Herman of Alaska Monastery	Serbian	English	English
St. Nilus Skete	Serbian	English	English
Monastery Marcha	Serbian	English, Serbian	English
Nativity of the Mother of God Serbian Orthodox Monastery	Serbian	English, Serbian	English
St. Xenia Skete	Serbian	English	English
St. Paisius Monastery	Serbian	English	English
St. Xenia Sisterhood	Serbian	English	English
St. Xenia Metochion (St. Xenia Monastic Community)	Serbian	English	English
Monastery of St. Mary of Egypt	MP	English	English

(\*): AOCA - Antiochian Orthodox Christian Archdiocese; Bulgarian - Bulgarian Eastern Orthodox Diocese; GOA - Greek Orthodox Archdiocese of America; OCA - Orthodox Church in America; Romanian - Romanian Orthodox Archdiocese; ROCOR - Russian Orthodox Church Outside of Russia; Serbian - Serbian Orthodox Church; MP - Patriarchal Parishes of the Russian Orthodox Church.

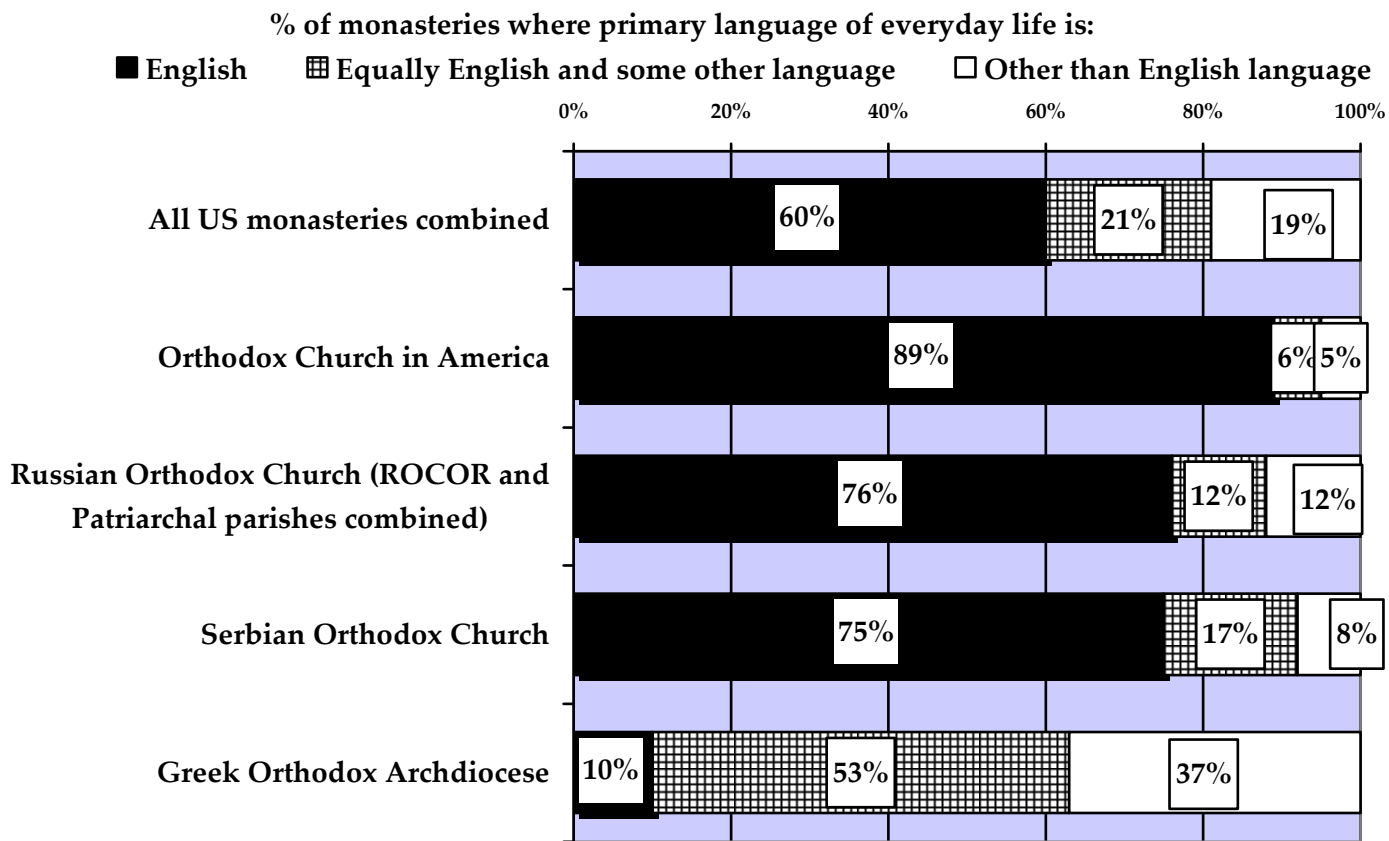
Fig 1A shows the share (percentage) of monasteries that use either "English" or "Other than English" or "Equally English and some other language" as a language of liturgical worship. Data are presented for all US monasteries combined and for four jurisdictions with significant number of monastic communities.<sup>3</sup> Fig 1B (on the next page) provides the same information, but for the language of monastery's everyday life outside of worship.

**Fig. 1A Primary Language Used by US Orthodox Monasteries as Language of Liturgical Worship**



<sup>3</sup> Antiochian Archdiocese, Bulgarian Diocese, Romanian Archdiocese have only 1 or 2 monasteries each. Therefore, making any statistically-based observations would be not reliable in the case of these jurisdictions.

**Fig. 1B Primary Language Used by US Orthodox Monasteries as Language of Everyday Life Outside of Worship**



Several observations can be made from the picture presented in Fig. 1A and 1B.

First, overall (for all Church jurisdictions combined), more than half of US Orthodox monasteries can be described as English speaking communities. Indeed, for 53% of them, English is the primary language of liturgical worship and 60% of monasteries use English as primary language of their everyday life. Less than one-third (31%) of American Orthodox monastic communities use other than English languages as the primary languages of liturgical worship and only about one-fifth of them (19%) use other than English languages in their every-day (outside of worship) lives.

Second, in terms of the usage of English versus non-English languages, there is a very strong difference between monasteries of the Greek Orthodox Archdiocese, Orthodox Church in America, Russian and Serbian Orthodox Churches.



In the case of the Orthodox Church in America, vast majority of monastic communities use primarily English both as the language of worship (83% of OCA monasteries) and everyday life (89% of OCA monasteries). Among monasteries of the Russian and Serbian Orthodox Churches, English also clearly dominates in both worship services and monastery's everyday life, but other languages have a significant presence too.

Finally, in the case of Greek Orthodox monastic communities, Greek vastly dominates in worship services (84% of GOA monasteries use Greek for this purpose) and it also has strong presence in GOA monasteries everyday life. Indeed, 37% of GOA monasteries use Greek as primary language in their everyday life and 53% of them use equally Greek and English for this purpose.

The final observation that can be drawn by comparing Fig. 1A and 1B is that in US Orthodox monasteries English is more widely used as the language of everyday communication than as the language of liturgical worship. This pattern is consistent both for all US monasteries combined and for each jurisdiction individually. This makes sense, because in the formal liturgy and if monastic community is strongly attached to a certain tradition, it still can use a language which is not fully understood (or spoken) by some of community members.

## **II. Communication with the Outside Secular World and Openness to Visitors**

The word "monastery" is normally associated (at least, partially) with the notion of being intentionally disconnected (or even isolated) from the secular world. At the same time, historically, monasteries always attracted outside visitors: pilgrims and those seeking spiritual refuge, respite and renewal either for short or extended period. This dualism in the nature of monasteries has an additional dimension in the American cultural context. Unlike the situation in the "Old World," Orthodox monasteries in the United States are surrounded by and exposed to a non-Orthodox culture. That is, in North America, Orthodox monasteries inevitably deal not only with their "flock" but with religiously and culturally "others." This can be seen as both advantage (opportunity for evangelism and promoting Orthodox faith) and challenge (exposure to non-Orthodox or even non-Christian influences).

It would be logical to assume that different US monasteries developed different approaches towards being more open or more closed to the outside secular world. In this chapter, we will try to examine this subject by looking on how US Orthodox monasteries use electronic mass-media (email, websites), how sizeable is the flow of visitors to each monastery, and how monasteries accommodate their visitors.

Tab. B1 in Appendix B provides email addresses for those monastic communities that use electronic mail for their communication. 52 out of 71 US monasteries (73%, almost three quarters) use email as a mean of communication. Some of monasteries without email addresses are located in very remote areas (for instance, Serbian monasteries in Alaska) and simply have no technical possibility for email services. But in some instances, when gathering survey data, we were told that this or that community refrain intentionally from the usage of electronic communication.

Tab. B3 in Appendix B shows website addresses for those monasteries that maintain websites. 51 out of 71 US monasteries (or 72%) have websites. It should be noted that the quality of these websites varies greatly: some of them are very elaborate and interactive with vast amount of diverse information posted, while some are rather rudimentary and/or have not been updated for a long time.

Several questions in the survey explored the subject of visitors to monasteries. The questionnaire first asked "Besides major church feasts, would you say that monastery attracts a constant flow of visitors?" The monasteries can choose between three answers: "Not really," "Yes, but not many," "Yes, significant number of visitors." If a monastery selected answers "Yes, but not many" or "Yes, significant number of visitors," we asked two further questions: "Please, give your best estimate, how many visitors you have on a typical month?" (this question was optional) and "Are your visitors more or less the same returning persons (i.e. "friends of monastery"), or mainly first-time visitors or both?"

Tab. 9 on the next page shows answers to these three questions provided by each monastic community.

**Tab. 9 Orthodox Monasteries in the United States: Influx of Outside Visitors.**

**Column 1.** "Besides major church feasts, would you say that monastery attracts constant flow of visitors?" Possible answers: "No," "Yes, but not many," "Significant number."

**Column 2.** Optional question. "If monastery attracts constant flow of visitors, give your best estimate how many visitors you have on a typical month?"

**Column 3.** "If monastery attracts constant flow of visitors, are your visitors more or less the same returning persons ("friends of monastery") or mainly first-time visitors or both?"

<b>Name of Monastic Community</b>	<b>Jurisdiction (*)</b>	<b>1. Overall amount of visitors</b>	<b>2. Number per month</b>	<b>3. Type of visitors</b>
Holy Convent of St. Thekla	AOCA	Not many		Both: new and return
St. Paul Orthodox Skete	AOCA	No (very few) visitors	3	
Skete of the St. Maximos the Confessor	Bulgarian	Not many		Both: new and return
St. Anthony's Greek Orthodox Monastery	GOA	Significant number	2500	Both: new and return
Holy Transfiguration Greek Orthodox Monastery	GOA	No (very few) visitors		
Holy Archangels Greek Orthodox Monastery	GOA	Not many		Both: new and return
St. Nektarios Greek Orthodox Monastery	GOA	Significant number	500	Both: new and return
Panagia Vlaheronon Greek Orthodox Monastery	GOA	Not many	60	Both: new and return
St. Gregory Palamas Monastery	GOA	Not many	30	Returning "friends"
Holy Trinity Greek Orthodox Monastery	GOA	No (very few) visitors		
Holy Monastery of Panagia Pammakaristos	GOA	Not many	75	Returning "friends"
Saint Paraskevi Greek Orthodox Monastery	GOA	Not many		Both: new and return
St. John the Forerunner Greek Orthodox Monastery	GOA	Not many	150	Returning "friends"
All Saints Greek Orthodox Monastery	GOA	Significant number	300	Both: new and return
Monastery of the Holy Theotokos the Life Giving Spring	GOA	No (very few) visitors		
Annunciation of the Theotokos Greek Orthodox Monastery	GOA	Not many	25	Both: new and return
St. John Chrysostom Monastery	GOA	Significant number	300	Returning "friends"
Holy Protection of Theotokos Greek Orthodox Monastery	GOA	Not many		Both: new and return
Panagia Prousiotissa Greek Orthodox Monastery	GOA	No (very few) visitors		Returning "friends"
Nativity of the Theotokos Greek Orthodox Monastery	GOA	Not many		Both: new and return
Parakletos Greek Orthodox Monastery	GOA	No (very few) visitors		
Entrance of the Theotokos Skete	GOA	Not many	15	Both: new and return
Holy Cross Orthodox Monastery	OCA	Significant number	200	Both: new and return
Monastery of St. Tikhon of Zadonsk	OCA	Significant number	600	Both: new and return
Monks of New Skete	OCA	Significant number	200	Both: new and return
Monastery of St. John of San Francisco	OCA	Not many	15	Both: new and return
Monastery of the Holy Archangel Michael	OCA	No (very few) visitors		
Holy Ascension Romanian Orthodox Monastery	OCA	Significant number	400	Returning "friends"
Holy Myrrhbearers Monastery	OCA	Significant number	45	Both: new and return
Dormition of the Mother of God Orthodox Monastery	OCA	Significant number	300	Both: new and return
Nuns of New Skete	OCA	Not many	30	Both: new and return
Holy Assumption Monastery	OCA	Significant number	150	Both: new and return
Presentation of the Virgin Mary Orthodox Monastery	OCA	No (very few) visitors		
St. Barbara Orthodox Monastery	OCA	Significant number	150	Both: new and return
Protection of the Holy Virgin Orthodox Monastery	OCA	No (very few) visitors		
Nativity of Our Lord Jesus Christ Monastery	OCA	Not many	50	Returning "friends"
Our Lady of Kazan Skete	OCA	Not many	20	Returning "friends"

<b>Name of Monastic Community</b>	<b>Jurisdiction (*)</b>	<b>1. Overall amount of visitors</b>	<b>2. Number per month</b>	<b>3. Type of visitors</b>
Orthodox Monastery of the Transfiguration	OCA	Significant number	150	Both: new and return
Sts. Mary and Martha Orthodox Monastery	OCA	Significant number		Both: new and return
Protecting Veil of the Theotokos Orthodox Community	OCA	No data		
St. Sabbas the Sanctified Orthodox Monastery	ROCOR	Significant number	2000	Both: new and return
Christminster (Christ the Saviour) Monastery	ROCOR	No (very few) visitors		
All-Merciful Saviour Orthodox Monastery	ROCOR	Significant number	300	Both: new and return
Monastery of the Glorious Ascension	ROCOR	Not many	10	Returning "friends"
Brotherhood of the Holy Cross	ROCOR	Significant number		Returning "friends"
Skete of St. John the Theologian	ROCOR	Not many	7	Both: new and return
Brotherhood of St. John Climacus	ROCOR	No (very few) visitors		
Hermitage of St. Arsenius	ROCOR	No (very few) visitors		
Hermitage of the Holy Cross	ROCOR	Significant number	85	Both: new and return
Holy Trinity Monastery	ROCOR	Significant number	75	Both: new and return
St. Anthony the Great Stavropegial Monastery	ROCOR	Significant number	100	Both: new and return
Resurrection of Christ / St. Seraphim Skete	ROCOR	Not many	10	Both: new and return
Russian Orthodox Convent Novo-Diveevo	ROCOR	Significant number	200	Both: new and return
St. Nicholas Monastery	ROCOR	Not many	100	Both: new and return
Convent of the Nativity of the Virgin Mary	ROCOR	No (very few) visitors		
St. Elizabeth Skete	ROCOR	Not many	25	Both: new and return
St. Dumitru Romanian Orthodox Monastery	Romanian	No (very few) visitors		
Protection of the Mother of God Romanian Monastery	Romanian	No (very few) visitors		
St. Sava Serbian Stavropegial Orthodox Monastery	Serbian	Significant number	1500	Returning "friends"
St. Archangel Michael Skete	Serbian	Not many	4	Both: new and return
St. Mark Serbian Orthodox Monastery	Serbian	Not many	25	Returning "friends"
Protection of the Most Holy Mother of God ("New Gracanica") Monastery	Serbian	Significant number	1500	Both: new and return
St. Herman of Alaska Monastery	Serbian	Significant number	100	Both: new and return
St. Nilus Skete	Serbian	Not many	20	Both: new and return
Monastery Marcha	Serbian	Not many	25	Returning "friends"
Nativity of the Mother of God Serbian Orthodox Monastery	Serbian	Not many	20	Both: new and return
St. Xenia Skete	Serbian	Not many	25	Both: new and return
St. Paisius Monastery	Serbian	Significant number	250	Both: new and return
St. Xenia Sisterhood	Serbian	No (very few) visitors		
St. Xenia Metochion (St. Xenia Monastic Community)	Serbian	No (very few) visitors		
Monastery of St. Mary of Egypt	MP	No (very few) visitors		

(\*): AOCA - Antiochian Orthodox Christian Archdiocese; Bulgarian - Bulgarian Eastern Orthodox Diocese; GOA - Greek Orthodox Archdiocese of America; OCA - Orthodox Church in America; Romanian - Romanian Orthodox Archdiocese; ROCOR - Russian Orthodox Church Outside of Russia; Serbian - Serbian Orthodox Church; MP - Patriarchal Parishes of the Russian Orthodox Church.

The analysis of information in Tab. 9 allows for four major conclusions. First, nearly three quarters of monasteries attract a steady flow of visitors. Indeed, 26 (37%) monastic communities reported that they attract "significant number" of visitors and 26 (37%) indicated that they also regularly have visitors, although "not many." Only 19 (26%) communities said that they have no or very few visitors. Second, there is a certain variation among four jurisdictions with significant number of monasteries in terms of how strong is the flow of visitors to their monasteries. See Fig. 2.

**Fig. 2 Overall Amount of Visitors to US Orthodox Monasteries:**

**"Besides major church feasts, would you say that monastery attracts constant flow of visitors?"**

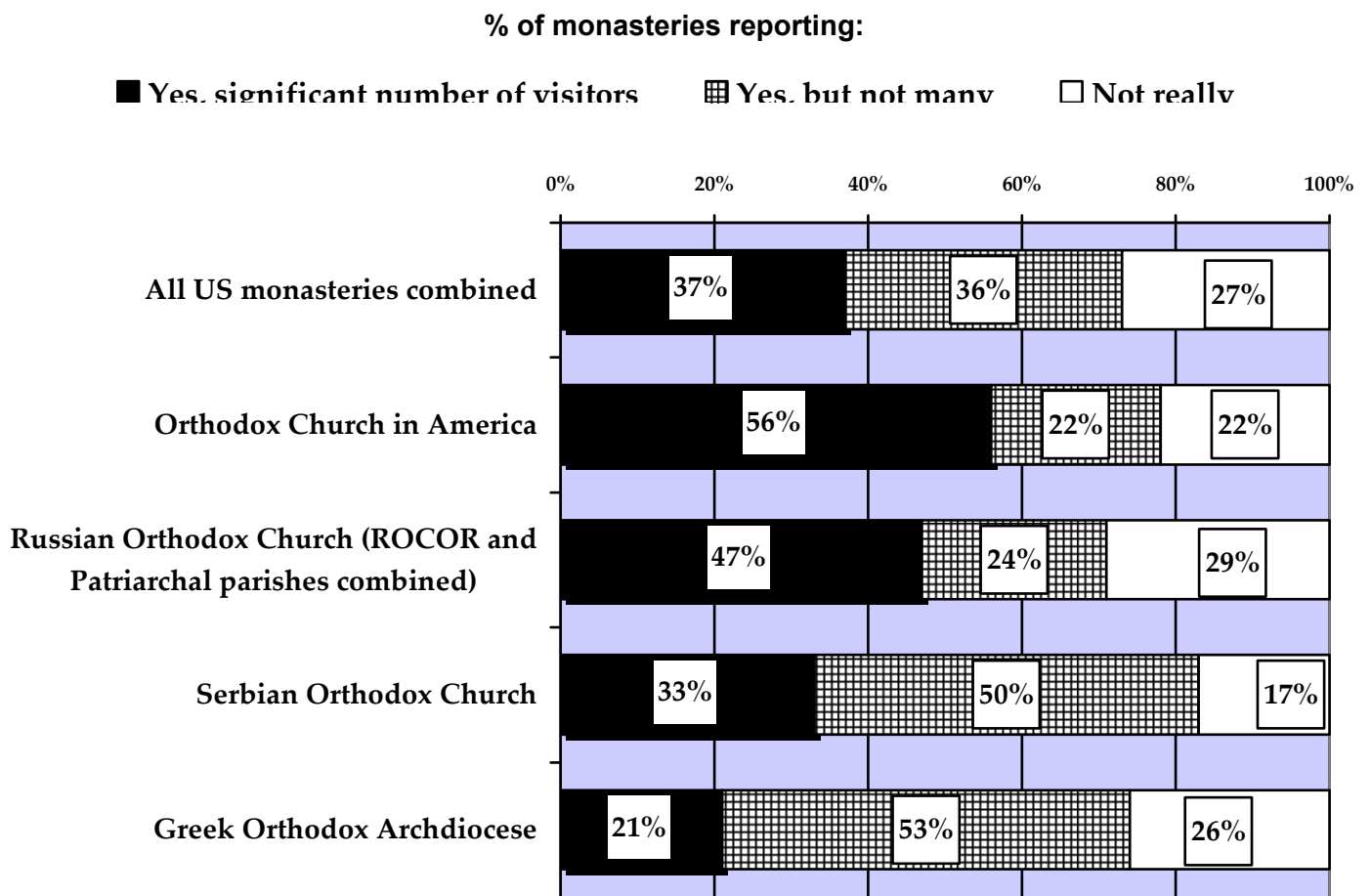


Fig. 2 indicates that the monastic communities of the Orthodox Church in America are most likely to attract "significant number of visitors," while - to the contrary - the Greek Orthodox Archdiocese has smallest proportion of monastic communities attracting "significant number of visitors." One of the possible explanation for this fact is the greater "linguistic openness" of OCA monasteries to English speaking visitors.

Indeed, in the previous chapter we noted that English is most widely used as the language of worship and communication in the monasteries of the Orthodox Church in America and it is least commonly used in the monastic communities of the Greek Orthodox Archdiocese. This can be - at least - one of the reasons why 56% of OCA monasteries attract "significant number of visitors" in comparison with only 21% in the case of GOA monastic communities.

Third, the question "If the monastery attracts a constant flow of visitors, give your best estimate how many visitors you have on a typical month?" was optional, but most of monasteries provided an answer to this question and indicated estimated number of monthly visitors. If we combine the figures provided by all monasteries, the total number of average monthly visitors to all US monastic communities is about 13,000. That is, on any given month, about 13,000 persons (both Orthodox faithful and non-Orthodox) spend some time at American Orthodox monasteries.

It should be noted, however, that vast majority (about 80%) of these monthly monastery visitors are visitors to one of eleven US monasteries whose names are listed in Tab. 11. That is, nearly 80% of the "river" of monastery visitors "flow" towards these most visited eleven monastic communities.

**Tab. 11 Top US Orthodox Monasteries by the Number of Monthly Visitors**

<b>Name of Monastic Community</b>	<b>Jurisdiction</b>	<b>Number of Visitors per Month</b>	<b>Primary Language(s) Used in Liturgical Services</b>
St. Anthony's Greek Orthodox Monastery	GOA	2500	Greek
St. Sabbas the Sanctified Orthodox Monastery	ROCOR	2000	English
Saint Sava Serbian Stavropegial Orthodox Monastery	Serbian	1500	Serbian
Protection of the Most Holy Mother of God ("New Gracanica") Monastery	Serbian	1500	Serbian
Monastery of St. Tikhon of Zadonsk	OCA	600	English
St. Nektarios Greek Orthodox Monastery	GOA	500	Greek
Holy Ascension Romanian Orthodox Monastery	OCA	400	Romanian
Dormition of the Mother of God	OCA	300	English, Romanian, Greek
All-Merciful Saviour Orthodox Monastery	ROCOR	300	English
All Saints Greek Orthodox Monastery	GOA	300	English, Greek
Saint John Chrysostom Monastery	GOA	300	Greek

Fourth, the analysis of the answers to the question "If monastery attracts constant flow of visitors, are your visitors more or less the same returning persons ("friends of monastery") or mainly first-time

visitors or both?" revealed that in only one-quarter of US monasteries (25%) the visitors are typically "the same returning persons, 'friends of monastery.'" In three-quarters (75%) of US monastic communities the visitors represent a mix of both first-time and returning visitors.

An interesting additional observation can be made in connection with this finding. It would be logical to assume that when a monastery typically receives "the same returning persons, 'friends of monastery,'" those would be more likely a relatively small group of persons visiting the same monastery regularly. And generally speaking this is true. However, there are remarkable exceptions from this pattern. Among 11 most visited monasteries listed in Tab. 10, three communities reported that typically their visitors are "the same persons, 'returning friends' of monastery:" St. Sava Serbian Stavropegial Monastery, Holy Ascension Romanian Orthodox Monastery and St. John Chrysostom Greek Orthodox Monasteries.

Are visitors to US monasteries able to stay at monastery for a longer - than a day - period of time? Do monasteries offer overnight accommodations? This is an important question. Indeed, being simply a day visitor to monastery is one story, but being able to join monastic community for several days and partake fully in monastery's cycle of life provides an entirely different experience. Besides, many people (Orthodox and non-Orthodox alike) may seek the possibility to stay at a monastery for personal spiritual retreat and renewal. Tab. 11 on the next page shows ability of each monastic community to accommodate overnight visitors. In summary, out of all US Orthodox monasteries:

- ❖ 35 (49%) offer overnight accommodations for both men and women,
- ❖ 12 (17%) offer overnight accommodations only for women,
- ❖ 7 (10%) offer overnight accommodations only for men,
- ❖ 17 (24%) have no capacity to receive overnight visitors.

We should note that there is no significant difference between four jurisdictions with significant number of monastic communities in terms of how many of their monasteries offer overnight accommodations. Overall, for all US monasteries, the pattern is simple and predictable: larger monasteries with more monastics in residence are more likely to offer overnight accommodations for visitors, while small monastic communities are less likely to do so.

Map C3 in Appendix shows geography of "Monastic hospitality" in the United States.

Do monasteries typically charge for overnight accommodations? This question was not included in the survey. However, when we communicated with monasteries and looked through their websites we learned that most of them neither offer "entirely free" accommodations nor charge certain fixed fee. Typically, a voluntary donation is expected and some monasteries even suggest a particular amount for such donation.

**Tab. 11 Orthodox Monasteries in the United States: Availability of Overnight Accommodations for Visitors: "Do you offer hospitality for overnight visitors?"**

Name of Monastic Community	Jurisdiction (*)	Overnight accommodations
Holy Convent of St. Thekla	AOCA	Women only
St. Paul Orthodox Skete	AOCA	Yes, both men and women
Skete of the St. Maximos the Confessor	Bulgarian	No
St. Anthony's Greek Orthodox Monastery	GOA	Yes, both men and women
Holy Transfiguration Greek Orthodox Monastery	GOA	No
Holy Archangels Greek Orthodox Monastery	GOA	Men only
St. Nektarios Greek Orthodox Monastery	GOA	Yes, both men and women
Panagia Vlahernon Greek Orthodox Monastery	GOA	Men only
St. Gregory Palamas Monastery	GOA	Men only
Holy Trinity Greek Orthodox Monastery	GOA	Yes, both men and women
Holy Monastery of Panagia Pammakaristos	GOA	Yes, both men and women
Saint Paraskevi Greek Orthodox Monastery	GOA	No
St. John the Forerunner Greek Orthodox Monastery	GOA	Yes, both men and women
All Saints Greek Orthodox Monastery	GOA	Yes, both men and women
Monastery of the Holy Theotokos the Life Giving Spring	GOA	No
Annunciation of the Theotokos Greek Orthodox Monastery	GOA	Women only
St. John Chrysostom Monastery	GOA	Yes, both men and women
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	Yes, both men and women
Panagia Prousiotissa Greek Orthodox Monastery	GOA	Yes, both men and women
Nativity of the Theotokos Greek Orthodox Monastery	GOA	Yes, both men and women
Parakletos Greek Orthodox Monastery	GOA	No
Entrance of the Theotokos Skete	GOA	Women only
Holy Cross Orthodox Monastery	OCA	No
Monastery of St. Tikhon of Zadonsk	OCA	Yes, both men and women
Monks of New Skete	OCA	Yes, both men and women
Monastery of St. John of San Francisco	OCA	Yes, both men and women
Monastery of the Holy Archangel Michael	OCA	Yes, both men and women
Holy Ascension Romanian Orthodox Monastery	OCA	Yes, both men and women
Holy Myrrhbearers Monastery	OCA	Yes, both men and women
Dormition of the Mother of God Orthodox Monastery	OCA	Yes, both men and women
Nuns of New Skete	OCA	Yes, both men and women
Holy Assumption Monastery	OCA	No
Presentation of the Virgin Mary Orthodox Monastery	OCA	Women only
St. Barbara Orthodox Monastery	OCA	Women only



<b>Name of Monastic Community</b>	<b>Jurisdiction (*)</b>	<b>Overnight accommodations</b>
Protection of the Holy Virgin Orthodox Monastery	OCA	Yes, both men and women
Nativity of Our Lord Jesus Christ Monastery	OCA	Women only
Our Lady of Kazan Skete	OCA	Yes, both men and women
Orthodox Monastery of the Transfiguration	OCA	Yes, both men and women
Sts. Mary and Martha Orthodox Monastery	OCA	Yes, both men and women
Protecting Veil of the Theotokos Orthodox Community	OCA	No
St. Sabbas the Sanctified Orthodox Monastery	ROCOR	No
Christminster (Christ the Saviour) Monastery	ROCOR	No
All-Merciful Saviour Orthodox Monastery	ROCOR	Men only
Monastery of the Glorious Ascension	ROCOR	Yes, both men and women
Brotherhood of the Holy Cross	ROCOR	Yes, both men and women
Skete of St. John the Theologian	ROCOR	Men only
Brotherhood of St. John Climacus	ROCOR	Men only
Hermitage of St. Arsenius	ROCOR	No
Hermitage of the Holy Cross	ROCOR	Yes, both men and women
Holy Trinity Monastery	ROCOR	Yes, both men and women
St. Anthony the Great Stavropegial Monastery	ROCOR	No
Resurrection of Christ / St. Seraphim Skete	ROCOR	Yes, both men and women
Russian Orthodox Convent Novo-Diveevo	ROCOR	Yes, both men and women
St. Nicholas Monastery	ROCOR	Yes, both men and women
Convent of the Nativity of the Virgin Mary	ROCOR	No
St. Elizabeth Skete	ROCOR	Women only
St. Dumitru Romanian Orthodox Monastery	Romanian	No
Protection of the Mother of God Romanian Monastery	Romanian	No
St. Sava Serbian Stavropegial Orthodox Monastery	Serbian	No
St. Archangel Michael Skete	Serbian	Men only
St. Mark Serbian Orthodox Monastery	Serbian	Yes, both men and women
Protection of the Most Holy Mother of God ("New Gracanica") Monastery	Serbian	Yes, both men and women
St. Herman of Alaska Monastery	Serbian	Yes, both men and women
St. Nilus Skete	Serbian	Women only
Monastery Marcha	Serbian	No
Nativity of the Mother of God Serbian Orthodox Monastery	Serbian	Yes, both men and women
St. Xenia Skete	Serbian	Women only
St. Paisius Monastery	Serbian	Yes, both men and women
St. Xenia Sisterhood	Serbian	Women only
St. Xenia Metochion (St. Xenia Monastic Community)	Serbian	No
Monastery of St. Mary of Egypt	MP	No

(\*): AOCA - Antiochian Orthodox Christian Archdiocese; Bulgarian - Bulgarian Eastern Orthodox Diocese; GOA- Greek Orthodox Archdiocese of America; OCA - Orthodox Church in America; Romanian - Romanian Orthodox Archdiocese; ROCOR - Russian Orthodox Church Outside of Russia; Serbian - Serbian Orthodox Church; MP - Patriarchal Parishes of the Russian Orthodox Church.

We will return to the theme of visitors to monasteries in the following chapters when discussing non-liturgical activities of US Orthodox monasteries and the subject of monasteries "economies."

### III. Liturgical Life of US Orthodox Monasteries

In this chapter we will discuss several subjects that are at the very heart of every monastic community such as form of monastery's living, church calendar used, typicon followed and the feast days.

The survey asked about type of life that a monastic community follows. Four possible options for answers were offered: "coenobitic," "eremitic," "idiorrhhythmic" or "any other."<sup>4</sup> Out of 71 US monasteries, 67 (94%) indicated that they adhere to "coenobitic" type of life.

Only three monastic communities reported that they practice "idiorrhhythmic" form of monastic living. These three communities are: St. Sava Serbian Stavropegial Monastery (Serbian Orthodox Church), Skete of St. Maximos the Confessor (Bulgarian Orthodox Diocese) and Hermitage of St. Arsenius (Russian Orthodox Church Outside of Russia).

Finally, Monastery Marcha (Serbian Orthodox Church) has chosen answer "other." In her explanatory note, Mother Ana, Monastery's superior, wrote "No particular typicon followed and no particular "type of life.""

The survey also asked about the typicon that a monastery follows. Unfortunately, it appears that this question was difficult for (or not understood by) some monasteries and it was interpreted in several different ways by the other monastic communities. As a result, 21 monasteries simply left this question unanswered, while the answers of others were very inconsistent in terms of what they meant by "typicon." Some monasteries answered this questions referring to a certain "regional" or ethnic tradition. Examples include: "Athonite," "Serbian," "Slavic," "Romanian," "Russian," etc. Some of monasteries described their typicons by indicating another monastery's name from which this typicon was "borrowed." Examples include: "New Skete," "Adapted typicon composed by Metropolitan Jonah for the Monastery of St. John of Shanghai," "St. Paul's Monastery (Mount Athos),"

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<sup>4</sup> In short, "coenobitic" (also known as "cenobitic") is a monastic tradition that stresses community life (Greek koinobion means "life in common") combined with strict discipline, regular worship and manual work. Differently, both eremitic and idiorhythmic way of life emphasize full withdrawal from society (in original Christianity, normally in desert) and constant practice of silent prayer.

"Typicon is that on the website of St. Tikhon's monastery but with some revisions," "Orthodox Monastery of Transfiguration in Elwood City (OCA)." Some monasteries described their typicon by referring to a certain autocephalous Church as for example: "Typicon of the monasteries of the Church of Greece," "Typicon of Moscow Patriarchate monastics." Yet, some monasteries provided more specific answers and referred to a particular rule or order as, for instance: "Rule of St. Benedict (Western Rite)," "Studite," "St. Sabbas 1545 Edition," "St. Savva (Rule of St. Basil)," etc. Finally, several monasteries answered the question about typicon by indicating their church calendar (for example, "Old Calendar") or their form of monastic living (for example, "Cenobium").

Because of the great inconsistency in responses to the question about typicons that monasteries follow, we were unable to systematically analyze this information and provide a meaningful summary. However, we fully recorded the answers of individual monasteries to the question about typicon followed. See Appendix D.

One of the sensitive issues in American Orthodox Church life is the question of liturgical Church calendar that the various jurisdictions and local Orthodox communities follow: "Old" (Julian) or "New" (Gregorian, but technically Revised Julian) Church calendars. Indeed, in the local Orthodox church life, the adherence to either "Old" or "New" Church calendars is frequently seen by the clergy and laity as one of "benchmarks" for the "right" and "wrong" ways of doing things in the Church. Within the Assembly of Canonical Orthodox Bishops of the United States, the issue of following to either Old or New Church calendars has been seen by some Assembly's members as one of the major obstacles to achieving Orthodox Church unity in America.

What is the situation in US Orthodox Monasteries: which Church Calendar do they follow? As a general rule, the US Orthodox monasteries follow Church Calendars that are adopted and used by their respective jurisdictions. That is, all monasteries of the Greek Orthodox Archdiocese, Romanian Archdiocese and Anthiochian Archdiocese follow New (Revised Julian) Church Calendar. All monasteries of Russian (both ROCOR and Partiarthal parishes) and Serbian Orthodox Churches follow Old (Julian) Church Calendars.

Somewhat more complicated is situation of the monastic communities of the Orthodox Church in America and the Bulgarian Orthodox Diocese. As a whole, OCA adheres to New Church Calendar, but the Diocese of Alaska follows Old Calendar. In addition, while OCA's Diocese of the West is on New Calendar, three of this dioceses's monasteries are on the Old Calendar: Monastery of St. John of San Francisco, Monastery of the Holy Archangel Michael and Our Lady of Kazan Skete. Similarly, while Bulgarian Orthodox Diocese follows the New Calendar, some of its parishes and the monastic community of St. Maximos the Confessor are on the Old Calendar.

Overall, the US Orthodox monasteries are nearly equally divided between those on Old and those on New Calendars: 34 (48%) monastic communities use Old and 37 (52%) adhere to the New Calendar. Tab. 12 shows Church Calendar used by each monastery and also provides information on their feast days (all dates for feast days are given by the New calendar even if monastery follows Old Calendar). See also Map C2 in the Appendix.

**Tab. 12 Orthodox Monasteries in the United States: Church Calendar Used and Feast Days**

Name of Monastic Community	Jurisdiction (*)	Calendar: "Old" or "New"	Feast days (all dates are given by the New calendar)
Holy Convent of St. Thekla	AOCA	New	September 24
St. Paul Orthodox Skete	AOCA	New	June 29, (Sts. Peter and Paul)
Skete of the St. Maximos the Confessor	Bulgarian	Old	August 26
St. Anthony's Greek Orthodox Monastery	GOA	New	January 17 (St. Anthony the Great)
Holy Transfiguration Greek Orthodox Monastery	GOA	New	August 6
Holy Archangels Greek Orthodox Monastery	GOA	New	November 8
St. Nektarios Greek Orthodox Monastery	GOA	New	September 3 (Translation of the Holy Relics of St. Nektarios), November 9 (Dormition of St. Nektarios)
Panagia Vlahernon Greek Orthodox Monastery	GOA	New	July 2 (Deposition of the Sacred Robe of the Theotokos of Vlahernes)
St. Gregory Palamas Monastery	GOA	New	November 14, Second Sunday in Lent
Holy Trinity Greek Orthodox Monastery	GOA	New	Pentecost (7th Sunday after Easter)
Holy Monastery of Panagia Pammakaristos	GOA	New	
Saint Paraskevi Greek Orthodox Monastery	GOA	New	July 26
St. John the Forerunner Greek Orthodox Monastery	GOA	New	June 24
All Saints Greek Orthodox Monastery	GOA	New	All Saints (1st Sunday after the Feast of Pentecost)
Monastery of the Holy Theotokos the Life Giving Spring	GOA	New	Bright Friday
Annunciation of the Theotokos Greek Orthodox Monastery	GOA	New	March 25
St. John Chrysostom Monastery	GOA	New	November 13

<b>Name of Monastic Community</b>	<b>Jurisdiction (*)</b>	<b>Calendar: "Old" or "New"</b>	<b>Feast days (all dates are given by the New calendar)</b>
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	New	October 1
Panagia Prousiotissa Greek Orthodox Monastery	GOA	New	First week-end after Dormition (August 15), Weekend of Myrbearing Women (second Sunday after Easter)
Nativity of the Theotokos Greek Orthodox Monastery	GOA	New	September 8
Parakletos Greek Orthodox Monastery	GOA	New	Pentecost (7th Sunday after Easter)
Entrance of the Theotokos Skete	GOA	New	November 21
Holy Cross Orthodox Monastery	OCA	New	May 7
Monastery of St. Tikhon of Zadonsk	OCA	New	August 13
Monks of New Skete	OCA	New	August 6 (Transfiguration)
Monastery of St. John of San Francisco	OCA	Old	July 2 (St. John of San Francisco)
Monastery of the Holy Archangel Michael	OCA	Old	September 19
Holy Ascension Romanian Orthodox Monastery	OCA	New	Holy Ascension (40 days after Easter), October 1 (Protection of Mother of God)
Holy Myrrhbearers Monastery	OCA	New	Myrrhbearers Sunday (second Sunday after Easter)
Dormition of the Mother of God Orthodox Monastery	OCA	New	August 15 (Dormition)
Nuns of New Skete	OCA	New	Last Sunday in October (Our Lady of the Sign)
Holy Assumption Monastery	OCA	New	August 15 (Dormition)
Presentation of the Virgin Mary Orthodox Monastery	OCA	New	November 21 (Presentation of the Theotokos at the Temple)
St. Barbara Orthodox Monastery	OCA	New	December 4
Protection of the Holy Virgin Orthodox Monastery	OCA	New	October 1
Nativity of Our Lord Jesus Christ Monastery	OCA	New	December 25
Our Lady of Kazan Skete	OCA	Old	July 21, November 4
Orthodox Monastery of the Transfiguration	OCA	New	August 6 (Transfiguration)
Sts. Mary and Martha Orthodox Monastery	OCA	New	Lazarus Sunday (Sunday before Palm Sunday); Myrrhbearers Sunday (second Sunday after Easter); June 4 (Sts. Mary and Martha of Bethany)
Protecting Veil of the Theotokos Orthodox Community	OCA	Old	October 14
St. Sabbas the Sanctified Orthodox Monastery	ROCOR	Old	December 18
Christminster (Christ the Saviour) Monastery	ROCOR	Old	March 21, July 11
All-Merciful Saviour Orthodox Monastery	ROCOR	Old	August 14
Monastery of the Glorious Ascension	ROCOR	Old	Ascension (40 days after Easter)
Brotherhood of the Holy Cross	ROCOR	Old	September 27 (Exaltation of the Holy Cross)
Skete of St. John the Theologian	ROCOR	Old	October 9
Brotherhood of St. John Climacus	ROCOR	Old	4th Sunday of Great Lent
Hermitage of St. Arsenius	ROCOR	Old	June 25
Hermitage of the Holy Cross	ROCOR	Old	September 27 (Elevation of the Holy Cross)
Holy Trinity Monastery	ROCOR	Old	Pentecost (7th Sunday after Easter)
St. Anthony the Great Stavropegial Monastery	ROCOR	Old	January 30 (St. Anthony the Great)

<b>Name of Monastic Community</b>	<b>Juris- diction (*)</b>	<b>Calendar: "Old" or "New"</b>	<b>Feast days (all dates are given by the New calendar)</b>
Resurrection of Christ / St. Seraphim Skete	ROCOR	Old	St. Thomas Sunday (next Sunday after Easter), August 1 (St. Seraphim Day)
Russian Orthodox Convent Novo-Diveevo	ROCOR	Old	August 28 (Dormition)
St. Nicholas Monastery	ROCOR	Old	December 19
Convent of the Nativity of the Virgin Mary	ROCOR	Old	September 21 (Nativity of the Mother of God)
St. Elizabeth Skete	ROCOR	Old	July 18 (St. Elizabeth Grand Duchess, New Martyr)
St. Dumitru Romanian Orthodox Monastery	Romanian	New	October 27
Protection of the Mother of God Romanian Monastery	Romanian	New	October 1
St. Sava Serbian Stavropegial Orthodox Monastery	Serbian	Old	January 27 (Burning of the Relics of St. Sava)
St. Archangel Michael Skete	Serbian	Old	September 19
St. Mark Serbian Orthodox Monastery	Serbian	Old	May 8 (St. Mark)
Protection of the Most Holy Mother of God ("New Gracanica") Monastery	Serbian	Old	October 14 (Protection of the Mother of God)
St. Herman of Alaska Monastery	Serbian	Old	August 9, November 28, December 25
St. Nilus Skete	Serbian	Old	May 20 (St. Nilus of Sora)
Monastery Marcha	Serbian	Old	July 26 (St. Gabriel Archangel)
Nativity of the Mother of God Serbian Orthodox Monastery	Serbian	Old	September 21
St. Xenia Skete	Serbian	Old	February 6 (St. Xenia of Petersburg)
St. Paisius Monastery	Serbian	Old	November 28
St. Xenia Sisterhood	Serbian	Old	February 6 (St. Xenia of Petersburg)
St. Xenia Metochion (St. Xenia Monastic Community)	Serbian	Old	February 6 (St. Xenia of Petersburg)
Monastery of St. Mary of Egypt	MP	Old	August 29 (Translation of the Image-not-Made-by-Hands or "Feast of the Savior in August)

(\*): AOCA - Antiochian Orthodox Christian Archdiocese; Bulgarian - Bulgarian Eastern Orthodox Diocese; GOA - Greek Orthodox Archdiocese of America; OCA - Orthodox Church in America; Romanian - Romanian Orthodox Archdiocese; ROCOR - Russian Orthodox Church Outside of Russia; Serbian - Serbian Orthodox Church; MP - Patriarchal Parishes of the Russian Orthodox Church.

The survey also asked monasteries to "provide the schedule of a typical day, noting especially services prayed and times of services." The answers of all monasteries to this question are available in Appendix E. One can see that the daily work and prayer schedules vary considerably from monastery to monastery. Also, information supplied by individual monasteries varies significantly in terms of how detailed it is. Therefore, we will make only two observations concerning typical daily schedules of US Orthodox monasteries. The first observation is that as a general rule the cycle of daily liturgical life (communal worship) begins earlier in the Greek Orthodox monasteries than in monastic

communities of other jurisdictions. The second observation is that - for various reasons - several monastic communities do not have any regular "fixed" daily worship schedule. These monasteries include: St. Xenia Metochion/St. Xenia Monastic Community (Serbian Orthodox Church), Monastery Marcha (Serbian Orthodox Church), St. Anthony the Great Stavropegial Monastery (ROCOR), Monastery of the Glorious Ascension (ROCOR) and Holy Cross Monastery (OCA).

#### **IV. Non-Liturgical Activities and Programs of US Orthodox Monasteries**

Undeniably, personal prayer and communal liturgical worship constitute a fundamental and by far the most important aspect of life in any monastic community. At the same time, besides leading a life of prayer and contemplation, most monastic communities engage in a variety of non-liturgical activities. They receive pilgrims and organize retreats; they make icons and other sacramental items (vestments, incense, candles, etc.); they host educational events and youth or children camps; they maintain Orthodox cemeteries and provide funeral services for Orthodox faithful; they publish books and journals; they maintain fruit and vegetable gardens and produce various foods. These are only some examples of non-liturgical activities of US Orthodox monasteries. Further, each monastic community is unique in terms of how much emphasis is given to one or another type of activities and programs.

In order to examine this subject, the questionnaire asked: "Besides the liturgical life and the monastic life of prayer and contemplation, please, list any activities that play significant role in the monastery's everyday life." Each monastery was given opportunity to name up to five activities that play a significant role in their lives. Out of 71 US Orthodox monasteries, only 4 decided to skip this question and did not provide any answer. Full answers of all other monasteries to this question are provided in Appendix F.

Even a cursory look at Tab. F shows that vast majority of various programs and activities in US Orthodox monasteries are related to either some areas of the Orthodox church life (production and selling of various religious items and books, receiving pilgrims, hosting retreats, etc.) or to "maintenance" of a monastery's internal life (construction projects, gardening, farming, etc.).

There are, however, some interesting exceptions from this general pattern: that is, a number of monastic communities offer some "less typical for a monastery" programs and/or services. The list of these "less typical for a monastery" programs and activities is provided in Tab. 13.

**Tab. 13**

<b>Name of Monastic Community</b>	<b>Jurisdiction (*)</b>	<b>Activity / Program</b>
Holy Archangels Greek Orthodox Monastery	GOA	Running commercial winery
St. John Chrysostom Monastery	GOA	Producing s a wide variety of handicrafts. See <a href="http://www.stchrysostomoscrafts.com">www.stchrysostomoscrafts.com</a>
Monks of New Skete	OCA	Seminars on dog training. German Shepherd dog breeding. Annual animal blessing ceremony (October)
Nuns of New Skete	OCA	Running bakery. Producing cheesecakes and other foods. Caring for dogs which are bred by the monks of New Skete.
St. Barbara Orthodox Monastery	OCA	Growing lavender and production of lavender products
St. Sabbas the Sanctified Orthodox Monastery	ROCOR	The monastery operates gourmet quality restaurant "Royal Eagle Chef" offering high-end Eastern European cuisine.
Resurrection of Christ / St. Seraphim Skete	ROCOR	Nursing care. Archimandrite John is a licensed nurse.
Russian Orthodox Convent Novo-Diveevo	ROCOR	Running old peoples home: 76 bed facility for elderly
Monastery Marcha	Serbian	Personal face-to-face counseling for persons "in trouble"
St. Xenia Metochion (St. Xenia Monastic Community)	Serbian	Mental health counseling

(\*): GOA- Greek Orthodox Archdiocese of America; OCA - Orthodox Church in America; Romanian - Romanian Orthodox Archdiocese; ROCOR - Russian Orthodox Church Outside of Russia; Serbian - Serbian Orthodox Church.

In order to systematically analyze non-liturgical activities and programs in US Orthodox monasteries, we classified and divided all answers in Tab. F. in eleven broad categories:

- ❖ Agricultural activities: farming, gardening, bee keeping, fishing, live stock;
- ❖ Construction work, improving and maintaining monastery's grounds;
- ❖ Educational activities: running or assisting seminaries, offering workshops, seminars, Bible classes;
- ❖ Food services: production and selling of food items, beverages, running eateries;
- ❖ Funeral services: running cemetery, making caskets, etc.;
- ❖ Health and care giving services (including mental health services);
- ❖ Icon painting and mounting;



- ❖ Production of other than icons religious items: candles, vestments, incenses, prayer ropes, etc;
- ❖ Offering hospitality: receiving pilgrims, hosting retreats and camps;
- ❖ Publishing activities: book writing, translating and printing, publishing journals, online publications;
- ❖ Sale of religious items and books in gift and book shops or online;

Fig. 3.1 on the next page shows percentage of US monastic communities that mentioned each of these categories among their activities and programs.

In summary, three *most common* categories of activities and programs that are present in US Orthodox monasteries are:

- ❖ Sale of religious items and books in gift and book shops or online (50% of all monastic communities have this type of activities and programs);
- ❖ Agricultural activities: farming, gardening, bee keeping, fishing, live stock (45% of all monastic communities have this type of activities and programs);
- ❖ Offering hospitality: receiving pilgrims, hosting retreats and camps (35% of all monastic communities have this type of activities and programs).

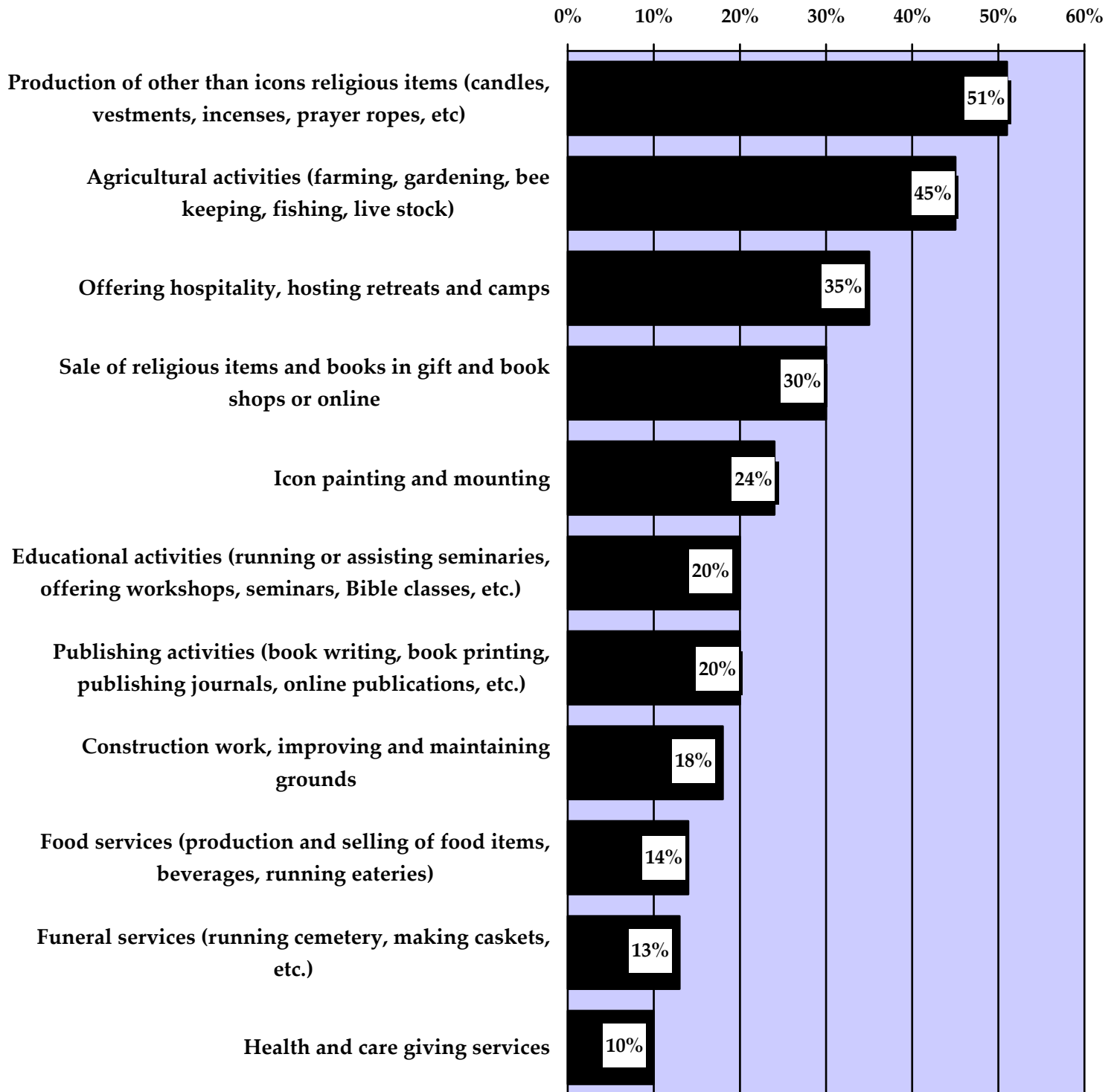
To the contrary, three *relatively rare* types of activities and programs in US Orthodox monasteries are:

- ❖ Food services: production and selling of food items, beverages, running eateries (only 14% of monastic communities have this type of activities and programs);
- ❖ Funeral services: running cemetery, making caskets, etc. (only 13% of monastic communities have this type of activities and programs);
- ❖ Health and care giving services, including mental health services (only 10% of monastic communities have this type of activities and programs).

**Fig.3.1 Non-Liturgical Activities of US Orthodox Monasteries:**

**"Besides the liturgical life and the monastic life of prayer and contemplation, please, indicate activities that play significant role in your monastery's everyday life."**

**% of monasteries that indicated different types of "non-liturgical" activities**



Are there any differences between male and female monastic communities and between monasteries of various jurisdictions in terms of their non-liturgical activities, services and programs? The general answer to this question is "yes."

In short, as Fig. 3.2 on the next page shows, significantly *more female than male monasteries* are engaged in:

- ❖ Icon painting and mounting;
- ❖ Offering hospitality: receiving pilgrims, hosting retreats and camps.

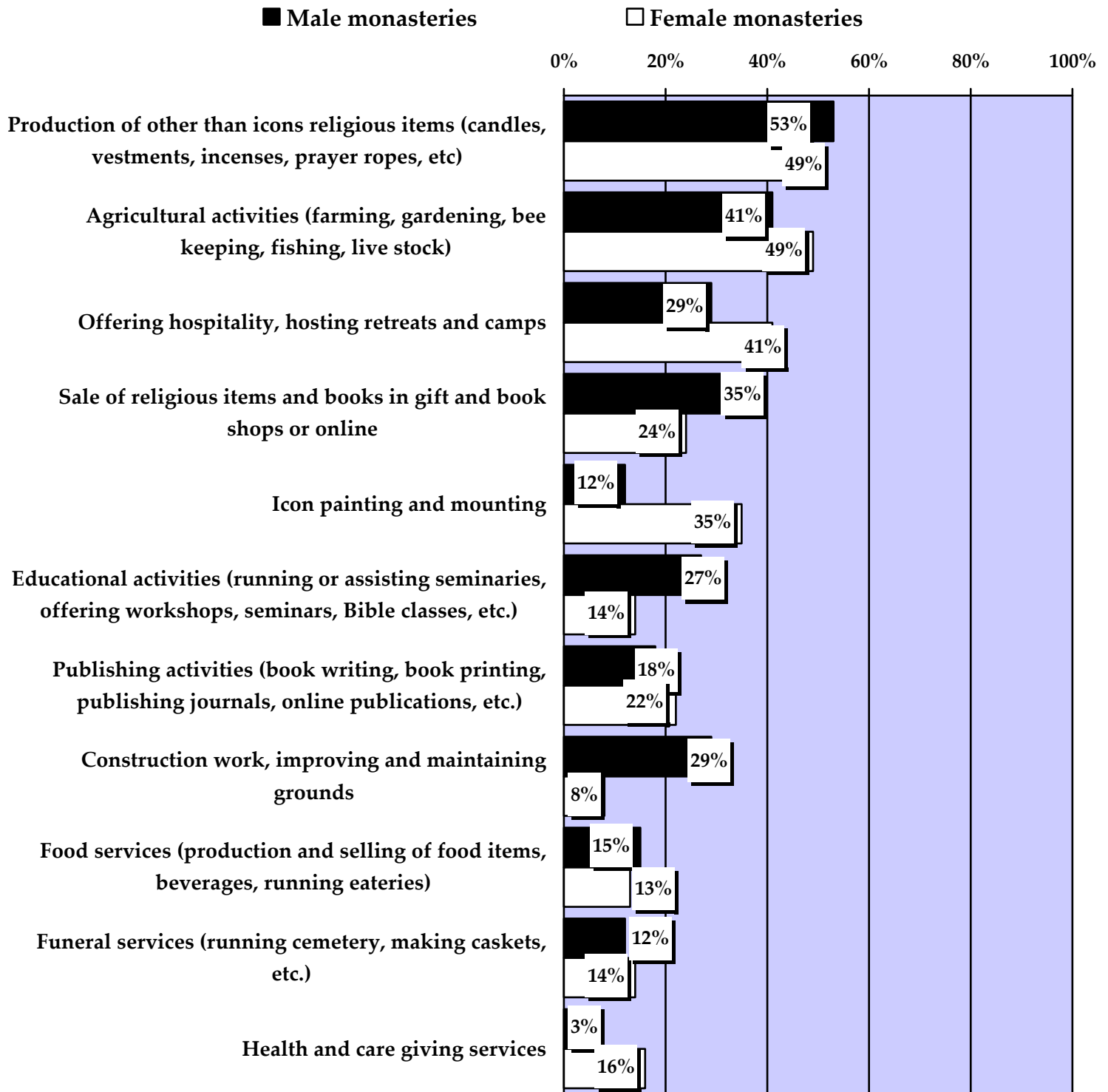
On the contrary, *more male than female* monastic communities are engaged in:

- ❖ Construction work, improving and maintaining monastery's grounds;
- ❖ Educational activities: running or assisting seminaries, offering workshops, seminars, Bible classes.

**Fig.3.2 Non-Liturgical Activities of US Orthodox Monasteries: Male and Female Monasteries**

**"Besides the liturgical life and the monastic life of prayer and contemplation, please, indicate activities that play significant role in your monastery's everyday life."**

**% of monasteries that indicated different types of "non-liturgical" activities**



The main differences in activities and programs between monasteries of four jurisdictions with significant number of monastic communities are summarized in Tab. 14.

**Tab. 14 Three Top (Most Frequently Present) Categories of Non-Liturgical Activities in Monasteries of Various Orthodox Jurisdictions**

<b>Jurisdiction of US Orthodox Monasteries</b>	<b>Three Most Frequently Present Categories of Activities (in descending order)</b>
Monasteries of the Greek Orthodox Archdiocese	<ol style="list-style-type: none"> <li>1. Agricultural activities: farming, gardening, bee keeping, fishing, live stock;</li> <li>2. Production of other than icons religious items: candles, vestments, incenses, prayer ropes, etc;</li> <li>3. Icon painting and mounting.</li> </ol>
Monasteries of the Orthodox Church in America	<ol style="list-style-type: none"> <li>1. Offering hospitality: receiving pilgrims, hosting retreats and camps;</li> <li>2. Production of other than icons religious items: candles, vestments, incenses, prayer ropes, etc;</li> <li>3. Agricultural activities: farming, gardening, bee keeping, fishing, live stock.</li> </ol>
Monasteries of the Russian Orthodox Church (ROCOR and Patriarchal Parishes of Moscow Patriarchate combined combined)	<ol style="list-style-type: none"> <li>1. Production of other than icons religious items: candles, vestments, incenses, prayer ropes, etc;</li> <li>2. Sale of religious items and books in gift and book shops or online;</li> <li>3. Educational activities: running or assisting seminaries, offering workshops, seminars, Bible classes.</li> </ol>
Monasteries of the Serbian Orthodox Church	<ol style="list-style-type: none"> <li>1. Agricultural activities: farming, gardening, bee keeping, fishing, live stock;</li> <li>2. Offering hospitality: receiving pilgrims, hosting retreats and camps;</li> <li>3. Production of other than icons religious items: candles, vestments, incenses, prayer ropes, etc.</li> </ol>

## V. "Monastic Economy:" Ownership of Property and Sources of Income in US

### Orthodox Monasteries

Granted, monastic life supposes to be a life of simplicity, austerity, asceticism and "denial" of worldly possessions. Nevertheless, any monastic community needs some place to live and income to cover its basic needs such as food, clothing, personal health, etc. In the previous chapter we also noted that a significant number of US Orthodox monasteries offer various "programs" and "services" to the outside community as a part of their religious mission. Some of these programs and services may actually generate financial income (production and selling of religious items or various foods, offering funeral services), but some - to the contrary - may require expenses on the part of monastic community (hosting pilgrims, offering retreats and educational events, providing various help to those in need). Further, if a monastic community aspires to grow and is able to do so, then at certain point it will need to expand its facilities and engage in various renovation and construction projects.

In short, a "typical" Orthodox monastery in the 21st century America inevitably needs to be concerned with and have a more or less stable economic base. In this chapter we will take a look at the "economies" of US Orthodox monasteries. More specifically, we will examine two questions:

- ❖ The property (buildings, lands) owned by US Orthodox monasteries;
- ❖ The sources of monetary income in US Orthodox monasteries.

Three questions in the survey explored the subject of the property ownership. We first asked "Does the monastery own its building(s) and room(s)?" The monasteries were able to choose between four answers: "Yes;" "No, we rent it;" "No, but we use it free of charge;" "Any other answer. Please, explain." The second question was "Does the monastery have any land property?" There were two options to answer this question: "No;" "Yes." If a monastery responded "Yes," the survey further asked "How many acres?"

Tab. 15 shows that vast majority of US Orthodox monasteries (87%) own their buildings and rooms.

**Tab. 15 Ownership of Buildings and Rooms by US Orthodox Monasteries:**

**" Does the monastery own its building(s) and room(s)?"**

<b>Number</b>	<b>of Monasteries</b>	<b>% in total of US Orthodox monasteries</b>
Yes	62	87%
No, we rent it	1	1%
No, but we use it free of charge	6	9%
Other answers	2	3%

Nine monastic communities that *did not own* their physical facilities are:

a) The monastery that rents its facility is Christminster (Christ the Savior) Monastery of the Russian Orthodox Church Outside of Russia.

b) Six monasteries that do not own, but use their facilities free of charge are: St. Elizabeth Skete (Russian Orthodox Church Outside of Russia); Skete of St. Maximos the Confessor (Bulgarian Diocese); Presentation of the Virgin Mary Orthodox Monastery (Orthodox Church in America); Convent of the Nativity of the Virgin Mary (Russian Orthodox Church Outside of Russia); St. Xenia Sisterhood (Serbian Orthodox Church); St. Xenia Metochion (Serbian Orthodox Church).

c) Two monasteries that choose "Other" answers are: 1. Nativity of the Theotokos Greek Orthodox Monastery (it reported that monastery buildings are "Diocesan owned"). 2. St. Archangel Michael Skete of the Orthodox Church in America (it reported that "Land formally is in name of private individuals: we need to change it to monastery.").

As for land ownership, 60 out of 71 US Orthodox monasteries own some land. Further, Tab. 16 shows that the land properties of most of monastic communities are quite sizeable. Indeed, more than three quarters (78%) of US Orthodox monasteries have at least 10 acres of land and more than one quarter of them (26%) own 100 acres or more.

**Tab. 16 Ownership of Land by US Orthodox Monasteries:**

**" Does the monastery have any land property? If yes, how many acres?"**

<b>Number</b>	<b>of Monasteries</b>	<b>% in total of US Orthodox monasteries</b>
No land property	11	16%
1-9 acres	11	16%
10-49 acres	15	22%
50-99 acres	14	20%
100 and more acres	18	26%

The combined land ownership of all US Orthodox monasteries is quite impressive: 5,806 acres of land belong to American Orthodox monasteries. The single largest land owner among US monasteries is Holy Trinity Monastery in Jordanville, NY (ROCOR): it owns 700 acres.

Tab. 17 shows top thirteen US Orthodox monasteries that own at least 150 acres of land.

**Tab. 17 Top US Orthodox Monasteries by the Land Ownership**

<b>Name of Monastic Community</b>	<b>Jurisdiction</b>	<b>Acres of Land Owned</b>
Holy Trinity Monastery	ROCOR	700
Monks of New Skete	OCA	470
St. Anthony's Greek Orthodox Monastery	GOA	400
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	365
St. Paisius Monastery	Serbian	320
Protection of the Most Holy Mother of God ("New Gracanica") Monastery	Serbian	300
Holy Myrrhbearers Monastery	OCA	220
Monastery of St. Tikhon of Zadonsk	OCA	200
Dormition of the Mother of God	OCA	200
St. Nektarios Greek Orthodox Monastery	GOA	180
Hermitage of the Holy Cross	ROCOR	180
St. Herman of Alaska Monastery	Serbian	160
St. John the Forerunner Greek Orthodox Monastery	GOA	150



In order to examine the sources of monetary income in US Orthodox monasteries the survey asked: "Please, list most important sources of income of your monastic community (for instance, private donations, endowments, bequests, selling of religious items, farming, offering educational events and programs, etc.). List these sources of income *in the order of importance* starting from the most important." The full answers of US Orthodox monastic communities to this question are provided in Appendix G.

Because of the wide variety in responses about incomes of monasteries and in order to meaningfully analyze obtained information, we classified and divided all answers in Tab. G in eleven broad categories:

1. Occasional private donations (including bequests and offerings for performed sacraments)
2. "Regular"/"planned" private donations obtained through pledges and systematic fundraising
3. Production and sale of religious items (except candles) and handicrafts
4. Sale of religious items (except candles) that are not produced by monastery
5. Production and sales of candles
6. Income from book writing, editing, publishing, translating and selling
7. Funeral services (selling caskets and burial plots, maintaining cemeteries, funeral worship services)
8. Production and selling of various food items
9. Income from hospitality services
10. Income from educational activities (hosting educational events, offering workshops, presenting at educational events)
11. Private means of monks and nuns (including social security or income from the secular employment)

Three remarks should be made with regard to above suggested classification. First, it was clear from responses that some monasteries (although a minority) place significant emphasis on systematic fund-raising campaigns and practice of regular pledges from the "friends of monastery," while others (the majority) rely primarily on the occasional and more "spontaneous" private donations. And this was the reason for distinguishing between categories #1 and #2 in the above classification.

Second, it was also clear that while some monasteries actually produce various sacramental items (icons, vestments, prayer ropes, incense, etc.) and sell them, the others simply run gift shops and sell the items manufactured somewhere else. We felt that it was important to distinguish between these two groups and have separate categories #3 and #4 in the above classification. Finally, while "candles" could also be seen as a part of "sacramental items" category, many monasteries specifically wrote about production and selling of their handmade candles. And this was the reason for a separate category of income #5: " Production and sales of candles."

Because most of monasteries indicated several sources of income, the survey asked to list these sources in *the order of their significance* and starting from the most important one. Tab. 18 shows percentages of monasteries with different *primary* sources of income (i.e. Tab. 18 shows percentages of first responses from monasteries to the question about sources of income).

**Tab. 18 Primary Sources of Income in US Orthodox Monasteries**

Category of Income	% of US Orthodox Monasteries indicating this category as a primary source of their income
Occasional private donations (including bequests and offerings for performed sacraments)	56%
Private means of monks and nuns (including social security or income from the secular employment)	10%
"Regular"/"planned" private donations obtained through pledges and systematic fundraising	6%
Production and sales of candles	6%
Production and sale of various food items	6%
Sale of religious items (except candles) that are not produced by monastery	6%
Production and sale of religious items (except candles) and handicrafts	4%
Funeral services (selling caskets and burial plots, maintaining cemeteries, funeral worship services)	2%
Income from book writing, editing, publishing, translating and selling	2%

Three major observations can be made from Tab. 18. First, the vast majority (62%) of US Orthodox monasteries depend on private donations as their most important source of income. At the same time, among monasteries that belong to this category only relatively few (6%) make consistent efforts to solicit donations and contributions on a systematical basis via regular fundraising campaigns and pledges from their benefactors and "friends of monastery." Most of monasteries (52%) simply rely on occasional donations and contributions.

Second, somewhat surprisingly, a relatively significant number of monastic communities (10% of all US monasteries) depend economically on the private means of monks and nuns: their social security checks or income from their "secular" employment.

Third, if we exclude from all US monasteries those that rely on private donations as the major source of income (62%) and those that depend financially on private means of their monks and nuns (10%), this would leave us with only 28% (slightly more than one quarter) of US monasteries that were able to create some sort of "monastery economies" that provide them with a relatively solid financial base.

Tab. 19 on the next page provides the list of these monasteries that are financially relatively independent from the private donations or from personal means/incomes of monks and nuns. For each monastic community, Tab. 19 also shows their primary source of income.

An interesting additional observation can be made from Tab. 19. Among the four jurisdictions with significant number of monasteries in the United States, two clearly dominate in Tab. 19: Greek Orthodox and Russian Orthodox monastic communities. That is, compared to OCA and Serbian Orthodox monasteries, the Greek Orthodox and Russian Orthodox monastic communities are much more likely to create "monastery economies" making them relatively independent from private donations or personal incomes of their monks and nuns.

**Tab. 19 US Orthodox Monasteries whose Primary Sources of Income Are Other Than "Private Donations" and "Private Means of Monastics"**

Name of Monastic Community	Jurisdiction (*)	Primary Source of Income
Holy Transfiguration Greek Orthodox Monastery	GOA	Beeswax candle making and sale
Panagia Vlahernon Greek Orthodox Monastery	GOA	Candle making and sale
St. Gregory Palamas Monastery	GOA	Candle making and sale
St. John the Forerunner Greek Orthodox Monastery	GOA	Selling items from monastery's bakery
All Saints Greek Orthodox Monastery	GOA	Selling monastery-made handicrafts and icon restoration
Annunciation of the Theotokos Greek Orthodox Monastery	GOA	Selling of religious items
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	Selling of baked goods
Nuns of New Skete	OCA	Bakery (making cheesecakes in particular)
All-Merciful Saviour Orthodox Monastery	ROCOR	Sale of "Monastery Blend" coffee and teas
Skete of St. John the Theologian	ROCOR	Sale of Church goods (made in Russia)
Hermitage of the Holy Cross	ROCOR	Selling religious items
Russian Orthodox Convent Novo-Diveevo	ROCOR	Providing cemetery plots and funeral services
Convent of the Nativity of the Virgin Mary	ROCOR	Selling of beeswax candles
St. Elizabeth Skete	ROCOR	Incense making
St. Herman of Alaska Monastery	Serbian	Book publishing (including ebooks)
St. Nilus Skete	Serbian	Making prayer ropes
St. Paisius Monastery	Serbian	Gift shop: selling of prayer ropes, books, CDs, silver rings, icons.
Monastery of St. Mary of Egypt	MP	Labor of monastics

(\*): GOA- Greek Orthodox Archdiocese of America; OCA - Orthodox Church in America; ROCOR - Russian Orthodox Church Outside of Russia; Serbian - Serbian Orthodox Church; MP - Patriarchal Parishes of the Russian Orthodox Church.

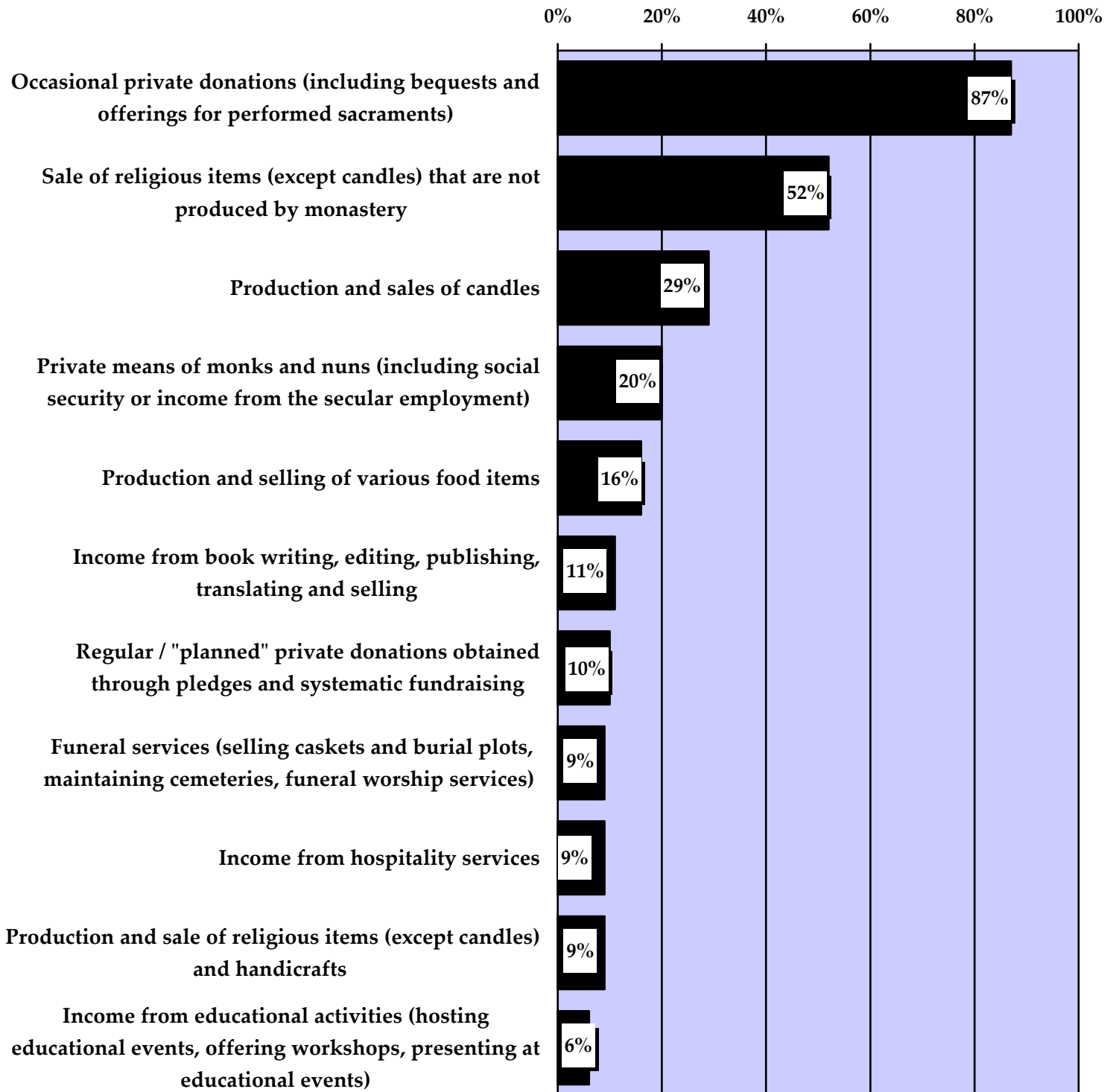
All what was said so far about monasteries sources of income referred to only their primary (most important) sources of income. At the same time, as noted earlier, the survey asked monasteries to list all sources of income that are significant for them.

Fig. 4.1 on the next page shows percentage of US monastic communities that mentioned each of the eleven categories of income among their various sources of income (either as first, or second, or third, or fourth by degree of importance).

**Fig. 4.1 Sources of Income of US Orthodox Monasteries:**

**"Please, list most important sources of income of your monastic community?"**

**% of monasteries that indicated different categories of income among their all sources of income**



In summary, the three *most common* sources of income in US Orthodox monasteries are:

- ❖ Occasional private donations including bequests and offerings for performed sacraments (87% of all monastic communities mentioned this source of income);
- ❖ Sale of religious items (except candles) that are not produced by monastery (52% of all monastic communities mentioned this source of income);
- ❖ Production and sales of candles (24% of all monastic communities mentioned this source of income).

To the contrary, the following sources of income are *relatively rare* in US Orthodox monasteries:

- ❖ Production and sale of religious items (except candles) and handicrafts (only 9% of all monastic communities mentioned this source of income).
- ❖ Funeral services: selling caskets and burial plots, maintaining cemeteries, funeral worship services (only 9% of all monastic communities mentioned this source of income).
- ❖ Income from hospitality services (only 9% of all monastic communities mentioned this source of income).
- ❖ Income from educational activities: hosting educational events, offering workshops, presenting at educational events (only 6% of all monastic communities mentioned this source of income).

Are there any differences between male and female monastic communities in terms of their sources of income? The general answer to this question is "yes." See Fig. 4.2 on the next page.

**Fig. 4.2 Sources of Income of US Orthodox Monasteries: Male and Female Monastic Communities**

"Please, list most important sources of income of your monastic community?"

% of monasteries that indicated different categories of income among their all sources of income

■ Male monasteries □ Female monasteries

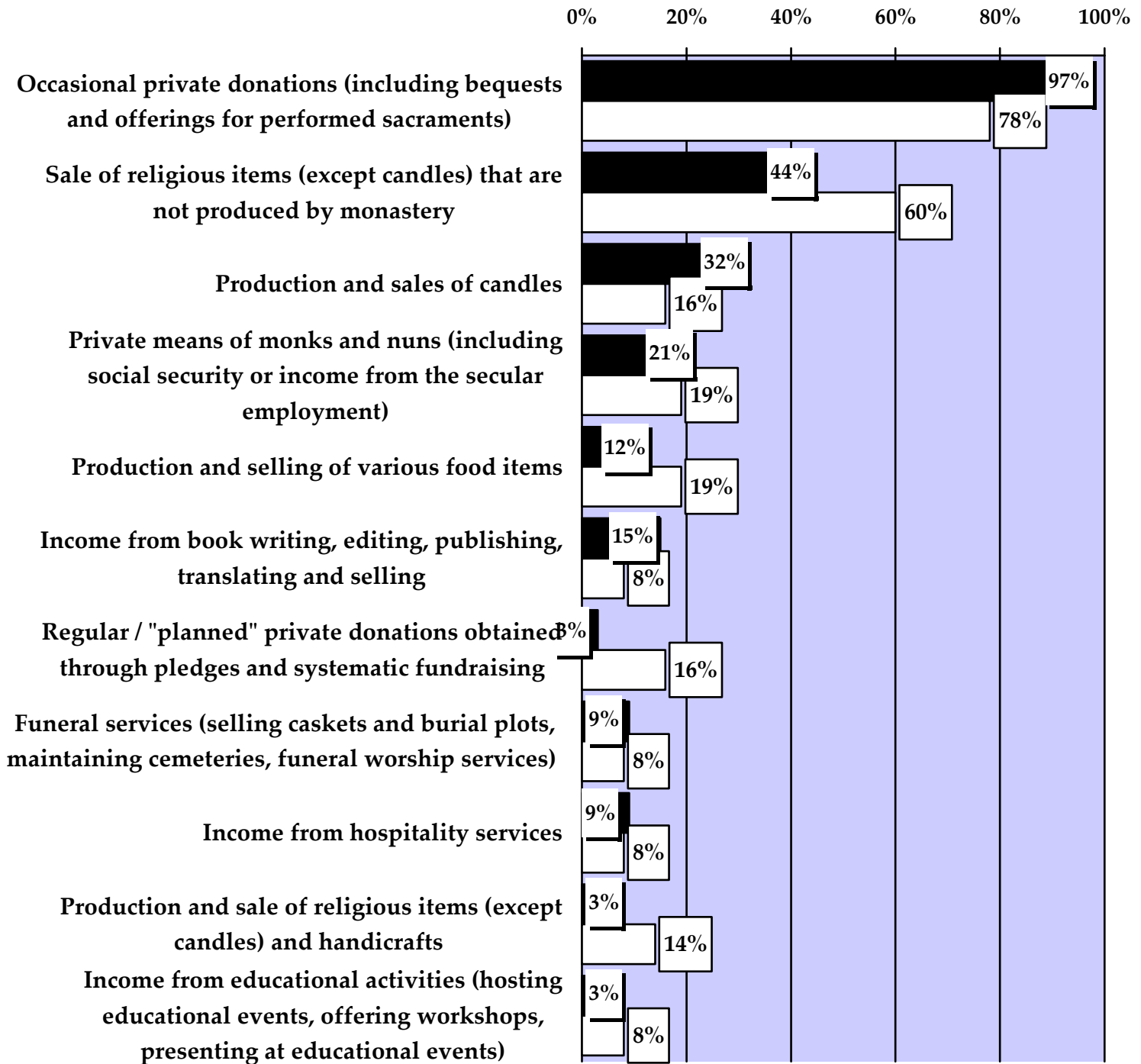


Fig. 4.2 shows that significantly *more female than male monasteries* generate their incomes from:

- ❖ "Regular"/"planned" private donations obtained through pledges and systematic fundraising;
- ❖ Production and sale of religious items (except candles) and handicrafts;
- ❖ Sale of religious items (except candles) that are not produced by monastery.

On the contrary, significantly *more male than female* monastic communities generate their income from:

- ❖ Occasional private donations including bequests and offerings for performed sacraments;
- ❖ Production and sales of candles.

## **VI. Reflections of the Superiors on What Can Be Changed or Improved in their Monasteries**

Any survey-based study has its limitations in the sense that it examines only those issues that the questionnaire specifically asks about. Understanding this limitation, we also wanted to give the monasteries an opportunity to share their thoughts and concerns on the subjects that might be important to them, but were not examined in the survey. To do so, the questionnaire asked: "If you can think about **most important** and **desirable** improvements or changes in your monastery's life, what would these be? Please share with us any additional thoughts on the subjects addressed in this survey."

This question was optional and open ended. That is, the respondents were not required to answer this question, but if they decided to do so, they were given full freedom to write anything that seemed important to them. Out of 71 monastic communities, 34 (nearly half) used this opportunity and answered this question.



Five major types of responses emerged from answers to the question "If you can think about **most important** and **desirable** improvements or changes in your monastery's life, what would these be? Please share with us any additional thoughts on the subjects addressed in this survey." In summary, these five types of responses can be described as follow.

1. **The need for improvement or expansion of current monastery's facilities.** Out of five categories, this was most "numerous" type of responses (i.e. largest number of monasteries wrote specifically about this need). We should note that - depending on the particular monastery - this need could be caused either by positive factors (growth in monastic community, increasing number of visitors) or by the negative circumstances (long time neglected facilities and grounds, lack of finances).

2. **The desire to have more members of monastic community.** Among replies in this category, several monasteries specifically mentioned their need for more young monastics.

3. **Quest for spiritual directions for monastic community, searching new ways of living out the Faith.** In a number of cases this type of answers was associated with the change in the leadership of monastic community and/or with the absence of a strong leader who is capable to provide direction and offer vision for a monastery's future.

4. **The need for more support of monastic communities on the part of Church at large (i.e. from the hierarchs and the local parishes).** Some monasteries in this category of responses wrote about general need to better promote idea of American Orthodox monasticism in the local Orthodox parishes so that more church members would be aware of and would visit monasteries. Yet, the others expressed their frustration of finding themselves in a situation of "self-isolation," disconnection and absence of support from the rest of the Church.

5. **The need for a permanently assigned priest** who can celebrate liturgy at the monastery on a regular basis. This need was expressed by some female monasteries or by some male monastic communities that do not have priest-monks.

On the following pages we provide (in full quotation) some examples of five above described types in responses to the question "If you can think about **most important** and **desirable** improvements or changes in your monastery's life, what would these be? Please share with us any additional thoughts on the subjects addressed in this survey."

### **1. The need for improvement or expansion of monastery's facilities:**

- ❖ We have many physical improvements on the monastery property either underway or planned. These include landscaping the central monastery area, renovating certain buildings, building a library, and adding to our solar power source. We have instituted several means of organizing the life and work of the monastery, but we can do more to improve on this.
- ❖ We desperately need better infrastructure and more monastery buildings.
- ❖ The most important improvement for the life of the monastery are completing the St. Seraphim of Sarov Retreat Center, building new chapel dedicated to St. John of Kronstadt and providing more housing for additional nuns. Additionally, the sisterhood likes to become more self-sufficient through gardening and beekeeping.
- ❖ The need to clean up and renovate a very old and poorly maintained house (we acquired this monastery from OCA only recently)
- ❖ We need more cells and an icon studio
- ❖ To have a separate chapel (currently it is "in house" chapel). To have major financial support. To have bigger monastery to witness Orthodoxy in English language.
- ❖ Larger trapeza to accommodate guests
- ❖ At present our chapel is in the former attached garage. We established a fund for the free standing church in traditional architecture.
- ❖ Our greatest need has become that of funds to provide guest facilities for our many visitors.

## **2. The desire to have more members of monastic community:**

- ❖ What is most needed for our monastery are more monastic candidates: young men who are serious and solid in their faith, who wish to devote their lives and skills to serve God.
- ❖ The major desire is to have at least one hieromonk and a couple of monks on the property in New Mexico so that there will be regular monastic life there. Also they need to have at least one more hieromonk (in addition to Fr. Anthony) for the monastery in Phoenix so that they can celebrate liturgy everyday and make it open for the public. Also more monks are needed to make community stronger. Fr. Anthony is terminally ill and he is the only ordained monastic at St. Anthony. What will happen to monastery when he dies?
- ❖ To have more nuns and build larger and stronger monastic community.
- ❖ To have more men to join brotherhood. To have more pilgrims to visit us.
- ❖ The most important goal is to attract more monastics to live in this community
- ❖ Would love to have others who would love to serve the Lord
- ❖ Definitely 2 or 3 more nuns, preferably young for the reason (hard physical work) stated above.
- ❖ We pray that Our Lord will send potential monastics to join us and for the clergy to encourage those they know to consider monasticism as a possible calling for their lives.

## **3. Quest for spiritual direction for monastic community and searching new or better ways of living out the Faith.**

- ❖ The best and most desirable improvement would be to have an experienced spiritual father. We are one of many monastic communities who lack an abba and hence do not attract young aspirants. We do have a common life, but it operates on the "brother helping brother" model. My guess is that this is a common theme for small monastic communities in America
- ❖ For the past thirteen years, since the resignation and retirement of our former Abbot, we have been engaged in a process of renewal designed to strengthen the monastic values we live by and to chart a positive course towards the future. Such renewal has no ceiling, and while we have made significant strides in the areas of interpersonal communication, our relationship to the wider Church, personal growth in prayer, and appropriate contemplative outreach, we

look to further this process in all these areas. We believe we need to be more creative in making people more aware of our life, and in encouraging and fostering vocations.

- ❖ Increased spiritual life among the sisters: finding someone to enliven our spiritual life and awareness as we journey together through the daily life, temptation, struggles and relationships.
- ❖ The most important improvement for us would be to become better monastics
- ❖ As to spiritual improvements, we need to make progress in our personal and corporate prayer lives, and to grow in the patience, forgiveness, repentance and love to which our Lord calls us.

#### **4. The need for more support of monastic communities on the part of Church at large (i.e. from hierarchs and local parishes).**

- ❖ What we most need is promotion by the bishops and clergy in the Eastern US in support of monasticism as a desirable, viable and important part of American Church life. The parishes need to become aware of American monasteries. Individuals send us prayer slips; they need to send women to pray these lists! Everyone is reading "Everyday Saints," yet not making the equation that the type of life described in it can be lived here as well, by healthy American people. The clergy still think monasteries are a place to send only misfits, old ladies and "broken downs." Healthy young men and women are not encouraged to think of monasticism as a possibility -- our visitors are mostly young children and older adults, almost never young women attempting to discern a vocation. Many still do not believe there can be real American Orthodox monastics. How often, in all seriousness, we are asked "Are you real nuns?" Your questionnaire provoked some lively discussion -- we are encouraged to learn that the Assembly of Bishops has taken an interest in its monasteries. We have sometimes felt like the abandoned children of the Church, yet realizing that is not a helpful way to feel, we sometimes go to the other extreme, becoming the "Little Red Hen" who "did it all by herself!" But of course, we cannot produce our own new members; these must come from the Church at large.
- ❖ More support from the Church and bishops.

- ❖ For the future of monastic life in North America, it would be good for parish priests to speak more often, and more positively, of monasticism as a worthy and desirable vocation for young people in the Church, to organize pilgrimages to visit nearby monasteries, and to encourage their parishioners to build relationships with monasteries. Monastic life and parish life are not "in competition" with each other, but are both vital elements of healthy Orthodox life, and must both be nurtured if the Orthodox Church is to thrive in this land. As for our own monastery here, we would benefit from the prayers of pious believers, that we may be preserved and sustained on the path to salvation.
- ❖ We need bishops who understand monasticism. I don't know how long we will be with OCA. Right now we are looking for old monks with wisdom. We are floating in an ocean of neglect from the OCA. What shore we land on only time can tell.

#### **5. The need for a permanently assigned priest.**

- ❖ To have own liturgical services at the skete (not simply at Holy Trinity monastery). Also having permanent priest serving Vigils on Saturdays and Liturgy on Sundays.
- ❖ We do not have a priest and receive no support from OCA. How long we will continue in limbo is in question. We hope to continue to mature in monastic wisdom and askesis. Having the mysteries of the church would be most helpful. We need a priest.

## VII. "Personal Stories" of US Orthodox Monasteries

Each monastic community is unique in terms of both its history and today's life. Even the most comprehensive survey and questionnaire would not be able to "capture" all details and reflect all the nuances of monastery's past and present. Being aware of this, we wanted to give the study participants - the superiors of US Orthodox monasteries - an opportunity to tell informally the "personal stories" of their monastic communities. To do so, the questionnaire asked: "Please, provide a brief description of history and the present life of monastery."

Our intention was to encourage the respondents and give them full freedom to write about anything what appears important to them in monastery's past and/or present life. Out of 71 US Orthodox monasteries, 66 provided answers to this question. Some of responses were very brief and formal; some simply referred us to monasteries websites or brochures; yet, some used this opportunity and offered detailed and insightful reflections into monastery's life. On the following pages, one by one, we provide responses of all monasteries to this question. If a monastery responded to this question in writing, we provide its answer the way it was submitted and with minimal editorial changes. If a monastery referred us to its website or brochure, we took all relevant information from there.

By clicking on the links associated with the name of each monastery, reader can access this monastery's respond to the question "Please, provide brief description of history and the present life of monastery."

Holy Convent of St. Thekla (Antiochian Archdiocese), Glenville, PA

St. Paul Orthodox Skete (Antiochian Archdiocese), Grand Junction, TN

Skete of the St. Maximos the Confessor (Bulgarian Diocese), Palmyra, VA

St. Anthony's Greek Orthodox Monastery (GOA), Florence, AZ

Holy Transfiguration Greek Orthodox Monastery (GOA), Harvard, IL

Holy Archangels Greek Orthodox Monastery (GOA), Spring Branch, TX

St. Nektarios Greek Orthodox Monastery (GOA), Roscoe, NY

Panagia Vlahernon Greek Orthodox Monastery (GOA), Williston, FL

St. Gregory Palamas Monastery (GOA), Perrysville, OH  
Saint Paraskevi Greek Orthodox Monastery (GOA), Washington, TX  
St. John the Forerunner Greek Orthodox Monastery (GOA), Goldendale, WA  
All Saints Greek Orthodox Monastery (GOA), Calverton, NY  
Monastery of the Holy Theotokos the Life Giving Spring (GOA), Dunlap, CA  
Annunciation of the Theotokos Greek Orthodox Monastery (GOA), Reddick, FL  
St. John Chrysostom Monastery (GOA), Pleasant Prairie, WI  
Holy Protection of the Theotokos Greek Orthodox Monastery (GOA), White Haven, PA  
Panagia Prousiotissa Greek Orthodox Monastery (GOA), Troy, NC  
Nativity of the Theotokos Greek Orthodox Monastery (GOA), Spartanburg, PA  
Parakletos Greek Orthodox Monastery (GOA), Abbeville, SC  
Entrance of the Theotokos Skete (GOA), Perrysville, OH  
Holy Cross Orthodox Monastery (OCA), Castro Valley, CA  
Monastery of St. Tikhon of Zadonsk (OCA), Waymart, PA  
Monks of New Skete (OCA), Cambridge, NY  
Monastery of St. John of San Francisco (OCA), Manton, CA  
Monastery of the Holy Archangel Michael (OCA), Canones, NM  
Holy Ascension Romanian Orthodox Monastery (OCA), Clinton, MI  
Holy Myrrhbearers Monastery (OCA), Otego, NY  
Dormition of the Mother of God Orthodox Monastery (OCA), Rives Junction, MI  
Nuns of New Skete (OCA), Cambridge, NY  
Holy Assumption Monastery (OCA), Calistoga, CA  
Presentation of the Virgin Mary Orthodox Monastery (OCA), Niangua, MO  
St. Barbara Orthodox Monastery (OCA), Santa Paula, CA  
Protection of the Holy Virgin Orthodox Monastery (OCA), Lake George, CO  
Nativity of Our Lord Jesus Christ Monastery (OCA), Kemp, TX  
Our Lady of Kazan Skete (OCA), Santa Rosa, CA

Orthodox Monastery of the Transfiguration (OCA), Ellwood City, PA  
Sts. Mary and Martha Orthodox Monastery (OCA), Wagener, SC  
St. Sabbas the Sanctified Orthodox Monastery (ROCOR), Harper Woods, MI  
Christminster (Christ the Saviour) Monastery (ROCOR), Niagara Falls, NY  
All-Merciful Saviour Orthodox Monastery (ROCOR), Vashon Island, WA  
Monastery of the Glorious Ascension (ROCOR), Resaca, GA  
Skete of St. John the Theologian (ROCOR), Hiram, OH  
Brotherhood of St. John Climacus (ROCOR), Atlantic Mine, MI  
Hermitage of St. Arsenius (ROCOR), Decatur, TX  
Hermitage of the Holy Cross (ROCOR), Wayne, WV  
Holy Trinity Monastery (ROCOR), Jordanville, NY  
St. Anthony the Great Stavropegial Monastery (ROCOR), Phoenix, AZ  
Resurrection of Christ / St. Seraphim Skete (ROCOR), Minneapolis, MN  
Russian Orthodox Convent Novo-Diveevo (ROCOR), Nanuet, NY  
St. Nicholas Monastery (ROCOR), North Fort Myers, FL  
Convent of the Nativity of the Virgin Mary (ROCOR), Wayne, WV  
St. Elizabeth Skete (ROCOR), Mohawk, NY  
St. Dumitru Romanian Orthodox Monastery (Romanian Archdiocese), Middletown, NY  
Protection of the Mother of God Romanian Monastery (Romanian Archdiocese), Ellenville, NY  
St. Sava Serbian Stavropegial Orthodox Monastery (Serbian Orthodox Church), Libertyville, IL  
St. Archangel Michael Skete (Serbian Orthodox Church), Ouzinkie, AK  
St. Mark Serbian Orthodox Monastery (Serbian Orthodox Church), Sheffield, OH  
Protection of the Most Holy Mother of God ("New Gracanica") Monastery (Serbian Orthodox Church), Third Lake, IL  
St. Herman of Alaska Monastery (Serbian Orthodox Church), Platina, CA  
St. Nilus Skete (Serbian Orthodox Church), Nelson Island in Ouzinke Narrow Straits, AK  
Monastery Marcha, Serbian, Richfield, OH



Nativity of the Mother of God Serbian Orthodox Monastery (Serbian Orthodox Church), New Carlisle, IN

St. Xenia Skete (Serbian Orthodox Church), Wildwood, CA

St. Paisius Monastery (Serbian Orthodox Church), Safford, AZ

St. Xenia Sisterhood (Serbian Orthodox Church), Kansas City, MO

St. Xenia Metochion / St. Xenia Monastic Community, (Serbian Orthodox Church), Indianapolis, IN

Monastery of St. Mary of Egypt (Patriarchal Parishes of the Russian Orthodox Church), Treadwell, NY

### **Holy Convent of St. Thekla (Antiochian Archdiocese), Glenville, PA**

The Convent of St. Thekla is a female monastic community under the Antiochian Orthodox Christian Archdiocese of North America. Very Rev. Mark Sahady will serve as Chaplain of the Convent following his retirement in September 2014. Located in Glenville, Pennsylvania, the Convent of St. Thekla property consists of 51 acres of land with house, barn, a pond and acres of farmland and woodland. The property is a one-hour drive from both Harrisburg airport and BWI airport and can be reached by a 3½-hour drive from the NY/NJ Metropolitan area, as well as a 3½-hour drive from Antiochian Village. The monastery was founded only very recently and is in the process of establishing of monastic life.

### **St. Paul Orthodox Skete (Antiochian Archdiocese), Grand Junction, TN**

St. Paul skete was inaugurated in 1997 at the invitation of His Grace Bishop Basil of Wichita (under whose supervision it remains) and St. John the Evangelist Orthodox Church in Memphis, TN. At this time, Mother Nektaria was sent from Holy Dormition Monastery, Rives Junction, MI, to establish a monastic presence in the Mid-South. After leasing a house in midtown Memphis for 6 1/2 years, the skete moved to its present location on 43 acres in Grand Junction, TN in January 2004. Prayer is the main focus of life at the skete. Visitors are welcome to join daily services; to arrange individually or in small groups for a quiet time of solitude and reflection in the guesthouse (where 8 beds are available); and to help with daily tasks. Many simply write to us or call to ask for prayers or for advice. In addition, Mother Nektaria occasionally travels to parishes for retreats. Normally, on one Sunday and on one weekday each month, Divine Liturgy is served by a priest from St. John Church.

### **Skete of the St. Maximos the Confessor (Bulgarian Diocese), Palmyra, VA**

2000: establishment of skete with the blessing of Bishop Gabriel (ROCOR). 2004: acceptance into Bulgarian Diocese . We follow Hesychastic prayer tradition.

### **St. Anthony's Greek Orthodox Monastery (GOA), Florence, AZ**

See also website at <http://www.stanthonysmonastery.org>. In the summer of 1995, six monks arrived in the southern Arizona desert to establish St. Anthony's Monastery, carrying with them the sacred thousand-year heritage of the Holy Mountain, Athos. Elder Ephraim, a disciple of Elder Joseph the Hesychast, having restored and repopulated four Mt. Athos monasteries and having established several monastic communities in Greece and North America, transferred six Athonite monks to the Sonoran Desert in Arizona to start a new monastery. Upon their arrival, the fathers began the necessary construction: building first the main church, living quarters for monks, a dining hall, and guest facilities. As the monastery expanded, more chapels were built; a vegetable garden, a small vineyard, citrus orchards, and an olive grove were soon to follow. An elaborate system of gardens, pathways, gazebos and Spanish fountains truly render the monastery and its extensive grounds an oasis in the desert.

The monastery was named after St. Anthony the Great, the renowned third-century ascetic of Egypt, "the father of monasticism." The main church, the catholicon, is dedicated to Saints Anthony and Nectarios the Wonder-worker, who is especially popular amongst the Greeks. There are also chapels dedicated to Saints John the Baptist, Seraphim of Sarov, Demetrios of Thessalonica, George the Great Martyr, Nicholas the Wonder-worker, Panteleimon the Healer and the Prophet Elijah. The monastery follows the coenobitic rule of monastic life. The brotherhood of over 40 monks and novices holds all things in common and follows a daily schedule of prayer and work under obedience to the abbot, their spiritual father. St. Anthony's welcomes all visitors. Orthodox men and women from around the world visiting for a few days of spiritual growth and quietude are accommodated at the monastery's guest facilities. Day visitors can visit the chapels and walk the grounds between 10:30 AM and 2:30 PM. Upon entering the monastery, all visitors are asked to stop at the bookstore. Photographs (including videos) may be taken of the buildings, grounds and church interiors, but not of the monks or guests.

The monastery maintains "The Divine Music Project" - the website that contains more than 6000 pages of Byzantine music in Western and Byzantine notation in the style of chanting used on the Holy Mountain. The scope of this project covers the liturgies of St. John Chrysostom, St. Basil the Great, St. James, and the Liturgy

of the Presanctified Gifts, as well as various doxologies, and hymns for Vespers, Orthros, the Mysteries, and the Menaion. The words of the hymns are provided in Elizabethan English, Modern English, and Greek.

### **Holy Transfiguration Greek Orthodox Monastery (GOA), Harvard, IL**

Monastery was founded in 1998. Fr. Akakios was sent from St. Anthony Monastery (AZ) by Elder Ephraim to establish monastic community in IL. Land and buildings used by monastery were purchased from the local residents. This is a very quiet monastery with very few visitors. The small chapel at the Monastery is dedicated to St. John the Evangelist and Theologian. Besides being busy with the upkeep of the grounds, many handicrafts are made at the Monastery. Some of them, accordingly wrapped, are available as gifts for baptisms and weddings. Also, monastic clothes are custom tailored at the Monastery, as well as vestments, rhasa, and hats for Orthodox clergy. We also make pure beeswax candles. The gate is open daily between 6:00 am and 7:00 pm, and everyone is welcome to visit.

### **Holy Archangels Greek Orthodox Monastery (GOA), Spring Branch, TX**

With the blessings of His Eminence Metropolitan Isaiah, the monastery was founded by Elder Ephraim in 1996. On July 16, 1996, three monks from the Athonite monastery of Philotheou in Greece arrived in Kandalia, Texas to found Holy Archangels Greek Orthodox Monastery. They brought with them the heritage of the late Elder Joseph the Hesychast, whose spiritual children, among them Elder Ephraim, helped reinvigorate the spiritual life of the Holy Mountain in the second half of the 20th century. Elder Ephraim selected these three Fathers to bring the humble glory of Orthodox monasticism to the great state of Texas.

Led by the young priest monk and Abbot, Archimandrite Dositheos, the Fathers purchased and began converting the 140 acre and abandoned Muslim property into a Greek Orthodox Christian monastery. This included transitioning a former mosque into the Katholikon [main church], dedicated to the monastery's namesakes, Archangels Michael and Gabriel and all the Angels. On the monastery feast day, November 8, 2009, the katholikon was consecrated by His Eminence Metropolitan Isaiah. Traditional Byzantine ecclesiastical design inspired the church's basilica modeling, especially that of the main church at the monastery of St. Katherine on Mt. Sinai, the church of the Nativity in Bethlehem, St. Dimitrios in Thessolniki, Greece, and the famous church of the Protaton on Mount Athos. In 1999, the slowly expanding brotherhood commenced building the trapeza [dining hall]. In 2002, the fathers poured the 18,000 square foot foundation of what will become the 42,000 square foot monastic kellia [dormitories], complete with a library, infirmary, offices, archondariki [guest reception room], bookstore, and other facilities.

During the 16 years since its founding, the monastery provided hospitality to pilgrims the world over. Greeks, Antiochians, Russians, Romanians, Serbians, countless American converts and inquirers have found a harbor for their souls. At the intersection of so many jurisdictions and with visitors from so many cities, the monastery is an exemplar of pan-Orthodoxy. The Texas Hill Country is a desert of its own. Rugged and wind-swept, vast and yet strangely familiar, the arid Hill Country is a good home for an Orthodox monastery. Central to the major metropolitan hubs of Austin and San Antonio and only a few hours' drive from both Dallas and Houston, the monastery is blessed to be able to provide hospitality to pilgrims and inquirers and a place of spiritual refuge for Orthodox men.

The brotherhood has fathers from many walks of life and from different countries. The monks follow the Athonite Typikon, or rule, which directs each of the Fathers to keep both a private prayer and reading rule in the early morning hours as well as attend the services of Hours, Orthros, Divine Liturgy, Vespers and Compline daily. At present, the Fathers are devoting much of their time to the building of the monastery kellia [dormitories]. Within the grounds of the Monastery is an Orthodox cemetery where the faithful may choose to lay to rest their loved ones. Many find comfort knowing that those who have been laid to rest "in the hope of life eternal" are on the monastery grounds, in such peaceful and prayerful surroundings. You will often see one of the fathers or a pilgrim meditating nearby. The names of those on the monastery grounds are commemorated at every Divine Liturgy. Holy Archangels Monastery maintains a commercial winery and produces wines from many varietals of grapes grown sustainably.

#### **St. Nektarios Greek Orthodox Monastery (GOA), Roscoe, NY**

Saint Nektarios Monastery was founded in January 1999 by the reverend Elder Ephraim with the blessing of the Greek Orthodox Archdiocese of America. The Monastery is dedicated to St. Nektarios of Aegina (+1920), who is referred to as "the Saint of our century," on account of the countless miracles he performs daily for the faithful seeking his help. The Monastery's main chapel is dedicated to Archangel Michael of Mandamado. The Monastery celebrates three feast days every year: The translation of the holy relics of St. Nektarios on Sept. 3rd; The dormition of St. Nektarios Nov. 9th; Archangel Michael of Madamado on the second Sunday after Easter (Sunday of the Myrrhbearers). All the services at the Monastery are conducted in Greek. The Monastery bookstore has a wide selection of available religious literature and handcrafted items.

### **Panagia Vlahernon Greek Orthodox Monastery (GOA), Williston, FL**

The community was founded in 1998 by Elder Ephraim of Philotheou with the blessing of His Eminence Metropolitan Alexios of Atlanta. The original monks came from St. Anthony's Greek Orthodox Monastery in Arizona, as well as the Monastery of Philotheou on Mount Athos. The monastery lies on a beautiful property with rolling hills, in an area of Florida known for its Spanish moss covered live-oak trees, horse farms, and horse-training facilities. The property was originally a sugar plantation. The monks support themselves by making beeswax candles and maintaining a bookstore and giftshop. The monastery is dedicated to the Theotokos and is named after the famous historical church of the Panagia of Blachernae in Constantinople. The monastery celebrates its major feast day on July 2, the feast of the Deposition of the Sacred Robe of the Theotokos at Vlahernes. In addition, twice a year monastery celebrates the feast day of St. Sava the New of Kalymnos (December 5 and 5th Sunday of Great Lent). All services are in Greek and follow the Athonite typicon.

### **St. Gregory Palamas Monastery (GOA), Perrysville, OH**

Monastery was founded in 1983 by Metropolitan Maximos of Pittsburgh. The Monastery is located in the agricultural country of northeastern Ohio, about 15 miles east of Mansfield. On St. Gerasimos day, March 4, 1989, Archbishop Iakovos consecrated the monastery church with the assistance of Bishop Maximos. The relics of St. George the Great Martyr, St. Boniface of Friesland, and one of the martyred monks of Sinai were sealed into the altar during the consecration. Orthodox laymen can stay in the limited guest facilities for a few days, participating in the life of the Monastery: the prayer, the work, the silence, the direction of a monastic confessor.

### **Saint Paraskevi Greek Orthodox Monastery (GOA), Washington, TX**

Established in 2004 in the historic Washington on the Brazos, TX. There are three chapels on monastery's grounds. The Monastery provides daily cycle of services and welcomes pilgrims every day.

### **St. John the Forerunner Greek Orthodox Monastery (GOA), Goldendale, WA**

The Monastery of St. John the Forerunner was founded in 1995, when local doctor, Gerald Timmer, donated his 48-acre property to the Greek Orthodox Diocese of San Francisco for the foundation of a women's monastic community. Geronta Ephraim, a priest-monk and former abbot from Holy Mount Athos, Greece, was contacted by His Eminence Anthony (then ruling bishop) to help establish the monastery in Washington. ("Geronta" in Greek means an "Elder" or "Abbot"). Already the spiritual father/elder of 11 monasteries in

Greece, in 1989, he began the work of establishing monasteries in North America with the blessing of the Church officials and the appeal of the Orthodox faithful in the United States and Canada. Geronta Ephraim called three nuns from the Holy Orthodox Monastery of the Panagia Hodigitria in Volos, Greece to come to Goldendale. At first, the small monastery of St. John the Forerunner was virtually unknown. Slowly, with much prayer, perseverance, and Grace from God, the Orthodox faithful, and others wanting to know about the Orthodox Church, began to visit and help the monastery. There are now more than 20 nuns and novices at St. John's Monastery. Monastery follows the "coenobitic" way of life meaning that sisters hold all things in common and follow a daily schedule under the direction of the Abbess.

The monastery supports itself solely by the handiwork of the sisters and donations. The nuns practice the traditional arts of the Orthodox church including: painting Byzantine icons, knotting prayer ropes, making incense, and dipping beeswax candles. They also mount icon prints and make natural soaps and lotions and bake traditional Greek foods and pastries for their bakery and gift shop (both are open to the broad public, bakery is located off the monastery's grounds). Bakery features full espresso bar and serves classic Greek foods such as gyros, stuffed vine leaves, baklava, etc. as well as traditional American dishes and pastries. The sisters also provide catering service for dinners, parties, etc. The gift shop carries the sisters' beeswax candles, incense and natural soaps and lotions, Christian books, Byzantine music, etc..

### **All Saints Greek Orthodox Monastery (GOA), Calverton, NY**

The building and founding of our monastery is the fulfillment of the lifelong dream of Miss Chrystala Petropoulou who later became the nun Ypomoni (1917-2010). Chrystalla Petropoulou (1917-2010) of Mattituck, NY had the dream of becoming a nun from the time she was a young woman in Cyprus. She was not able to realize her dream as a young woman due to the political instability of her homeland of Cyprus. She immigrated with her family to London and then to New York in the 1950s, eventually settling her family in Mattituck, NY. She never abandoned her dream of becoming a nun. In 1997, she met the Rev. Fr. Vaselios Govits and his Presvytera Christine. She told them of her dream and they agreed to help her realize her ambitions. Ms. Petropoulou, with the help of her sisters: Mrs. Anna Orros and Mrs. Eleni Dimitriou (d. 2001), contributed the funds to purchase the property and for the construction of the monastery in Calverton. Shortly after this, Ms. Petropoulou suffered a mild stroke which left her wheelchair-bound and once again, unable to fulfill her dream. Fr. Vaselios and Presvytera Christine realized the importance of a monastic community in Long Island and diligently worked to see its completion, despite the absence of monastics.

In 2007, the construction of the Chapel of Ss. Constantine and Helen and the Residence were completed and Divine Services began to be celebrated regularly by Fr. Govits with the blessing of the Archdiocese.

In 2008, Fr. Govits approached Fr. Gerasimos Makris at the suggestion of the chancellor of the Archdiocese for assistance in finding monastics to populate the monastery. In 2009, Fr. Gerasimos, with the blessing of the Archdiocese, sent a group of his spiritual children to the monastery to begin the monastic life there. Additionally, Ms. Petropoulou moved to the monastery in 2009 with the new monastics to finally realize her lifelong dream. She was tonsured into the Great Angelic Schema on April 17, 2010 and peacefully fell asleep in the Lord October 11 of the same year after receiving Holy Communion and the sacrament of Confession.

The nuns met as lay women studying at Holy Cross. They were spiritual children of geronda Gerasimos Makris. They wanted to become nuns and petitioned Archdiocese after several years of prayer and self-examination. They waited several years and then populated the empty monastery of All Saints at the suggestion Metropolitan Savas (then the chancellor of Archdiocese). The monastery was officially opened in 2010 (the nuns being tonsured one month before monastery's official opening). In 2013, the Abbess was officially installed. The 1000 Good Friends of All Saints Greek Orthodox Monastery is an organization of individuals who value the work of the monastery and the mission of the monastics to provide a place of prayer, quietude, philanthropy, and hospitality. These individuals express their appreciation, support, and gratitude to the endeavors of the monastery by contributing a small monthly donation of \$10, \$20, \$35, \$50 or some other amount, toward the operational and daily expenses of the monastery.

### **Monastery of the Holy Theotokos the Life Giving Spring (GOA), Dunlap, CA**

In 1993, the monastery began with two nuns who came from Greece. Metropolitan Antony of San Francisco built extensive monastery's facilities. In 2003, 14 more nuns arrived and moved into these facilities. In 2010, the monastery's Katholikon was consecrated. In 2013, the monastery's cemetery chapel was consecrated. The monastery is located next to "St. Nicholas Ranch and Retreat Center" which belongs to the GOA Metropolis of San Francisco. Visitors to monastery can stay at St. Nicholas Ranch.

### **Annunciation of the Theotokos Greek Orthodox Monastery (GOA), Reddick, FL**

The Holy Monastery of the Annunciation was established in September of 1998. The nuns in it trace their spiritual heritage to the ancient monastery of the Honorable St. John the Forerunner in Serres. This historic monastery was established in the thirteenth century and is one of the most frequently visited pilgrimages in northern Greece. The nuns make high quality incense with different aromas and using the ancient recipe from Mount Athos, Greece.

### **St. John Chrysostom Monastery (GOA), Pleasant Prairie, WI**

Two female monastics from Thassos (Greece) assisted in the establishment of the monastery of St. John Chrysostom in 1994 with the blessing of the local Metropolitan, His Eminence Iakovos of Chicago.

### **Holy Protection of the Theotokos Greek Orthodox Monastery (GOA), White Haven, PA**

Holy Protection Greek Orthodox Monastery was founded in 1993 by Elder Ephraim, former Abbot of Philotheou Monastery on Mount Athos, who also founded 16 other monasteries throughout the United States and Canada. The Monastery's "Mother House" is the Archangel Michael Monastery on the island of Thasos in Greece. The site of the Monastery is on a mountain overlooking the Lehigh River Valley in the Pocono Mountains region of Pennsylvania. A white cross can be seen on the top of the Monastery's mountain from interstate route 80. The construction of the Monastery's present facilities began in 2001. These facilities include: the main building with the monastic cells; the main church dedicated to the Holy Apostles Peter & Paul; and two chapels dedicated to St. Nektarios and St. Paraskevi. Other buildings include: a bakery, a workshop with an icon-painting studio, a woodworking shop, a candle making shop and a guesthouse. The Sisters maintain gardens, greenhouse and fruit orchards. The daily program begins at midnight with keeping vigil with prayer and spiritual reading, followed the first daily Church service. After a rest period and breakfast, the Sisters begin their work day until evening when they retreat to their cell for rest. The Abbess, Gerondissa Olympiada, is an iconographer from the Monastery of St. Michael in Thasos, Greece.

### **Panagia Prousiotissa Greek Orthodox Monastery (GOA), Troy, NC**

The nuns arrived from Greece from the monastery of Archangel Michael from the island Tasos. The property is covered with trees and forests. Monastery has pond. Monastery has three buildings: 1. residence for nuns with dining hall, two work rooms; 2. chapel + guesthouse; 3. candle making facility.



### **Nativity of the Theotokos Greek Orthodox Monastery (GOA), Spartanburg, PA**

Founded in 1989, it was the first Greek Orthodox women monastery in the United States.

### **Parakletos Greek Orthodox Monastery (GOA), Abbeville, SC**

The monastery is headed by Abbess (Gerontisa) Pavlina. She and two other nuns came from a monastery in Greece. For many years Abbess Pavlina has been coming to the U.S.A. making many friends and contacts. This gave her the opportunity to see their love, compassion and desire to have within their Church American monasteries. The prayers and faith of Orthodox Christians in America lit a flame in her heart encouraging her along with two other nuns to make the important decision to leave their homeland, Greece and their monastery, to come in America and start a Monastery. Metropolitan Alexios of Atlanta, invited them to start a Monastery in His Metropolis, in South Carolina. With His blessings, the blessings of their Holy Elders, the Grace of Holy God and Virgin Mary, they started the new Paracletos Greek Orthodox Monastery.

The chapel of monastery is dedicated to Panagia Soumela (the Lady of Pontos). The original icon of Panagia Soumela was painted by Saint Luke the Evangelist. The icon was then presented to Panagia to be blessed by Her. The original icon of the Panagia Soumela is located in the village of Veria (Northern Greece). The Nuns of Paracletos Monastery in South Carolina, have committed themselves to this historical and religious task, to build a Chapel honoring Panaghia and naming it "Panaghia Soumela." The monastery desires to become not only a place for prayer and salvation, but also the center for all Pontian-Greeks in America Monastery runs online store selling various religious items.

### **Entrance of the Theotokos Skete (GOA), Perrysville, OH**

The monastery was founded in 2000 by the Most Rev. Metropolitan Maximos of Pittsburgh. In the beginning, Divine Liturgy and other services were held in a small chapel created above our workshop. In 2009, with the help of friends, we began construction of a new catholicon for the monastery, which we hope to finish this year, God willing. Our life is centered on prayer and labor. Orthodox monasteries generally follow a rubrical typicon based on that of St Sabas of Jerusalem, with minor local variants. The rubrical calendar issued by the Ecumenical Patriarchate, which all GOA monasteries were some years ago enjoined to follow, differs in a few small particulars from that issued by the autocephalous Church of Greece. Where these minor variants occur, we follow the rubrics of Constantinople as directed.

Our monastery is on land which was originally part of a frontier homestead when Ohio was still a wilderness, before the War of 1812. It includes an old cemetery, wherein are interred Revolutionary and Civil War veterans

and many pioneer families, including a number of small children who succumbed to the hardships and epidemics of frontier life. There was a Methodist chapel built here, of logs, in 1802, to which settlers resorted once a quarter for services held by a circuit-riding minister sent on horseback through the frontier. It was empty for some time before being acquired for monastic use, and we have been working to restore the land and old farmhouse to useful and habitable status. We raise hay and alfalfa on the arable land, to rebuild the eroded topsoil before any future crops can be planted, and manage the woods for firewood and lumber. We sell or trade the hay, and some firewood, for our needs. God willing, we hope to raise sheep on it when the pastures have been restored to better health. We also keep bees, for our own needs, to pollinate the fields, and to barter.

### **Holy Cross Orthodox Monastery (OCA), Castro Valley, CA**

The Abbot, Archimandrite Theodor (Micka) was ordained in 1964. His mother died the next year and left him the legacy with the purpose to found a monastery. Fr. Theodore worked as a parish priest until he met his first disciple (now known as Father Stephen) in 1970. After this young man shared with him his zeal to pursue the monastic life, he asked Father Theodor if there were any monasteries located in the San Francisco Bay Area; because he wished to live in one while pursuing his education at a university. Archimandrite Theodor explained that there were very few Orthodox monasteries in North America at that time. So he asked the future Father Stephen, if he would be interested in helping him build a monastery. It was then, in 1970, that they first made their holy vow that one day, by the grace of God, they would build a monastery together dedicated to the Holy Cross. It took the monks nine additional years to save enough money to buy property for a monastery; and then, with the blessing of their diocesan bishop in 1979, they purchased property that would eventually be consecrated as Holy Cross Monastery. The monks have performed most of the labor that has transfigured this rustic rural property into a frontier of Paradise. The majestic Redwood trees that tower behind our cross shrine were planted by the Fathers themselves from one-gallon cans in 1980—during the first summer following their arrival here. In 2000, God sent a young subdeacon and seminary graduate, now known as Father Peter, to join them and help them.

Since that time the three of them have affectionately become known to friends of the monastery as "The Three Monksketeers." Fr. Stephen accepted high position in a law firm in Silicon Valley in 1998, where he worked for 15 years. His earnings enabled to acquire two adjacent properties and expand the monastery. We currently have two postulants: Romanian-American from Los Angeles and Bulgaria-born Canadian citizen.

Orthodox faithful (primarily from Romania and Bulgaria) frequently come to us for spiritual nourishment and sacraments of wedding and baptisms. These Orthodox Christians include a large number of immigrant professionals from San Francisco and Bay area. Elegant dining space and a covered portico are available for receptions. Spiritual day retreats have been held here by Orthodox Christians of all ecclesiastical jurisdictions. Holy Cross Monastery has many friends and supporters who are Roman Catholic, Protestant, Jewish, and from other non-Christian backgrounds. A variety of groups have held seminars and conferences here. Everyone is welcome in this haven of God's grace and embrace. Holy Cross Monastery exists by the grace of God and through the hard work and professional employment of its monks. Although friends and supporters have given and continue to give donations to help further the Fathers' holy work, the monastery strives to be self-supporting.

The monks have rarely sent out appeals for donations and have never even passed a collection plate in their monastery chapel. Whatever friends, supporters, and visitors have ever given of their own free will to help the monastery has been gratefully and humbly accepted and used for the greater glory of God by its monks.

#### **Monastery of St. Tikhon of Zadonsk (OCA), Waymart, PA**

A very detailed history of Monastery is provided at <http://sttikhonsmonastery.org/history.html>

By the dawn of the 20th century, Orthodox Christianity had been established on the North American continent for well over a century. The idea of founding a monastery in America was that of the young Hieromonk Arseny (Chagovtsev), the future Archbishop Arseny of Winnipeg. Father Arseny had arrived in America in 1902, and was rector of St. John the Baptist parish in Mayfield, Pa. His thought was that part of the monastery's function would be to serve as a "mother house" for the monastics serving as clergy in the Orthodox North American mission. Fr. Alexander Nemolovsky (later Bishop Alexander) endorsed the idea of the necessity of founding a monastery in Pennsylvania and noted that a theological seminary should also be attached to such a monastery. The decision about establishing of a monastery was made in May of 1905, at the Sixth Convention of the Russian Orthodox Catholic Mutual-Aid Society (ROCMAS) in Cleveland, Ohio. It was moved that a monastery be founded in connection with the orphanage (for orphaned Russian children) in northeastern Pennsylvania where Orthodox Rusyns had begun to settle. The land was purchased of the farm of E. Wagner, located in South Canaan Township in western Wayne County. From the very beginning the idea of monastery was strongly supported by Archbishop Tikhon (later St. Tikhon). The dedication of the new monastery/orphanage grounds and celebrating the first Divine Liturgy on the site were held on July 31, 1905.

Bishop Raphael (St. Raphael) presided over liturgy. The monastery was named after St. Tikhon of Zadonsk, a beloved 18th-century Russian bishop and spiritual writer who was an inspirer of Dostoyevsky. By May, 1906, two monks were in residence, the main building had been constructed along with beehives, a cross-shaped well, gardens, fruit trees, and a dam placed across a stream to create a small pond. Fr. Alexis Toth, who has been called the Father of the Russian Orthodox Church in America because of his great success in leading Uniates back to the Orthodox Church, was buried in the monastery cemetery in 1909.

In 1938, St. Tikhon's Seminary was established on the monastery grounds, through the efforts of Archbishop Arseny. Since the founding of the seminary, the two institutions have mutually aided, enhanced, and nurtured each other. In the 1950s a renowned Orthodox speaker, writer, leader, Saint Nicholai of Zicha, came to live at monastery and served as rector of the seminary from 1955-56. 1990 saw the glorification of the monastery's cofounder, Saint Patriarch Tikhon, by the Russian Orthodox Church. In 1994, St. Alexander Hotovitsky, who was present as an inspired witness at the monastery's opening was glorified by the Russian Orthodox Church as a hieromartyr (priestmartyr). In 1994, the service of glorification (canonization) of St. Alexis Toth took place at the Memorial Day pilgrimage. His relics now rest in the monastery Church. In 2000, St. Raphael, who dedicated these grounds and served the first Divine Liturgy here in 1905, was glorified at St. Tikhon's Monastery by the Orthodox Church in America acting on the request of the Orthodox Church of Antioch.

Many buildings have been razed and many have been built during the past century. St. Arsenius Skete has been constructed in the nearby woods, with accommodations for several monks. A new monastery bell tower was built in 1994-95. Within the same building is housed the John S. and Lucille J. Guzey Collection of Russian Icons and Antiquities.

### **Monks of New Skete (OCA), Cambridge, NY**

The Monks of New Skete began in 1966 under the leadership of Father Laurence with 12 monks who separated from a small community of Byzantine-Rite Franciscans, based in New Cannan, Connecticut and Sybertsville, Pennsylvania. The first brothers sought to live a more explicitly monastic life within the Eastern Christian tradition. We left the Franciscans and established a separate monastic community. The Benedictine monks of Mount Saviour gave us temporary use of a lodge in northwestern Pennsylvania for about six months until we moved to a small farmhouse in the beautiful hills of upstate New York. We converted the farmhouse into a suitable monastery, landscaped the grounds, and farmed with the help of neighbors.

A year passed. Lacking the necessary solitude, we moved once more to a new location east of Cambridge, close to the Vermont border. There we built our present buildings - now our permanent home. Moving to Cambridge, on the eastern edge of the low but beautiful Taconic Mountains, we settled in a very agrarian community and learned farming skills, including smoking meats and cheese, from our rural neighbors. As the economy shifted so did our skills: we were able to build on our love for our first German Shepherd to what is now internationally known breeding and dog training programs. We've published many books related to our lives with the dogs *NEW SKETE SHEPHERDS*, as well as a spiritual study of our monastic life called *IN THE SPIRIT OF HAPPINESS* and a book of meditations, *RISE UP WITH A LISTENING HEART*.

Originally, New Skete followed the Byzantine Rite within the Roman Catholic Church. In 1979, after many years of studying and practicing Orthodox theology and liturgy, New Skete joined the Orthodox Church. With the encouragement and counsel of Fr. Alexander Schmemmann and Fr. John Meyendorff, we were received into the Orthodox Church in America by Metropolitan Theodosius. This enabled us to integrate our life and monastic vision more completely by joining those with whom we can share more fully, thereby participating in the life of the whole Church. Having male and female members has led to an expanded liturgy that includes a mixed choir for singing the divine offices and Eucharistic celebrations. In 2000, with the resignation and retirement of the abbot, the communities undertook a reorganization of our internal governance resulting in a modification of the Typicon-- the rule. Under the blessing of the Metropolitan, a more collegial authority under the equal leadership of a prior or prioress for each of the three communities was established. In 2002, the interior iconography of the Holy Wisdom Temple was completed, making it a space that reflects our vision of catholicity and vocation to work for the unity of Christ's body. It is a sacred space that speaks to the soul of what New Skete is. Through the summer of 2006 a new handicap-accessible entrance was incorporated into the multi-tiered meditation garden which includes ponds and a waterfall. That year commemorated the 40th anniversary of New Skete. As part of the year-long celebrations, Metropolitan Herman blessed the garden at the annual Transfiguration Pilgrimage.

Over the years New Skete has hosted inter-church and ecumenical conferences. In early 2013, we introduced a monthly e-newsletter, intended to stimulate reflection as well as keep us in touch with friends and acquaintances. For those who prefer a print version of our newsletter, a collection of featured articles is available semi-annually via US mail.

Our monastic life and our icons, dogs and cheesecakes are regularly featured in local newspaper articles. New Skete's many endeavors have been the subject of television and radio, as well as featured in national and international magazine and newspaper articles. The Monks' dog training series, *Divine Canine*, first aired on the Discovery Channel's Animal Planet in 2007.

We have always believed in ecumenical outreach as an aspect of putting the Gospel into practice. Beginning locally, we often host visiting social, school and church groups, and we participate in the Cambridge association of clergy and take our turn providing a free meal with a brief devotion during Advent and Lent. We are also supportive of inter-Orthodox unity on many levels including retreats offered here and in various parishes across the country. Two of our members have been invited to Greece and to China to make presentations on aspects of our monastic life.

Monastic life embraces a balanced rhythm of prayer, work community life and hospitality - all anchored in the daily cycle of matins and vespers, and Divine Liturgy on Sundays and Feast Days. We strive to be available as much as possible to the many people from assorted religious backgrounds who visit New Skete either making a spiritual retreat, seeking spiritual guidance, attending church services, visiting gift shops and grounds, or becoming dog customers. Guest accommodations are available to provide a place of beauty and solitude with ample time for reflection and prayer. A group of local people who share regularly in the liturgical life form New Skete's Chapel Community. They, along with a growing network of volunteers, help expand New Skete's ministries. During Great Lent a mission Sunday is annually hosted. Through each of these avenues, we tried to bring a better awareness of Orthodox monasticism and the spiritual life to both the church and general public, and to share the fruits of our life in a manner that harmonizes with the spirit of the contemplative life.

**Our Mission.** New Skete is a monastic community of men and women rooted in the tradition of the Eastern Church. Through prayer, worship and work of our hands, we seek to respond to the mystery of God and the Gospel's power to transform human living. Welcoming all, we seek to bridge the old with the new and to witness to the sacredness of all creation. To carry out this mission. 1. We embrace our responsibility to foster the single-minded search for God in each other and in those we meet. 2. We are open to others of all beliefs through retreats, days of recollection and liturgical services 3. We interact with the wider community in accord with our way of life 4. We are firmly committed to the equality of all persons, and, in very simple ways, we reverence all of creation as the dwelling place of God.

**Our Vision.** 1. We aim to be responsive to the prophetic character of our vocation which from the very beginning of monasticism in the desert of Skete has made monks and nuns responsible not only for attaining the end for which they were created but for that of all God's people. 2. As heirs of these primitive Christian monks and nuns, we want to live in harmony with their spirit especially that of the Eastern monastic fathers and mothers. In adapting our own everyday life from tradition, we hope to show in our own lives the perennial nature of Christian monasticism, especially for contemporary America. 3. Though the emphasis may vary in monastic life at different times and places, our life emphasizes the liturgical offices of each day. Every aspect of our life receives impetus and nourishment from the daily and seasonal celebrations of the church. We live in union with the praying church. Our worship seeks to edify, to inspire and to raise us all to that reality for which we were made: union with God. 4. Monastics strive for enlightenment and wisdom by seeking to grow in knowledge and understanding. Therefore we continue day-by-day to reflect on all aspects of the spiritual life. 5. We live with the conviction that an authentic and vibrant monasticism is an essential ingredient to healthy Church life. By nature, the monastic vocation is contemplative and apostolic, challenging both the Church and the world at large to fuller life. Monasticism has always incarnated itself within a particular cultural context, so throughout our history we have worked to express the mystery and dynamism of our vocation in a manner appropriate to our culture and times. 6. Monastics pray in the secret of their hearts, in the privacy of their cells, fostering a spirit of silence and recollection which permeates all other aspects of our lives. Personal prayer is cultivated with the simplicity and freedom of the children of God. Like all else, personal prayer is nourished by and benefits from the choral worship of the entire community. 7. In accord with the simplicity that characterizes monastic life, we earn our daily bread by our own hands. As all the fathers and mothers of the monastic life have taught and practiced themselves, so do we value and esteem this work. We find in work a time-honored means of self-discipline and growth. 8. We hold in special esteem the virtue of hospitality. Though our own means are limited, we extend to all who come our way the basic courtesies of Christian charity and hospitality. Whenever possible, we are ready and willing to provide whatever may be asked of us in a friendly and cheerful way with respect and compassion. What we do to others so do we do to Christ, mindful always that we are brothers and sisters of all.

#### **Monastery of St. John of San Francisco (OCA), Manton, CA**

The Monastery of St. John of Shanghai and San Francisco was founded in 1996. It is located on 42 acres of scenic Ponderosa forest near the town of Manton, California, in the foothills of the Cascade Mountains near Mt. Lassen National Park. Manton is less than an hour's drive from both Red Bluff and Redding.

The brotherhood was originally located at Point Reyes Station, California, at St. Eugene's Hermitage, a small facility which belonged to the Diocese of the West of the Orthodox Church in America, where there had been a monastic presence for over 50 years. Due to growth in numbers of monks and industries, the Monastery moved northwards to Manton in the summer of 2006. The brotherhood seeks to live the traditional communal Orthodox monastic life as established by St. Pachomius and St. Basil in the fourth century. The monastery worships according to the Julian calendar, which is currently thirteen days behind the civil calendar. Most of the brothers are Americans, and the services are conducted in English. The monastery strives to earn the living by making candles, publishing, woodworking, and operating a bookstore. It also grows some of own food.

### **Monastery of the Holy Archangel Michael (OCA), Canones, NM**

The monastic community is located on 15 acres in beautiful northern New Mexico high desert country, in the foothills of the Jemez Mountain Range. It is situated in a remote canyon several miles from the old village of Cañones. The Monastery of the Holy Archangel Michael was originally founded in 1993 as a Skete and dependency of the Monastery of the Glorious Ascension in Resaca, Georgia. In time the Skete went directly under the Omophorion of His Eminence Archbishop Dmitri and retained the name, St. Michael's Skete. Later, monastic community was officially elevated to the rank of Monastery by His Beatitude, Metropolitan Jonah. The monastery acquired the property of an abandoned ranch. Land was cleaned and church built, but monastic community was very small. Currently, there are 6 monks. Their major project is building new living facility for brotherhood. They live simple lives, try to grow own food and be self-sustaining. The making and selling of 100% pure hand-dipped beeswax tapers is primary source of income. The monastery does not have priest. The monastery has comfortable and fully equipped three bedroom house for guests.

### **Holy Ascension Romanian Orthodox Monastery (OCA), Clinton, MI**

The Holy Ascension Monastery was established on 23 February 2001, the date when the Orthodox Church celebrates the Feast of the Saint Polycarp of Smyrna. This date is significant for the Romanian Episcopate because Saint Polycarp of Smyrna was the patron saint of the first Romanian Orthodox Bishop in North America, Bishop Policarp (Morusca), who over seventy years ago dreamt of establishing a monastery for monks. The vision of the late blessed Bishop Policarp became reality on the celebration of his patron saint day when eight monks from the Brancoveanu Monastery at Sâmbata de Sus, Brasov, Romania, arrived in Detroit. The monastery established its location at the Saint Andrew Center for Orthodox Christian Studies in Detroit and Very Rev. Archimandrite Irineu (Duvlea), former abbot of the Brancoveanu Monastery, was named abbot,



thus fulfilling the dream of our Archpastor Policarp, “to bring the light of the Romanian Orthodox monastic life to North America” in the form of a monastery for monks.

The newly established monastery became a place of spirituality for the Romanian-American Orthodox community, with monks leading a traditional monastic life in modern times, in conformity with the Gospel, just as the ancient hermits of the first centuries of Christianity lived. This was only accomplished “through the will and mercy of God bestowed upon His Holy Church in North America.” On 28 June 2002, the Church Congress of the Romanian Orthodox Episcopate of America, elected Very Rev. Archimandrite Irineu (Duvlea), abbot of the Holy Ascension Monastery, as Bishop of Dearborn Heights and Auxiliary Bishop of the Romanian Orthodox Episcopate of America. A new property was purchased in Clinton, Michigan, which now houses the Holy Ascension Monastery. This achievement was made possible through the sacrifice and love of the Adrian & Mariana Lupu-Leica Family, our new founders and benefactors.

The Ascension of the Lord Monastery offers accommodations for pilgrims and those who would like to spend several days in spiritual and tranquil atmosphere. The guest house is comprised of accommodations for 40 people, a living area and a large conference room.

### **Holy Myrrhbearers Monastery (OCA), Otego, NY**

Holy Myrrhbearers Monastery began with the first Divine Liturgy celebrated as a community on the Sunday of the Holy Myrrhbearers in 1977. That service took place in St. Sergius of Radonezh Chapel at the Chancery of the Orthodox Church in America, where community first lived and worked. During first five years at the OCA Chancery, we were blessed to experience the Church very intensely. In addition, we were able to form bonds of friendship with many people, both within the OCA and in other jurisdictions that we cherish to this day. During that period, Metropolitan Theodosius made possible visits to other monasteries in this country, and also to the Monastery of the Protection of the Mother of God in Bussy, France. Metropolitan Theodosius, along with clergy, choir directors, and others in and near the Chancery as well as friends at St. Vladimir’s Seminary, did much to educate and encourage us in developing a full cycle of monastic services. We were given the time and the resources to compile our service books: the Horologion, Octoechos, Triodion, Pentecostarion and Menaion. In the years since then we have continued to add to and revise our services as new translations have appeared and as our choir skills have improved.

When it became obvious that we would need our own home in order to grow into a fully monastic life-style, Metropolitan Theodosius blessed us to move into rented quarters near St. Vladimir's Seminary for an interim period. During this time, we tested our ability to live on our own, to find our own sources of income and become incorporated so that we could purchase property. We began a mail-order business with our own greeting card designs, prayer books and other products. Through the years, this business has become an important means of support for the monastery. We began property-hunting on a shoe-string budget in 1982. In the summer of 1983, we found a Pennysaver ad for a bargain: 144 acres with farmhouse, two barns, mobile home and pond for \$55,000. Still, that was eleven times the money we had so carefully saved. We believe it was a series of miracles that made it possible for us to move there the day after Thanksgiving in 1983. In 1986, not long after we moved here, parishioners from SS Peter & Paul Church in Herkimer, led by their priest, Father James Jadick, volunteered their services to build us a chapel. They were soon joined by members of St. Basil Church in Watervliet and Dormition Church in Binghamton. John Gala of SS Peter & Paul drew up the plans, and we were able to hire a contractor to put in a full-basement foundation the following fall. We had just enough funds to buy the materials for our volunteers to cap the basement in time for winter. By the next spring we were able to begin the next phase. There were several workdays when Orthodox men and women gathered from all over New York State and northern Pennsylvania to put up the framing and close in the shell of the new structure. Then our faithful crews from Herkimer, Watervliet, and Binghamton began the long work of finishing the interior, as we were able to purchase the supplies. Those who have been here know that the chapel is truly a beautiful labor of love, from the many windows and skylights to the French doors, oak parquet floors and knotty pine paneling. The friends of monastery gathered in the chapel to witness the monastery's first life-profession, then the clothing of a sister in the monastic habit and the installation of Mother Raphaela as the monastery's first abbess. These moving services were the seal and confirmation of all the faith and work that had gone on before.

There is no question that having our chapel consecrated was a major milestone for the monastery. Since then, through the generosity of friends, an iconostas with beautiful icons has been added, the main icons being gifts from St. Gregory the Theologian Church in Wappingers Falls, NY. Among the original icons donated to the monastery, perhaps most beautiful is a large processional icon of the Myrrhbearing Women. Shortly after the chapel was finished, many friends from St. Michael's in Geneva, NY, donated funds to create the memorial prayer garden that has been a source of joy to us and to our guests. Fifty small cedars were planted in a rectangle and have grown into walls for shelter and privacy, making a lovely outdoor chapel. During the summer this is a quiet place for prayer and reading, and on occasion, for vespers and memorial services.

In 1991, again through the generosity of friends, we were able to purchase a small piece of property adjoining our pond with an old house originally built for the families who ran the mills on our millpond. We have found documents dating the first commercial operation of those mills to 1803. Sadly, although it was a source of power into the 1950s, floods and the ravages of time have now left only the dam with its original laid-stone spillway and what we call the mill house. By 1995 we were able to begin the renovation of the mill house which was completed two years later, and is now available for the use of guests. On the site of the old farmhouse, in 1998 we completed building the new monastery which is an inspiration, support, and encouragement for those of us who have answered the call to dedicate our lives to repentance and labor, the worship of God, prayer for His people and for His world. The new building provides the silence and privacy needed for the hidden life of a monastic while also providing reception rooms where guests and other pilgrims can find hospitality and God's healing peace and beauty. As funds become available through our generous benefactors, the work has continued, with a portico entry-way, tying together the chapel and monastery wings, a deck, a kiosk to hold the six beautiful bells specially cast for the monastery in Russia, and the final payment on the RBO loan for the monastery building. For our thirtieth Anniversary Year in 2007, friends donated a permanent monastery sign, fencing and a greenhouse for our vegetable garden. In the past five years, we have built a privacy fence to secure an outdoor cloistered area for the nuns' quiet and prayer, renovated the chapel hallway and its guest facilities, made major repairs to the chapel and barn roofs and renovated and repainted the kitchen and refectory. Work is now going on to renovate the old Baptist Church we inherited a number of years ago.

Each woman who has tested a vocation to the monastery — whether she has stayed or has moved on — has brought her own unique gifts and abilities. As a result, now that we have room and more sisters, we are continuing to develop the farm as an integral part of our monastery. While it seems that we are unusual as farmers and monastics, until very modern times almost all monastics had farms and raised most of their own food, "working with their hands" as St. Paul admonishes us to do. In addition to giving us a sense of kinship with those who came before us, we find that the farm animals and chores help to keep us sane and grounded. Many of our guests ask to help out in the barns and fields and often discover real healing through this work as well as through their prayers with us. With some enthusiastic support from friends and some generous donations, we began by renovating the larger of the two barns, putting in fencing and acquiring sheep, goats, chickens and ducks. We sell yarn spun from the fine wool of our sheep, prayer ropes and other items made from this yarn, and eggs from our chickens and ducks. The milk and cheese from our goats are not yet for sale, but we and our friends enjoy them..

## **Dormition of the Mother of God Orthodox Monastery (OCA), Rives Junction, MI**

The monastery was founded in 1987. The monastery is located in South-Central Michigan, 7 miles North of Jackson, in the small farming community of Rives Junction, on 120 acres of wooded land with an array of wildlife. The monastery was founded by three nuns from Romania, in a desire to pursue missionary work and spread Orthodoxy further into America. This vision had to be fulfilled through a monastic structure; not by importing or recreating a glorious past, but by drawing on the traditions of the past that keep alive the Orthodox faith.

The property acquired in 1987 included an old farm house and a pole barn. The former became the housing for the nuns, and the later was turned into a chapel. From 1989 to 2010 the monastery was expanded to include a summer pavilion (which houses the annual Pilgrimage of the Dormition of the Mother of God on August 15), a guest house, a house for the sisterhood, offices work rooms, a private library, a large garage, a chapel in the cemetery, a prayer skete in the woods, a separate guesthouse for monastics and hierarchs, a residence for the priest of monastery and a giftshop and museum building. The building of the main church was completed in 2012. Hospitality facilities include 24 bed guest house with sitting area and conference room, and a large outdoor pavilion for summer retreats. The monastery also has children's garden - an educational place created for children to explore and learn about Orthodox faith. Children's garden is situated in a large periwinkle area with trees and bushes separated by walking paths, all leading to areas of discovery. The garden contains shrines, rock with passages from Holy Scripture, images of an angel, a fish or the Greek alpha and omega. A small church replete with an iconostasis, nuns and monks, adorns the top of a mountain of rocks.

The monastery maintains Orthodox cemetery. To qualify for a plot in the cemetery the person must be baptized Orthodox, be married in church and also be a member in good standing of an Orthodox parish in the US or Canada. The nuns of monastery travel to parishes around the US and Canada to conduct spiritual retreats for adult and youth groups. The monastery's land is partially wooded, partially developed into gardens, meadows, walking trails. The maintenance of all these spaces requires a significant work which is accomplished with the help of volunteers. The monastery organizes two work days every year (spring and fall) and welcomes anyone who is available and desires to participate.

### **Nuns of New Skete (OCA), Cambridge, NY**

Established in 1966, New Skete is a community of monks and nuns and married couples dedicated to monastic life and rooted in the tradition of the Christian East. Through prayer, worship and the work of our hands, we seek to respond to the mystery of God and to the Gospel's power to transform human living. Welcoming all, we seek to bridge the old with the new and to witness to the sacredness of all creation. The community of the nuns of New Skete is a contemplative monastery of Eastern Orthodox nuns, under the aegis of the Orthodox Church in America (since 1979). The monastery is under the patronage of Our Lady of the Sign, a symbol of the entire praying church.

The community was originally established in 1969 when - inspired by a vision of contemporary monastic life - seven Poor Clare nuns from Indiana settled in Cambridge, New York. With the monks' help (who settled there a year earlier) we purchased a small farm house a few miles from the monks' monastery. Donations from family and friends helped with furnishings and other purchases while we began supporting ourselves by cleaning houses in town and working at the local hospital. We started building our own monastery across the road from the farm house in 1970 and thirteen years later were able to add a new addition - a bakery where we produce popular gourmet cheesecakes. While community began by a group of Poor Clare nuns under the Roman Catholic Church, from our very beginning we followed the Eastern Rite in our liturgical lives, feeling most at home with an Eastern bent to our spirituality.

Our founding in 1969 was with the ideal of living out the values of monastic life in a way that was fitting in contemporary American culture. Today this is a delicate line to walk which requires ongoing discernment. We strive to retain those pieces of the earliest tradition which we feel are essential to supporting our spiritual growth and to let go of other pieces which have long tied monastics to the culture of medieval Europe. We have a rich liturgy with services shared with the monks, which are entirely sung and chanted -in English and inclusive language. Rather than using a strict translation of ancient texts, we work at making the language of our prayers and hymns accessible to contemporary American understanding while maintaining a sense of reverence and dignity. We wear Riassas (monastic choir robes) over our regular clothes for liturgical services. As a small community there is emphasis on consensus in governance under the leadership of our elected prioress. While maintaining our autonomy as a monastic community, a truly unique character of our monastic life is the interrelatedness of our community with that of monks of New Skete and of married companions of New Skete.

We consider ourselves ecumenical in terms of our religious backgrounds, experience and understanding. Our ongoing prayer is that the division between the churches may one day truly be healed. Accordingly, the community maintains an open stance regarding ecumenical contacts with other Christian groups. The nave of the newer church features iconographic portraits of prominent non-Orthodox such as Pope John XXIII, Archbishop Michael Ramsey, and Mother Teresa of Calcutta and the communities celebrate the feast of the Roman Catholic saint Francis of Assisi. Our primary focus is to work continually to transform ourselves in the light of the Gospel. To follow the path that leads us to become the person God wants us to be, we have chosen to live this life together. We strive for a balance in common and private prayer, and work that is simply the work of daily living. The work of producing the cheesecakes made in the monastery's bakery helps to support the nuns and the upkeep of the monastery and land.

Life in the monastery allows for reflection, relaxation and ongoing growth. Our monastery, outside of a small village in eastern New York State, is situated on a rolling hillside that offers a sense of solitude without enclosed cloister. Hospitality is an important expression of our monastic life and women of diverse Christian faiths find time with us to be restorative and renewing in their journeys. Spiritual companionship, both formally and informally through our ongoing relationships, is an essential expression of the fruit of our contemplative life. Creative artistic expression finds outlets in our gardening, icon painting, vestment making, writing and cooking. With all these elements, we find it is a rich and fulfilling life.

### **Holy Assumption Monastery (OCA), Calistoga, CA**

Holy Assumption Monastery was founded in the early 1940's by a small group of nuns who fled from Russia and China in search of freedom to practice their faith. Originally settling in San Francisco, they soon discovered the quiet town of Calistoga, 80 miles north of the city and, with the blessing of the local church hierarchy, purchased an old two-story property by the Napa River. At first, the old building served as both chapel and living quarters, but eventually the nuns built a separate small wooden chapel as their place of worship. They adorned it with their own icons and embroidered cloths and began to hold services, to which all those inside and outside their gates were welcome. For various reasons, the last nuns left in the early 1980's, and the monastery functioned as a parish church for years. However, without the presence of the nuns, the monastery buildings fell bit by bit into poor repair.

Through the vision and hard work of Igumen Sergious Gerken (and the labor and sacrificial financial support of a small community of dedicated monastery friends), an ambitious restoration project was begun in 1998 to make the monastery once again habitable for a community of nuns. The grounds were transformed into a beautiful garden renowned locally – a tranquil place sought out for reflection and contemplation. The chapel underwent extensive renovation and improvements. The main building was beautifully rebuilt as a refectory and living quarters for the nuns. The grounds were graced with church bells and a koi pond, among other things. All was nearly ready and the local community was eagerly awaiting the arrival of the nuns.

While the finishing touches were still being put on the main building, the long-expected nuns arrived, but from an unexpected quarter. On the morning of October 8, 2009, the community of St. Barbara Monastery in Santa Paula, CA was informed that they had 30 days to remove the RVs in which nearly two thirds of the community was living while trying to build a wing to house the sisters. By that evening, Abbess Victoria had contacted Bishop Benjamin and received his enthusiastic blessing to relocate ten of the sisters to Calistoga. Two weeks later, on October 22, the sisters, under the leadership of Mother Melania, arrived at their new home to a gracious welcome from Fr. Sergious. Soon thereafter, various members of the local community and the outlying areas started arriving with good wishes, food, and practical help of various kinds. The sisters have settled gratefully into their life in Calistoga, which revolves around the daily services.

Another feature of their life is the frequent presence of pilgrims, tourists, and local residents drawn by the stillness, beautiful gardens and koi pond. A great joy for the sisters has been the very close relationship that has developed between the monastery and St. Symeon Verhotursky Orthodox Church, the local parish. The hope for the future is an ever deeper unity, in which we continue to work together to glorify Christ.

### **Presentation of the Virgin Mary Orthodox Monastery (OCA), Niangua, MO**

With the blessing of His Eminence Archbishop JOB, the monastery was founded in Ohio September 15, 1998, as the first women's monastery of the Diocese of the Midwest of the Orthodox Church in America. After receiving its official Monastic Charter, the monastery followed the appropriate legal steps through which it was granted full tax exempt status as a 501(c)(3) non-profit organization.

It was our original intention to build the monastery in Ohio among the many Orthodox people whose heartfelt desire it was to have the monastery located there. However, over the course of eight years, we looked at many sites. Some seemed promising, but for various reasons they did not work out. After trying so long to find a

property in Ohio, an unexpected door opened, and we gradually came to understand that Our Lord was directing us to another location within the diocese where there were no monasteries. Interest in the Orthodox Church is growing in the Springfield – Branson area of the country that is often referred to as the “heart of the Bible belt.” Our diocese’s St. Thomas the Apostle parish is the first Orthodox Church in the city of Springfield, Missouri. With cradle Orthodox from virtually every Orthodox background and many converts, they outgrew their original church building during within five years. One of their parishioners offered the extraordinary gift of land on which to build the monastery. Upon visiting the property, we realized that the site was ideal, providing a lake, natural wooded trails, ample room for future growth, and a location readily accessible for visitors. Having prayed and thought at length about this generous offer, we discussed it with His Eminence Archbishop Job. Receiving his blessing to accept the land on the Feast of the Annunciation 2006, we immediately began our first fund-raising campaign.

The land on which we would build the monastery required extensive development. With donations, we were able to begin site preparation, adding a well and septic system and cutting a long driveway through the forest to the location where the house would be placed. A large manufactured house was purchased in 2007 and the chapel was built in 2008. All in monastery have assigned obediences of work to maintain the monastery chapel, residence, buildings, and extensive grounds. The majority of our work is done with minimal talking so that we may focus on our contemplation of the Lord and offering prayers for others. We find that when we go out into the community for errands, we are often approached by local residents who, assuming that we are Roman Catholic, inquire as to what order we belong. This opens the door to introduce them to the Orthodox Church, and, in many cases, invite them to visit the monastery and local parish. Built on land cleared from a forest, the monastery needs the surrounding grounds seeded for a lawn and prepared for flowers and landscaping. Plans have been developed to widen the trails, adding icons in kiots for prayer as visitors walk in the beauty of nature.

Visiting clergy and laity (whether Orthodox or from a different background) are received with traditional monastic hospitality. Additionally, for many years we have assisted parishes (especially newly founded mission parishes) by providing music, musical instruction and traveling to assist with singing for feasts and special days in the life of the parish. So that we can focus on prayer, we have chosen to refrain from using an answering machine or corresponding by e-mail (a choice that other monasteries have told us they wish they had made). Anyone who wishes to contact us can do so successfully by a simple telephone call or traditional mail.



### **St. Barbara Orthodox Monastery (OCA), Santa Paula, CA**

St. Barbara Orthodox Monastery is a women's monastic community of the Diocese of the West of the Orthodox Church in America. St. Barbara Monastery was founded in 1992 in Santa Barbara, CA, by His Grace TIKHON, then Bishop of San Francisco and the West of the Orthodox Church in America. He appointed Mother Victoria (Shnurer) abbess and asked her to form a women's monastic community. The monastery had a slow start largely due to lack of funding, but grew to be a community of 6 when a sizeable house was acquired with the help of a benefactor. After moving again in 2005 to a yet larger property in the mountains near Santa Paula, the community quickly expanded to 16. However, when County zoning regulations - disallowing trailers (in which a number of sisters were temporarily housed) - were enforced, 10 sisters were obliged to relocate to Holy Assumption Monastery in Calistoga, CA, thus forming a second community. The remaining sisters at St. Barbara Monastery are engaged in the effort to build a proper monastery complex so that the monastery may grow once again.

The Sisters maintain a regular cycle of daily liturgical services and partly earn their living by crafting redwood caskets, growing lavender and producing lavender products, giving retreats, producing icon greeting cards and magnets, and operating a small bookstore and online gift shop where local honey is sold. A group of benefactors has been a major source of support for the monastery since its inception in 1995. The Friends commit themselves to pray regularly for the building up of the monastery as well as to contribute financially and/or from their resources of time and energy. They are welcomed at the monastery on the last Sunday of each month for a presentation on some topic of Orthodox interest, for Vespers, and for a potluck supper. During the past year, members of the Friends helped with maintaining the monastery grounds and buildings, repairing the monastery's computers, by providing professional expertise to review contracts and loans, and other good deeds too numerous to mention.

### **Protection of the Holy Virgin Orthodox Monastery (OCA), Lake George, CO**

Monastery was founded in 1993 by Mother Cassiana who spent previously 11 years at Transfiguration monastery in PA, 3 years in Varatic monastery (Romania) and several years on staff at Romanian Episcopate of OCA. Seeking a location not in a proximity to another monastery the site in Colorado was found. It is remote but accessible. No priest in residence, but area clergy serve liturgy in the chapel at least once a month. Visitors are welcome (although facilities are limited). Monastery is surrounded by Pike National Forest. Several women have tried the monastic life here during the past 20 years, but found the work-load and / or altitude of 9000 feet too taxing. Most women had false impression that monastic life did not include physical work.

In addition to the sources of income mentioned earlier, we maintain a 4000 sq. foot facility heated by fire-wood - all of which requires physical labor (as well as gardening and maintenance of the grounds).

### **Nativity of Our Lord Jesus Christ Monastery (OCA), Kemp, TX**

The monastery is part of the OCA's Diocese of the South. The original planning of monastery began in 2000 and property of 13 acres was acquired in 2009. The house - part of the purchased property - was renovated and a chapel was erected from the former two rooms of the house. Monastery hosts retreats (for women and youth) and educational events with guest invited speakers. The monastery has Blessed Xenia Orthiodox Cemetery. Plots are offered for the funerals of monastics, clergy, and Orthodox and non-Orthodox laity.

### **Our Lady of Kazan Skete (OCA), Santa Rosa, CA**

Monastery was founded by Archimandrite Dimitry (Egoroff) with the intention of following a quiet Russian skete's way of repentance as well as our small strength might allow. After Archim. Dimitry's repose in 1992, the small sisterhood continues this path.

### **Orthodox Monastery of the Transfiguration (OCA), Ellwood City, PA**

The monastery is situated on 100 acres of meadow and wooded land and its buildings are graced with flower gardens. The monastery was founded by Mother Alexandra (former Princess Ileana of Romania) in 1967. Her dream was to provide a place where American Orthodox women from all ethnic backgrounds could come to live the monastic life and benefit from a liturgical cycle in English. Today, the nuns span a variety of backgrounds and many of them are converts to Orthodoxy. Construction of chapel/cloisters and consecration was in 1968.

In 1978, Mother Benedicta (2nd Abbess) arrived from Varatec monastery in Romania and enhanced spiritual life by establishing complete cycle of liturgical prayer. Extensive building projects have occurred during the past 25 years, under current abbess, Mother Christophora. Founded as a pan-Orthodox community, the monastery welcomes guests of all ethnic backgrounds, both Orthodox and non-Orthodox. Besides welcoming guests for personal, family and group retreats, monastery hosts lectures, Bible studies, youth and young adult gatherings, tours and outreach programs. The beautiful church, our outdoor chapel, as well as our gift shop, library, floral gardens, and natural forest trails draw visitors from near and far. Always seen as "missionary monastery," hospitality, retreats, hosting events, speaking engagements and publications are monastery's main activities. Monastery streams many of its services through the online chapel on monastery's site.

Facilities include: main chapel, large dining hall, hospitality room for fellowship, library with extensive collection of books and magazines, gift shop with books and religious items, two guesthouses, playhouse for children, pavilion for outdoor worship, large picnic gazebo, cemetery for clergy and monastics, forest trails for walking.

### **Sts. Mary and Martha Orthodox Monastery (OCA), Wagener, SC**

Even though we were founded in late 1989, we did not find property until February, 1995. Initially, we purchased twenty acres of wooded land in the Sand Hills of South Carolina about two miles outside of Wagener. By January, 1996, we had determined that it would be best to begin with a large, doublewide, trailer home and began to clear land in preparation for its delivery. Over the years, this facility has served us well and allowed us to be a monastic presence in this community. In God's time, a monastery will be built, and this building will become the Guest House.

The monastery chapel is currently located in the formal dining room of the house. As God wills, our next building project is a full-size separate standing chapel. One of the ways that we provide for ourselves is through planting a vegetable garden. Our small orchard provides us with a variety of fruits if the weather is good and pests and diseases are kept in check through organic methods. Indian Runner Ducks keep the insect population in check and provide fertilizer for the plants and eggs for us. The monastery has separate guesthouse. Another building, Saint Brigide of Kildare Barne Shoppes houses the Bindery, hosts the Monastery Store, a small studio, and a screened-in front porch which doubles as a greenhouse in the winter and a quiet place for prayer and reflection. The construction of the new, much larger, building for monastery is underway.

### **St. Sabbas the Sanctified Orthodox Monastery (ROCOR), Harper Woods, MI**

See also [www.stsabbas.org](http://www.stsabbas.org) and [www.theroyaleagle.org](http://www.theroyaleagle.org).

St Sabbas Orthodox Monastery, located in Harper Woods, Michigan, is a monastery of the Russian Orthodox Church Abroad, directly under His Eminence Metropolitan HILARION. The monastery follows the patristic Julian calendar. The monastery was founded in 1999 as a center for liturgical arts in conjunction with traditional monastic standards. The monastery is presently situated on approximately six acres which includes the Monastery Katholicon, the library of over 6,000 books, the Abbot's quarters, the trapeza, shop and candle making. Ground will soon be broken for the artisans' studios.

The monastery is surrounded by beautiful gardens, fountains, and mosaic shrines, very much in the style of the ancient monasteries of Jerusalem, Macedonia, Bulgaria, Greece, Serbia, Russia, Ukraine, Poland, and Romania. St Sabbas Monastery in Harper Woods, Michigan began with the purchase of one property, a lone house as seen above on the left purchased in 1999. This house is currently the monastery library as well as the visiting monastic quarters. Later that same year construction began on the monastery church which has been added on to in stages and still has several phases to go. Built and beautified in original authentic iconography with over 30 icons adorning the walls and ceiling, there is not other Katholicon (church) like it anywhere in the world. Where one of the ponds is now, located just north of the church was the motor home where construction workers lived while building the church. The Abbot's Cell was the next purchase in the year 2000 which also had a 3-bay motorcycle repair shop out back. The people residing in the house asked the Abbot if he'd like to buy the property and he purchased it within two weeks. It now houses the Abbot as well as the Royal Eagle Chef. The motorcycle repair shop became what is now the Royal Eagle Restaurant and is the main financial support for the monastery. Renovations for both the Abbot's Cell and the Royal Eagle restaurant were generously provided by Steve and Vivian Stoloruk. Renovations were desperately needed as the Abbot's Cell had overwhelming damage to walls, and there was often three feet of standing water in the basement. In 2004 a home three doors down from the monastery was purchased to be a guest house and currently houses the nuns from the monastery. In 2005/06 another home was purchased next door but was lost during the housing market plummet, but was again acquired in 2012 and houses monastics attached to the monastery. An additional house was purchased two doors down from the monastery in 2011 and is now where more monastics live and also contains the monastery candle-making workshop.

St Sabbas Monastery has an epitachelion (stole) that was removed from the body of St Sabbas at his monastery near Jerusalem and given to Archimandrite Pachomy in 2012. Additionally, St Sabbas Monastery has the Skufia of St John the Hozevite (born 1913 A.D.) given to Archimandrite Pachomy in 2012 from the Abbot at St George the Hozevite Monastery in the Waddikelt desert region. St John was a Romanian cave-dweller and a wonder-worker and was also a monk at St Sabbas the Sanctified Monastery near Jerusalem. Both relics are kept in the monastery church for monks and lay-people to venerate.

## **Christminster (Christ the Saviour) Monastery (ROCOR), Niagara Falls, NY**

Founded as a Benedictine monastic community in 1910, Mount Royal's mission and work continued as an independent body until 1962. In that year the community was received into the patriarchal Russian Orthodox Church by its American exarch, Bishop Dositheus (Ivanchenko) of New York. For several years, the monks of Mount Royal staffed a western-rite chapel in the Russian Cathedral of St. Nicholas in Manhattan, later moving to Woodstock, New York. Bishop Dositheus' successor, Archbishop John (Wendland), blessed and confirmed the western-rite observance and mission of Mount Royal and the leadership of its Abbot, the Rt. Rev. Dom Augustine (Whitfield). In 1975, under Abbot Augustine, Mount Royal was received into the Russian Orthodox Church Outside Russia by His Eminence, Archbishop Nikon (Rklitzsky), who again authorized and blessed its mission and observances.

In 1993, the former Prior of Mount Royal, Dom James (Deschene) founded Christminster in Rhode Island with the blessing of His Grace Bishop Hilarion of Manhattan to carry on the work of western-rite Orthodoxy in ROCOR. From its beginnings, this work and mission have been guided by the spirit of Saint Benedict and his Holy Rule - the sixth-century foundation document of Orthodox monasticism in the west. It was the vision of Mount Royal's founders — a vision firmly adhered to under Abbot Augustine and lovingly maintained at Christminster — to preserve the contemplative and eremitical dimensions of the monastic life as much as possible. In its home in Rhode Island, Christminster had no room to grow. In fact, as it was, the monks could not live together under one roof and there was no space available for developing a monastic industry that would enable the monastery to be self-supporting. The monks all worked outside the monastery in order to support themselves. Meanwhile, in Ontario, a small group of people were hoping for the establishment of a Western Rite Orthodox mission — the first of its kind in the Dominion of Canada. Led by Reader Polycarp Sherwood, this group converted two adjacent buildings in the City of Hamilton (a beauty parlor/café and an auto body paint shop) into an Oratory, fellowship hall, and residence. After the group's initial approach towards another jurisdiction failed to bear fruit, Reader Polycarp invited Dom James to consider moving Christminster to this facility and undertaking monastic life and the pastoral care of the mission on behalf of the Russian Orthodox Church Outside Russia. With the blessing of His Eminence, Metropolitan Hilarion, the help of God, and the generosity of a benefactor, the monks of Christminster were able to accept this unexpected offer and with its new opportunities for growth as a community and English-language, Western Rite Orthodox mission. Dom James arrived in Hamilton to take up residence in April of 2008. Dom Joseph, who had remained behind in Rhode Island to complete medical treatments, rejoined Dom James in December of that year.

On Sunday, 1 March/16 February 2009, notice was received from Metropolitan Hilarion of the Russian Orthodox Church Outside Russia, that the monastery of Christminster and Our Lady of Glastonbury Orthodox Church, in Hamilton, Ontario, would henceforth be directly under the archpastoral oversight of the Metropolitan himself, assisted by his Vicar Bishop Jerome of Manhattan. His Grace Bishop Jerome, the former Father John Shaw, is a longtime friend of Christminster and a scholar deeply learned in western-rite liturgics. Upon the sudden death in 2011 of our benefactor, Deacon Robert (Polycarp) Sherwood, his widow chose to reclaim the building for her personal use and required the monks to leave. At the gracious invitation of Archbishop Peter Goodrich, Primate of the Independent Anglican Church of Canada, the monks moved into his cathedral rectory in Niagara Falls, New York, moving in on 1 June 2013. Archbishop Peter, who lives in Niagara Falls, Ontario, Canada, extends to the monks the regular use of his cathedral for their Orthodox services.

#### **All-Merciful Saviour Orthodox Monastery (ROCOR), Vashon Island, WA**

The Monastery is located on scenic Vashon Island in the central Puget Sound, near Seattle, Washington. About a twenty minute ferry ride from West Seattle and 15 minute ferry ride from Tacoma, Vashon is only accessible by boat. The Island is heavily forested, and, although it is in a major metropolitan region, it retains rural. About 85% of the island is undeveloped forest. Monastery's complex. The Monastery is actually on Maury Island, connected by a thin body of land at Quartermaster Harbor, and collectively referred to as Vashon Island. Just south of the small village of Dockton, the Monastery is on a hill surrounded by a forest of large fir, hemlock and madrona trees.

Monastery was founded by the ever-memorable Archimandrite Dmitry Egoroff in 1986 and moved to present location in 1988. Originally, brotherhood rented a small farm house near the current location. In 1995, through the generosity of Islanders John and Georgia Ratzenberger, who gave five acres of land, the monks were able to begin building a permanent presence on the Island. The monks were eventually able to acquire the neighboring eleven acres. The present sixteen acres is surrounded on two sides by a forty acre water shed. Monastery has 11 buildings including a small chapel dedicated to St. John the Wonderworker of Shanghai and San Francisco, a katholikon (main temple) dedicated to the Holy Protection of the Theotokos, seven monastic cells, the Metropolitan Laurus Memorial Library, Way of a Pilgrim Gift Shop and Bookstore, and the Trapeza (dining hall and kitchen).

### **Monastery of the Glorious Ascension (ROCOR), Resaca, GA**

The Monastery of Glorious Ascension was founded in 1980. It is situated on the 113 acres of wooded, rural land in northwest Georgia, on Hwy 41 between Dalton and Calhoun, GA. It is committed to the traditional monastic life of liturgical worship, private prayer and work.

### **Skete of St. John the Theologian (ROCOR), Hiram, OH**

The monastery was founded in 1981 as OCA monastery and was "transferred" to ROCOR (by then, without any monks in residence) in 2013. In August of 2013, two monks from the Hermitage of the Holy Cross (ROCOR) moved to St. John the Theologian Monastery, which at that time still belonged to the OCA. The monastery was legally signed over to the ROCOR's Hermitage of the Holy Cross, and began as a podvorica and skete of the Hermitage brotherhood. There are two churches on the property, the main one being attached to the main house. The house is quite large, with a main floor, a large upstairs and a sizeable basement. There was and is a lot of cleanup to do, as well as renovation work to be done on this old house before a more settled form of monastic life begins. But still, the two brothers who are here continue to keep the daily services, albeit in a shortened form due to the workload. There are a few pilgrims who come for Sunday liturgies, and quite a few Romanian pilgrims who come on the great feasts of the Church.

The property of monastery had been originally acquired by "Brother" Ignatius Sudnick in 1942 and was incorporated in 1953 as the "Orthodox Catholic Christian Brotherhood of St. John Divine." He had hoped to have a monastic brotherhood at St. John's, but that was not meant to be. Instead, he developed an old age home that flourished there until 1976. After the old age home closed, there were a series of caretakers, which really did not work out. Fr. Alexander (OCA) arrived in June 1981, with Bishop Boris' blessing to begin a monastic community under OCA. When he arrived the grass in the yard was up to his knees and almost no money in the bank--not even enough to buy enough gas for the lawn mower. Since he had no money, he had to write to friends in Chicago for money to begin a new chapter at St. John's. The monastery continued under OCA from 1981-2013. Sometime before Archbishop Job's death, Archimandrite Alexander (then Abbot) asked for a blessing to seek young and capable monks to continue the monastic life at St. John's Monastery due to the present community's health problems and increasing age. He looked to a community that was a little over five hours away from us in West Virginia, the Monastery of the Holy Cross (ROCOR). It was at this same time that Fr. Alexander turned 70 in October of 2012 and desired to retire. The monks at Holy Cross Monastery were contacted in January of 2013 to see if they could take on the responsibility of the monastery in Hiram. They responded with a joyful ""YES."

We were encouraged to know that the clergy of the OCA's Cleveland Deanery supported the proposed transfer. The topic came up during one of their summer meetings, and most enthusiastically supported the plan, seeing no other viable alternative. St. John's has played an active role in the "Orthodox presence" of Northeast Ohio for two generations: as a home for the elderly, retreat center, and monastery; and they wanted that presence to continue and flourish. They did have two questions: Would they as priests be welcomed to come to the monastery and would the faithful also be able to come as in the past? The fathers at Holy Cross assured us that the OCA priests and pilgrims would always be welcome to come to St. John's just as before. There were however continued delays in the process of the official transfer of monastery from OCA to ROCOR. Because Archimandrite Alexander was about to retire and leave from the country, the only viable plan was for the monks from Holy Cross to simply come so that there would be a continuity of monastic life at the monastery with young and energetic monks. Therefore, on August 20th, 2013, with the blessing of the Locum Tenens of the OCA's Diocese of Midwest, His Grace, Bishop Alexander, the board of the not-for-profit Corporation of the Orthodox Catholic Christian Brotherhood of Saint John Divine (also known as St. John's Monastery), elected new board members and officers to replace the soon to retire officers: Fr. Alexander, Fr. Daniel and Fr. Peter Pawlack. The officers newly elected are: His Grace, Bishop George of Mayfield, Fr. Seraphim, Fr. Alexander and Fr. Nektarios of Holy Cross Monastery. Since the monastery's deed said nothing about the old Russian Metropolia, the OCA, Diocese of the Midwest, Ohio Deanery or Cleveland Deanery, etc., the transfer was made easier and thus completed. The deed was in the name of the not-for-profit corporation. There were also stipulations in the deed that said if the property was not used for religious and other purposes, the property would revert to the Sudnick family.

Even though the Hiram monastery was in the OCA and Holy Cross Monastery was under ROCOR, both communities felt that God's Hand was directing all these events and everything would work out to His glory. The goal from the beginning was that monastic life would continue at St. John's. Soon after we had talked with the fathers at Holy Cross, they asked us what would happen to our cars, the bank accounts, the items in our church goods store, etc.? We told them that it would all be theirs. The OCA is a daughter of the Russian Orthodox Church. ROCOR is now in full communion with the Russian Church, thus making her our "sister" church. We felt that if Holy Cross took over the management of St. John's, it would be that the monastery had just changed "households" yet remaining within the same family. In addition, knowing our community and their community, we thought it was a healthy "fit." Holy Cross Monastery is a very Pan-Orthodox community using English as the liturgical language. The members come from a variety of jurisdictions from the U.S., with



some coming from foreign countries. Also, the pilgrims that regularly keep their guesthouse full are from all jurisdictions and from all parts of the States as well as Canada.

### **Brotherhood of St. John Climacus (ROCOR), Atlantic Mine, MI**

In October 2012 His Grace Bishop Peter of Cleveland with the blessing of the Holy Synod of the Russian Orthodox Church Outside Russia (ROCOR) established a monastic brotherhood of St. John the Ladder located at SS Sergius & Herman Valaam Parish in Atlantic Mine, Michigan. All monastics of the Diocese of Chicago and Mid America are considered members of brotherhood. Currently, only one Hieromonk is in residence, serving the small community of faithful. With God's Grace this monastery will grow in the beautiful setting of Upper Peninsula of Michigan. We are using the existing rectory attached to the house as our living quarters.

### **Hermitage of St. Arsenius (ROCOR), Decatur, TX**

**History provided by Igumen Gregory:** During the year of 2009 with the retirement of my spiritual father and increasing health problems being augmented by the climate of northeast Pennsylvania, other options to continue my monastic life were sought out. Among the opportunities that presented themselves, there was an offer to found a monastic habitation on 20 acres of farmland in Decatur, Texas. This is located 70 miles northeast of Dallas. On November 20th I met with Metropolitan Isaiah of the Metropolis of Denver who was favorably inclined to this proposition and agreed to receive me under his omophorion. Within a few weeks, my bishop, Metropolitan Jonah, gave his blessing for me to be given on loan to the Metropolis of Denver and to undertake this prospect. On December 15th of 2009 I arrived on the above mentioned land. There were no buildings on the land, only two camper trailers and a storage shed. A small cell was built (8 feet x 14 feet), a chapel (14 feet x 32 feet, the cost \$10,660.00 which was made possible by a \$10 000.00 donation- this building was only a shell with no interior outside of the frame), and a kitchen office building (8 feet x 16 feet) with a lean to porch. A separate building for a public toilet was constructed-completed in 2011 with a composting septic system. In 2011 the main projects were constructing a larger building for living space (16 feet x 24 feet which is in a more secluded area and has a 1.000 watt solar system, agriculture and livestock.

The agriculture consists of vegetables, fruit and nut trees, and herbs (some for food, the making of natural antibacterial or fragrant soaps and medicinal uses). Along the lines of food production there are also two bee hives. The livestock consists of goats and chickens which provide milk and eggs. The owners of the property (Gregor and Elizabeth Davis) decided to donate the land to the Hermitage with a life estate for them and two of their boys who will grow up on the property.

The Hermitage is highly dependent upon their support of presence and voluntarily labor. For example, in addition to physical labor, Gregor has done all the technical electric work for both the grid power (the Chapel and kitchen/office) and the solar systems. Elizabeth supervises the livestock, gardens, orchards and beehives.

As a normal schedule, two Divine Liturgies are served each month. One on a Saturday with an e-mail list being notified. and one on a Sunday- with a smaller group being notified by phone. A daily schedule consists of a morning service of the Matins canon from the daily menaion done in the traditional Russian form of serving an akathist or canon. When possible, in the afternoon. the 6th hour with Typical Psalms or 9 th hour with a stasis from the Psalter is read. In the evening there is Vespers and later on Evening prayers. This is usually done only with the neighboring family on the same parcel; occasionally one or a few visitors may attend. Recently a blog-site has been set up [www.panagiaquicktohear.com](http://www.panagiaquicktohear.com) with the aim of posting traditional Orthodox material for the faithful and the hope of outreach.

History from [www.wcmmessenger.com](http://www.wcmmessenger.com) (posted November 30, 2011; By Brandon Evans): Tucked away, Father Gregory's St. Arsenius Hermitage is nestled in the woods off County Road 2535. The Greek Orthodox church is adorned with images of Jesus Christ, the apostles and various saints. He wakes up before the sun. His days are filled with study, prayer and contemplation on God. "I want to turn my desires away from this world and to God," Father Gregory said as fogged breath escaped from his bearded face. Long, curling hair droops beneath a black cloth hat. His light footfalls trace along a wooded trail. His dark robe rustles quietly centimeters above dew-dropped grass. A raven perches on a nearby post oak and cries into the wilderness.

"This is a place to carry out my monastic life," he said, "a place to get closer to God." Almost two years ago, the 58-year-old Father Gregory left his long-time monastery in Pennsylvania and relocated to a rural patch of land in Wise County between Greenwood and Decatur. A wooden cross by the road is all that marks entry to the hermitage. He's a father in the Greek Orthodox Church. Although it's the second largest Christian denomination in the world in terms of followers, he's one of the few practitioners of the faith living in Wise County. The Orthodox Church doesn't believe in change, and it follows a brand of Christianity remarkably similar to that founded by the apostles. Elizabeth and Greg Davis live in Irving with three children, but they purchased the wooded patch of land on a winding county road several years ago. They invited Father Gregory, the family's spiritual father, to live on the land and to create a hermitage there. It's named after St. Arsenius, a fifth-century Roman monk who denied the riches of his parents to live as an impoverished hermit.

Arsenius was inspired by a passage in the Book of Matthew that reads, "For what is a man profited, if he shall gain the whole world, and lose his own soul?"

"The monastic life is very important to the Orthodox church," Elizabeth Davis said. "It's important to have a spiritual father that lives away from the world. Uninfluenced by the material wants of the world, he serves as a spiritual adviser to Greek Orthodox families in the area. But Father Gregory gets out sometimes. He gives service once a month at the Holy Cross Greek Orthodox Church in Wichita Falls. He also holds service at his small chapel in the woods. Several simple chairs sit on a plain plywood floor. Images of Jesus Christ, the Virgin Mary, the Apostles and a host of saints adorn the walls.

Father Gregory said the land might one day develop into a monastic community. They are in the process of building a 12-foot by 24-foot living quarters for him. The building is insulated by square hay bales coated with a clay mixture from the land. It will be powered by 11 solar panels that were donated to the hermitage. Rainwater is collected from the roof and filtered for washing. In a time of more distractions and gadgets than ever before, he lives a life most couldn't handle. He lives simply, with hardly any belongings, in a 10-by-12-foot building. He shares the land with a few goats and chickens. "Asceticism takes exercise and training like an athlete," he said. "If you don't pray every day how will you remember to honor God? If you don't fast and deny yourself the entertainments of the world, where will your desires be?" He joined the monastery 35 years ago. He spent most of those years in Pennsylvania, but he's spent time at monasteries as far away as Greece. He said he became a monk because he was never satisfied with anything in the world. Comfort only came from contemplation and devotion to God. "For us, salvation is an unending pursuit to give thoughts to God, and work to be purified," he said. "When you go out and visit someone, you might end up watching a football game or talking about what the man down the street did. These are all distractions from the main purpose of life, to follow and study the word of God. "I live away from the world. The monastic life can be described as a homesickness for the paradise that Adam lost."

### **Hermitage of the Holy Cross (ROCOR), Wayne, WV**

Holy Cross Monastery was founded in 1986 by Hieromonk Kallistos (reposed 1992) in House Springs, MO. The Hermitage stayed in MO for the next 14 years. During this period the monastery expanded and grew. By 1999 all rooms for the monastics were filled. An offer of land was made to Hermitage and monastery moved to West Virginia in May of 2000. The Hermitage of the Holy Cross is an English speaking monastery. The abbot of the monastery is Bishop George of Mayfield.

The deputy abbot and confessor of the monastery is Abbot Seraphim. Holy Cross is a growing monastery consisting of more than two dozen monks, novices, candidates and layworkers, many of whom are converts to the Orthodox Faith. The monastery community is comprised of both seasoned monks, who have lived very full monastic lives for decades, and many younger monks who have brought to the monastery a youthful vigor and energy. The average age of the monks at the Hermitage is 39.

The Holy Cross Monastery is located on 180 acres of land in the beautiful foothills of the Appalachian Mountains in West Virginia. The surrounding hills and forests provide the monastery with seclusion from the distractions and temptations of the world, as well as a daily reminder of the beauty of God's creation. The monks support themselves mainly by manufacturing incense in the ancient Athonite tradition and handmade soap, as well as through selling other liturgical items and products. These items are produced in large quantities in the monastery's workshops and sold primarily through the monastery website. Monastery incense and soap products have grown very popular in the past years, and orders for Monastery products are shipped daily to many customers around the globe. The monastery's farm provides the monastic community nearly year round with fresh goat and cow milk, home-grown vegetables, and a bevy of eggs. The monastery apiary also provides the community with wild mountain honey.

The property which the monastery inherited in this rugged Appalachian location was almost entirely lacking in infrastructure. In the beginning, only one livable structure and a few sheds existed on this property, and for a long time water had to be hauled to the monastery daily to support a meager existence. Now the monastic community is working through a number of projects to lay a foundation for the future. Work begun in the fall of 2013 on our septic systems which was interrupted by winter weather is restarting now. Following the completion of the septic systems, the new road across the former ravine which passed through the center of the monastery complex will be completed, followed by extensive hillside stabilization, drainage control and major landscaping (tree-planting) in areas affected by the excavation. We must also install an extensive network of natural gas lines all the way from the county road to service existing and future buildings as well as backup power generators.

In summary, Holy Cross Monastery is a very Pan-Orthodox community using English as the liturgical language. The members come from a variety of jurisdictions from the U.S., with some coming from foreign countries. Also, the pilgrims that regularly keep their guesthouse full are from all jurisdictions and from all parts of the States as well as Canada.

### **Holy Trinity Monastery (ROCOR), Jordanville, NY**

The Holy Trinity monastery was established in 1930 by Hieromonk Panteleimon (born Peter Adamovich Nizhnik) and his spiritual son, Psalm-reader Ivan Kolos, with the blessing of Archbishop Apollinarius of North America. Archimandrite Panteleimon also started a dairy farming operation at the monastery, which lasted up until 1991. By the mid-1940s Monastery was able to repay the mortgage for the house, finish a barn for 80 cattle, expand the dairy, gain another 200 acres of land, acquire all their needed farming equipment, and buy a linotype machine with a large, 16-station printing press, including Church Slavonic type, for the monastery press.

In 1946, Pochaev Lavra Monastery, that had moved from Pochaev (Ukraine) to Germany via Serbia, split in two parts. Some of the monks stayed in Germany, to form the Monastery of St. Job of Pochaev near Munich, while 14 of the monks moved to Holy Trinity Monastery. Hegumen Panteleimon resigned as abbot, and Bishop Seraphim, former abbot of Pochaev Lavra, replaced him as abbot of Holy Trinity Monastery. While at Holy Trinity Monastery, Bishop Seraphim resumed publication of periodical Orthodox Russia (Pravoslavnyaya Rus). Also, at that time a Holy Trinity seminary was started at monastery to prepare clergy for ROCOR. An icon-studio was started by Archimandrite Cyprian. Over the years the monastery has increased in size and become one of the major Orthodox monasteries in the West.

Several waves of Russian immigrants and a growing number of converts to Orthodoxy have found in it a spiritual home. It continues to be a major center of missionary work in the West through its publications, the seminary, and its traditional Orthodox witness and way of life. Holy Trinity Monastery has many activities and programs in which the monks and seminarians are occupied. The main areas of obedience for both monks and seminarians throughout the year include work in the monastery printshop, book bindery, bookstore, kitchen, bakery, icon studio, as well as the general maintenance and household chores of our extensive property. During the summer months the monks and seminarians also work in the garden, apiary, and in the upkeep of the monastery's three large cemeteries. During the academic year, the seminarians are occupied with their studies while a number of the monks teach at the seminary.

### **St. Anthony the Great Stavropegial Monastery (ROCOR), Phoenix, AZ**

St. Anthony monastery was founded in 1982. It was located on 40 acres of property in desert area on the South of New Mexico. Fr. Anthony and few other monks lived there until 1987. After death of Bishop Nektarios, Bishop Petros asked Fr. Anthony to temporarily move to Phoenix and establish a monastery presence there. The idea was that eventually this new monastic community in Phoenix would evolve into regular parish: married clergyman would be assigned, etc. But this never happened. Further, the history of St. Anthony monastery in Phoenix was complicated by tense relations and conflicts with the local Old Calendar Greek Orthodox community. For several years, St. Anthony monastery in Phoenix existed in survival mode. At the beginning of 1990s, Fr. Anthony established close relations with Kievo-Pecherskaya Lavra, in Kiev (Ukraine). In his past, Fr. Anthony worked in several high-ranked positions with various American airlines and he was asked to help to train Ukrainian pilots to fly Boings. He would go to Ukraine and stay for 3-4 weeks in Kievo-Pecherskaya Lavra while working with pilots. This was beginning of this special relations with Kievo-Pecherskaya Lavra. At certain point, Fr. Anthony considered approaching Metropolitan Vladimir of Ukrainian Church to ask him to make St. Anthony monastery a "podvorje" of Lavra. But then reunification of ROCOR and Russian Orthodox Church came.

On February 23, 2011 the monastery was officially given the status of "stavropegial" ROCOR monastery directly under Metropolitan Hilarion. The everyday life of monastery is still complicated by tensions with the local Old Calendar Greek Orthodox parish (which is 4 blocks away) and by the fact that Fr. Anthony was excluded from the local association of the Orthodox clergy in Phoenix area (apparently for his very conservative approach to Church life). The problem is also that Fr. Anthony is terminally ill and he is the only ordained monastic at St. Anthony. What will happen to monastery when he dies?

### **Resurrection of Christ / St. Seraphim Skete (ROCOR), Minneapolis, MN**

The monastery was founded in 1986. Presently it also serves as a venue for the parish of ROCOR - the Russian Orthodox Church of the Resurrection of Christ. Archimandrite John is both the superior of monastery and parish priest. The demography of the parish is mixed: converts and cradle Orthodox; US born persons and recent immigrants from Russia. The facilities of monastery includes two houses. Both have inside chapels. The larger chapel serves as a church for the parish.

### **Russian Orthodox Convent Novo-Diveevo (ROCOR), Nanuet, NY**

The Russian Orthodox Convent Novo-Diveevo was founded in October of 1949 by Fr. Adrian Rimarenko (later - Archbishop Andrei of Rockland). It is situated on 50 acres of land, 23 miles north of New York city. It is comprised of the main church (in honor of St. Seraphim of Sarov), a small church (in honor of Dormition) inside convent building, a senior home (76 bed care facility for elderly), a retreat house for convent visitors, and the largest Russian Orthodox cemetery outside of Russia (8000+ graves). The convent is home to several sacred relics including a full length portrait of St. Seraphim of Sarov painted during his life time, a cross from Ipatiev House (place of execution of the last Russian Emperor, Nicholas the Second) and a "Vladimir" icon of the Holy Theotokos - a gift from Optina Pustyn.

The senior (old people) home was founded in 1972. Current capacity is 72 beds. There are several dining facilities with meals cooked in a traditional Slavic style. The home is staffed 24/7 and a full medical staff is on call 24 hours a day. Residents of senior home are invited to attend religious services at the convent (twice daily). For residents who wish to attend, but cannot due to physical restrictions, the services are broadcast live in specific areas of the adult home.

### **St. Nicholas Monastery (ROCOR), North Fort Myers, FL**

Established in 2003, St. Nicholas is a female monastic community of ROCOR. The Monastery chapel is dedicated to the Holy Prophet Moses. The nuns speak English and Spanish. The liturgical services are celebrated mainly in English and Slavonic. There are many sacred treasures with which monastery is blessed: sacred relics of the Precious Cross of Our Lord Jesus Christ, the Belt of the Mother of God, St. Nicholas and others. The Archimandrite John's Memorial Library houses more than 10,000 volumes.

### **Convent of the Nativity of the Virgin Mary (ROCOR), Wayne, WV**

Convent began in 1986 in House Springs, MO and was/is under spiritual guidance of the ROCOR's Hermitage of the Holy Cross Monastery (Wayne, WV). It relocated to Wayne, WV in 2000. The convent produces high quality different beeswax candles

### **St. Elizabeth Skete (ROCOR), Mohawk, NY**

Saint Elizabeth Skete is a monastic community for women, located adjacent to male Holy Trinity Monastery in Jordanville, NY. One of its founders, Nun Ioanna (Pomazansky, †2011), came to Jordanville in 1984 at the invitation of the late Metropolitan Laurus to teach Russian language and history at the Holy Trinity Seminary. A year later she was joined by a young German woman, Elizabeth Czwikla (the current Mother Superior), who began working in the monastery cemetery and sewing for the brotherhood. Both women felt called to the monastic life. On the winter feast of Saint Nicholas, 1987, they were made novices by then Archbishop Laurus, who had been contemplating the founding of a monastic community for women. In this way a new monastic community was planted and took root here on American soil. Soon, a second house was given to the sisters, enabling them to turn the second story of the original house into a chapel where they could have daily prayers services. The first Divine Liturgy was celebrated there in 1993, on the feast of Saint Elizabeth, July 5/18. In April 2010, the community was officially granted the status of a skete by the Synod of Bishops of the Russian Orthodox Church Abroad.

The community of sisters is multiethnic: both Russian and non-Russian backgrounds. The community occupies four houses on a small parcel of land. Daily services are held in the remodeled chapel. Services are chanted in mostly Church Slavonic using some English, reflecting the bi-lingual nature of the community and its multi-national composition. Surrounded by the natural beauty of farmlands, hills and forests, far removed from the clamor of mass culture, the skete has become a spiritual refuge not only for its members but also for many women who come for retreats of varying lengths of time.

### **St. Dumitru Romanian Orthodox Monastery (Romanian Archdiocese), Middletown, NY**

The monastery was established in 2003 (incorporated with the state) and the brotherhood is currently comprised of two priests. The daily circle of services is conducted primarily in Romanian. In 2011 the new church was built and consecrated.

### **Protection of the Mother of God Romanian Monastery (Romanian Archdiocese), Ellenville, NY**

The monastery was established in 2000 and the current property was purchased in 2003.



### **St. Sava Serbian Stavropegial Orthodox Monastery (Serbian Orthodox Church), Libertyville, IL**

The monastery was founded in 1923 by Montenegrin Bishop Mardary as the school for the Serbian Orthodox Church. During WWII, the Libertyville monastery became a refuge for the Orthodox Serbs. In 1964, Patriarch German of Serbia defrocked American Bishop Dionisije (Milivojevic) over political and administrative issues. This forced a split between the Serbian and North American branches of the Church. The result was also a split within the North American Serbian Orthodox community and formation of two separate North American Churches: the Serbian Orthodox Church in the USA and Canada (headquartered in Libertyville) and the the Diocese of New Cracanica - Midwestern America (headquartered in the nearby Third Lake, IL). The Illionois Supreme Court deemed that this schism was a violation of the mother church's regulations and forbade recognition of Bishop Dionisije. However, in 1976, the United States Supreme Court ruled that this was in violation of 1st and 14th amendments to the US Constitution. Peter II of Yugoslavia, the last Serbian king, lived at the monastery after being exiled by Joseph Broz Tito. He died at the church in 1970 and his will stipulated that he wished to be buried there. More than 10,000 attended his funerals. He lay there until his remains were repatriated to Serbia in 2013. The monastery is also home to the Sr. Sava Serbian School of Theology. It is the professional theological school of the Serbian Orthodox Church in the USA and Canada. St. Sava provides a four-year theological education for the priestly and religious education vocations in a program that grants Bachelor's degree upon graduation. The classes are open to both male and female students. Classes are taught in both English and Serbian. The school possesses a library of 8,000 titles.

### **St. Archangel Michael Skete (Serbian Orthodox Church), Ouzinkie, AK**

St. Michael Skete is located on Spruce Island, Alaska, which was the home of St. Herman, the Russian monk who became the intercessor for all of America. The skete was founded in 1983 as a dependency of the St. Herman of Alaska Serbian Orthodox Monastery (Platina, CA). Since its inception, St. Michael Skete has been a place for monastics and pilgrims to come for solitude and prayer at the grave of St. Herman. Located in Sunny Cove, half way between the native village of Ouzinkie at one end of Spruce Island and St. Herman's gravesite at the other end, the monastery property was originally part of a vast homestead established in the early twentieth century. In 1983, the land for the skete was purchased on the Feast of the Archangel's Miracle at Chonae (September 6/19). For the next two years, Fr. Gerasim (Eliel) and Fr. Damascene (Christiansen) - both future abbots of the St. Herman Monastery - labored to build the monastery on the hillside property. With little money for supplies, the monks dismantled a former fish cannery which provided much of the lumber for the building. Lack of proper roads meant that the materials had to be hauled up the mountainside on backs, all-terrain vehicles, and with winches.

The two-level structure, adorned with a Russian-style dome, and a parapet was built to withstand the harsh Alaskan storms that can unleash eighty-mile-per-hour winds. One of the inspirations for the building was the Holy Monastery of Simonos Petras on Mt. Athos. We are at best a very humble, distant cousin of that magnificent edifice. The skete building contains a chapel, four monastic cells, a large trapeza (dining hall), a library, a kitchen and a greenhouse. In more recent years, a work shop and another cell have been built on the monastery property.

In 1985, with the most of the construction work completed, the monks returned to St. Herman Monastery. In their place a group of nuns from St. Xenia Skete in Wildwood, California, took up residence in the skete. Under Abbess Brigid (McCarthy), the women's community spent fourteen years on Spruce Island, conducting the full cycle of services while living off the land and sea. Summers were especially busy time for the sisters: salmon fishing in kayaks, gardening and preserving supplies for winter and carrying firewood from the forest to monastery. During the dark days of the winters, the sisters focused more on prayer, studying, and their prayer-rope business, which was the main source of income. From 1996 to 1998, Fr. Gerasim (Eliel), who was then living three miles away, at Monk's Lagoon with a group of brothers near St. Herman's gravesite, served the sacraments for the sisters. During the fourteen years that the sisters lived at St. Michael's Skete, many of the nuns of Western American Diocese passed through the monastery, including Abbess Michaela and Nun Xenia of St. Paisius Monastery and Nuns Dorothea and Olga of St. Xenia Skete. With the departure of most of the sisters for St. Moses House in Kansas City in 1999 and the establishment of St. Nilus Skete for women on neighboring Nelson Island, the monks moved once again into St. Michael Skete.

Since that time, two to three monks have lived in the monastery, keeping the candle of prayer burning, while striving to live off of the land as much as possible. In the year 2000, the skete was received into the Serbian Orthodox Church when St. Herman Monastery came under the protection of the Western American Diocese. In 2010, Fr. Andrew (Wermuth), who had been at St. Michael Skete since 1999, was ordained to the priesthood by His Grace, Bishop Maxim, to serve the monastery and the neighboring community of nuns.

For many of visitors to St. Herman's grave, the monks provide ferry service to Spruce Island, give tours of Monks Lagoon, and provide lodging for those who wish to spend more time on the island. In the last ten years a number of Orthodox laypeople have bought property in Sunny Cove, and the monastery has become a center for the community. The Skete's small chapel overflows with people on most Sundays and in the future a separate church will be necessary to provide space for the growing congregation.

Since the arrival of these families, the monks have begun teaching classes to some of the local native children. Another of the Skete's missions has been to support the sisters of nearby St. Nilus Skete, assisting them with firewood, fishing, and transportation. The nuns come to services most Sundays and feast days at St. Michael Skete, and Hieromonk Andrew regularly serves the Divine at their church. Over the years the monks have supported themselves in various ways: carving crosses, building domes for churches, and operating a sawmill that provides lumber for many people in the area. The brothers also continue their close connection to the St. Herman Monastery by editing and formatting books for their publishing business.

### **St. Mark Serbian Orthodox Monastery (Serbian Orthodox Church), Sheffield, OH**

Established in 1988. Today, the site of monastery is used to host annual children camps in summer and winter.

### **Protection of the Most Holy Mother of God ("New Gracanica") Monastery (Serbian Orthodox Church),**

#### **Third Lake, IL**

The monastery's church is named after and is a replica of the Gracanica of Kosovo, the famous church that was several times destroyed and rebuilt. Gracanica of Kosovo is an example of the powerful Serbian spirit that with the Church as its guide, carried itself from an age of struggle in Serbia, to an age of peace in America.

In 1977, the Most Holy Mother of God (Serbian) Association, Inc. purchased sixty acres of land, now the home of the New Gracanica Monastery. In 1984, New Gracanica Church and the main building on the ground, dedicated to the feast of the "Protection of the Most Holy Mother of God," were completed and consecrated. It is an impressive architectural replica of the old Gracanica of Kosovo, but eighteen percent larger than the one built in 1321 in Serbia. The church is designed in the Kosmet style. This style was a development of the Macedonian style or cross-in-square. The one difference is that in the Kosmet style, on each corner is a supplementary dome, while in the center is the main dome. New Gracanica is richly attired with detail such as hand-carved wooden entrance doors, which depict twenty-three monasteries and churches from various regions of Serbia, uniting them in image as they are in the hearts and minds of the Serbian people. The interior of the church is decorated with wooden furnishings, ornate gold and crystal chandeliers, imposing icons and award-winning terrazzo floor. In 1995, the fresco project began. Fr. Theodore Jurewicz was commissioned to paint the entire church. The project took three years. The style is Byzantine and the richly colored designs and religious scenes that cover the walls, vaults, pillars and dome of the church are imbued with bright colors. Icons are painted on wood boards (the typical icon), done as mosaics (in stone, marble or tile) or painted as the frescoes that frequently cover the plastered surfaces of early Orthodox Christian churches.

The monastery serves as a diocesan office and residence of Rt. Rev. Bishop LONGIN, the bishop of the New Gracanica – Midwestern American Diocese. In an effort to maintain Serbian tradition, as well as provide parishioners with a complete religious complex, the monastery has set aside 13 acres of parkland for a cemetery. The cemetery as of 2010 has over 5000 graves. Every year during the months of July and August, the monastery hosts a camp for children aged 6 to 16. A bookstore was opened in November of 2002 and offers religious and cultural books in Serbian and English. Icons, vigil lamps, crosses, vestments, and other church items are also available. The Joe Buley Memorial Library was opened on November 19, 2004. The Library is a research center housing a collection of materials relating to Serbian history and culture, both in English and in Serbian as well as some other languages. The collection is especially strong in the area of twentieth century Serbian history, and in the history of Serbian communities and their churches in the US.

Gracanica Monastery serves as a center for Serbians to gather at events such as picnics, weddings, other social activities, plus cultural and educational events, such as lectures, conferences. Major picnics take place 3 times a year. The season opens with the Memorial Day picnic; then comes the Fourth of July picnic, and the season closes with the Labor Day picnic. Many other smaller picnics take place during the summer months, but the three major picnics are the best attended, bringing 5,000 to 12,000 people from across the nation. The monastery also provides Serbians with a place to retreat privately or with their families. Members are allowed to visit anytime they like. Druce Lake with its beach provides a scenic place to sit and commune with nature. There is a soccer field for those sport-minded people. Picnic benches and tables are available for those who would like to picnic. For those who want prepared meals, the Monastery Hall dining facility is on the premises. Catering facilities are available for Funeral and Memorial luncheons ("dacha"), baptismal meals, and weddings. In October of 2003, the first Festival of the Sacred Arts was held at New Gracanica. It brought together Orthodox artists of different national backgrounds. Booths and exhibits explained iconography, mosaics, woodcrafts, textiles, photography and crafts. Demonstration in painting of icons and making of candles was included. Church music performances featured choirs using the Byzantine/Slavonic Chant. The day climaxes with a pan Orthodox Vesper service. It has become an annual event and is held on the first Saturday in October.

#### **St. Herman of Alaska Monastery (Serbian Orthodox Church), Platina, CA**

The St. Herman of Alaska Brotherhood was co-founded by by Gleb Podmoshensky and Eugene Rose. Formally, it was established in 1963 in San Francisco with the blessing of St. John (Maximovitch), Archbishop of San Francisco, under the jurisdiction of the Russian Orthodox Church Outside of Russia.

Originally it was a lay missionary brotherhood, dedicated to spreading the Orthodox Christian Faith to American seekers. It opened a book and icon store in San Francisco, and began publishing Orthodox materials in English and Russian, including the bimonthly periodical *The Orthodox Word*.

After St. John's repose in 1966, the brotherhood embarked on its next venture, which St. John had blessed: to establish a missionary monastery in the mountains of northern California. The brotherhood acquired land near the small town of Platina, and moved there in 1969. The following year, the founding brothers were tonsured as monks, and seven years later they were ordained as priests. In the wilderness, the fathers continued their missionary labor of printing books and magazines. Since the repose of the brotherhood's co-founder Hieromonk Seraphim (Rose) in 1982, his writings have come to be greatly loved and respected in Orthodox Churches throughout the world, and have been translated into twelve languages. Having wrongly left the Russian Church Outside of Russia in 1984 and placed itself under a non-canonical bishop, the St. Herman Monastery realized its error and was received into the Western American Diocese of the Serbian Orthodox Church in 2000. It continues to publish *The Orthodox Word* and has over fifty Orthodox books in print.

#### **St. Nilus Skete (Serbian Orthodox Church), Nelson Island in Ouzinke Narrow Straits, AK**

Nestled between Kodiak Island and St. Herman's Spruce Island lies an emerald islet, forested by towering spruce trees, buffeted by powerful winds. A myriad of birds—eagles, swallows, warblers, seagulls—find refuge here, and colorful tufted puffins nest each summer in its craggy black cliffs. Behind the trees is a wooden church modeled after the fifteenth-century Russian church of St. Nilus of Sora. Nearby is Monk's Lagoon on Spruce Island where St. Herman of Alaska lived at the beginning of the nineteenth century. This beloved saint brought Holy Orthodox Christianity and monasticism to America in 1794 from Valaam Monastery in Northern Russia. Surrounded by the beauty of God's creation and often cut off completely from the world by violent winter storms, conditions here are ideal for solitude. With St. Nilus as guide and patron, the nuns seek to emulate the monastic ideals of poverty, asceticism and interior prayer. Known for his extreme simplicity and voluntary poverty, St. Nilus emphasized the inner life of the monastic - the inward self-trial and practice of the Jesus Prayer. St. Nilus' rule of life consists of two to twelve monastics living in cells clustered around the church—the skete form of monastic life. Called the royal path, it avoids both the trials of the large coenobitic monastery and the dangers inherent in the solitary life of the hermit. Each nun engages in her own intense inner warfare. The most necessary weapon is the unceasing repetition of the Jesus Prayer, "Lord Jesus Christ, have mercy on me." She is striving, through prayer and spiritual reading, to imprint upon her soul an image of paradisaical beauty and attain purity of heart.

Monastic common life is based on the Lord's commandments and the monastic principles of obedience, humility, love, and the cutting off of one's own will, striving always to respond with "forgive me" and "bless." Life at St. Nilus Skete is ordered around the church services, the feasts and fasts, and a life of prayer. The sisters arise in the early morning hours for their prayer rule and then gather in church for Matins. Mornings are usually occupied with quiet activity, such as handwork. According to ancient monastic practice, the nuns strive to support themselves by the labor of their own hands—primarily through making prayer ropes. At noon, the main meal is served, followed by common obediences. After the service of Ninth Hour, Vespers and Compline, the nuns silently retire to their cells for spiritual reading, prayer and rest. A rhythm of life has emerged in accordance with the seasons of the year. During Great Lent, the sisters devote themselves to prayer and fasting with few distractions. The welcome return of many forest songbirds heralds spring. Garden preparations begin, and in May carefully tended seedlings are transplanted. At the end of spring red salmon begin returning to their spawning grounds, and the fishing net is set. All are busy cleaning, filleting, smoking and canning the yearly supply of fish. The sisters pick salmonberries, blueberries and currants in the summer months and gather edible wild mushrooms for drying. In late summer, the big silver salmon return and the attention is once again on fishing. Pilgrims come throughout the warmer months (May through early September, approximately 20 per month), when the seas are calmer and daylight hours are longer. They venerate St. Herman, praying at his grave and drinking from his holy spring on Spruce Island. August is the busiest month because of St. Herman pilgrimage. Hospitality is offered by the sisters, and St. Sergius guesthouse, a large one-room cabin, is available for women pilgrims desiring to stay longer. Travel by sea becomes more difficult as early as September due to stormy weather. The focus turns inward as outdoor activity becomes more limited. Winter brings the opportunity for quiet, indoor obediences and treasured time for prayer, study and contemplation.

In the future, we are planning to build a monastic complex with cells, trapeza, kitchen, winter chapel, pantry, library, sewing room, greenhouse and are now drawing up plans. Our monastery is focused on the interior life of prayer as our life on an island is so conducive for this. We are very much a hermitage with a common life.

### **Monastery Marcha, Serbian, Richfield, OH**

Monastery Marcha was established as a women's monastery in 1975 by then Diocesan Bishop His Grace Bishop Dr. SAVA. Originally property was bought with an intention to build diocesan center and bishop's residence. The monastery is dedicated to Synaxis of St. Archangel Gabriel, who was protector of the original Monastery Marca built in 16th century near Zagreb (Croatia). The original monastery was twice destroyed (WWI, WWII) and twice re-built.

In 1974 Mother Evpraksija and Mother Anna had arrived there. Father Simeon (Grozdanovich) initiated the making of candles and cared for the grounds during the initial years of the monastery's existence. Current Abbess, Mother Anna (Radetich), who resides in monastery since 1974, is the first American-born Serbian Orthodox nun. In 2001, the new monastery church was constructed with the Archpastoral Blessings of His Grace Bishop Dr. MITROPHAN. His Holiness Patriarch PAVLE with several concelebrating hierarchs and a large number of clergy were present for the consecration of the new church. Monastery Marcha celebrates July 13/26, the Synaxis of the Holy Archangel Gabriel as the monastery Slava. Sister Georgiana (Zaremba) and Sister Antonia (Spanja) were the next two American born women to enter the monastic life at Monastery Marcha. Sister Anastasia became the third American born woman to enter monastic life through Monastery Marcha. Father Seraphim (Steve) entered monastic life at Monastery Marcha and is currently active caring for the grounds and making candles.

### **Nativity of the Mother of God Serbian Orthodox Monastery (Serbian Orthodox Church), New Carlisle, IN**

Nestled in the rolling hills of northwestern Indiana, far away from the noise and bustle of big cities, on a spacious piece of wooded land that resembles the fertile regions of Shumadija, lies the Serbian Orthodox Monastery of the Nativity of the Mother of God. The establishment of monastery was a realization of a long-time wish of Mother Evpraksija (Paunovic), who later became the first abbess of the monastery. Together with hieromonk Gabriel and sisters Parasceva and Antonina, Mother Evpraksija searched for a way to found a monastic community in North America that would reflect the way of life of such holy places as Zhica, Studenica and Ljubostinja, and other old Serbian monasteries. The funds for building the monastery came as a gift from God: Mrs. Olga Popov, a devout Russian woman and a great friend of the Serbian people left the sisterhood a substantial amount of money for the monastery building fund. Mrs. Biljana Djelevic left the house where she is currently living to the monastery as a gift, and Father Theodor Yuryevich painted the interior of the church with frescoes. His work was a gift to the monastery. Several years later, the property adjacent to the monastery was purchased, together with a house which is now used as a facility for guests.

The Monastery was consecrated on June 19, 1994, on the Feast of the Descent of the Holy Spirit upon the Apostles. Holy Liturgy was served by His Holiness the Serbian Patriarch Pavle together with several bishops of the Serbian Orthodox Church. The building endeavors did not stop with the construction of the monastery church, bell-tower and konak. Soon a pavilion was added to the complex. The house that had been bought along with the property was renovated and an extension was built. It can now accommodate a significant number of guests. A few years later a bookstore was built near the church. It boasts a great number of Orthodox books, manuals, prayer books, magazines and other publications in both English and Serbian, as well as icons and other religious items. The services are held daily according to the typicon of the Serbian Church. The sisterhood of the Monastery of the Nativity of the Mother of God invites all Orthodox Christians to visit and to partake in the grace and spiritual peace that is given to those who sincerely search for it with faith.

#### **St. Xenia Skete (Serbian Orthodox Church), Wildwood, CA**

St. Xenia skete was founded in 1979 in response to request of many women coming to St. Herman Monastery (Platina, CA) in search of monastic life similar to theirs: far from world, in the forest. The fathers asked the counsel of Schemamonk Nikodim Karoulia, Mt. Athos what they should do concerning these women interested in monastic life. He blessed them and also sent as a blessing his mantia for the first tonsured nun. Fr. Seraphim Rose was the first spiritual father of the skete and gave the skete the typicon which is still followed today. Mother Brigid (McCarthy) was the first nun.

#### **St. Paisius Monastery (Serbian Orthodox Church), Safford, AZ**

St. Paisius Monastery is an English-speaking monastery under His Grace Bishop MAXIM of the Serbian Western American Diocese. The sisterhood had its beginnings in northern California in the early 1990s. At the newly established St. Paisius Monastery, many young women began to gather around our Abbess, who was then joined by other nuns seeking a traditional coenobitic life. When the sisterhood numbered almost 20, the need for a permanent location became paramount. The sisters found suitable property in Arizona, and at the same time petitioned the ruling bishop of the Serbian Western American Diocese to receive them. They were received in October of 2000 by Bishop JOVAN and the current Patriarch, IRINEJ, then Bishop of Nis.

The sisters found the desert terrain to require much hard labor to subdue and cultivate. Now, by the grace of God, a new catholicon stands as the jewel of the monastery, hundreds of visitors are received each month, and an extensive olive orchard and fruit orchards have been planted, along with a vegetable garden to feed the sisters and the many guests.



In addition, many acres of land around the main buildings are adorned with beautiful desert landscaping, the work of the sisters' hands. To support themselves, the sisters make prayer ropes and maintain a well-stocked bookstore, and in the future will sell olive oil and pomegranates from their orchards. From its inception, the sisters have maintained numerous publishing efforts, concentrating primarily on themes chosen to support the Christian home and the struggles of Christians living in the world. With this aim, almost 100,000 copies of akathists have been printed.

The Abbess of the monastery is Nun Michaila. The monastery is served by two chaplains, Archimandrite Dorotheos and Priest David. Liturgy is served several times a week, along with the full cycle of church services.

#### **St. Xenia Sisterhood (Serbian Orthodox Church), Kansas City, MO**

The sisterhood is affiliated and shares facility with the "Brotherhood of St. Moses the Black" - a religious organization promoting Orthodox Christianity among African Americans. See [www.mosetheblack.org](http://www.mosetheblack.org)

#### **St. Xenia Metochion / St. Xenia Monastic Community, (Serbian Orthodox Church), Indianapolis, IN**

Christ the Savior Brotherhood (Indianapolis, IN) founded a parish there named the "Joy of All Who Sorrow." In 1990, Abbot Herman Podmoshensky sent first nuns from St. Xenia scete in California to Indianapolis to live in Brotherhood's house and assist the newly established parish in their spiritual growth in the Orthodox faith (this was a "convert"-founded parish). One of our duties was running parish's bookstore. Now we have been here for 23 years with the same mission. The founding superior, nun Michaila is now the abbess of St. Paisius Monastery in Arizona. The present superior, nun Katherine, has been here for 22 years. All our sisters received their formation before coming and joining us: we never had novitiate program. Many nuns who have stayed have serious health problems. By staying at monastery, they benefited from living in the city and close to health care. The superior (Mother Katherine) returned to the school in 2003 and graduated in 2008 with Master's degree in in pastoral care and counseling. She now has a small private practice that helps support the community.

### **Monastery of St. Mary of Egypt (Patriarchal Parishes of the Russian Orthodox Church), Treadwell, NY**

In 1993, Father Joachim Parr purchased the four-story townhouse in New York City (on Third Street, between Avenues C and D) and established what would later become "Mercy House." Originally, the purpose of this community was to serve the homeless people. Over time it became apparent that the physically homeless were not the only ones in need. More and more seekers from different walks of life began offering support. Their efforts culminated in the completion, in 1995, of an in-house chapel on the second floor, dedicated to St. Mary of Egypt, an ascetic of the fifth century. With the completion of the chapel, a small yet vibrant community began to grow. They were people who were seeking a radical change of life. For them, a new term was coined: the spiritually homeless. The men within the group began to inquire about the way of life evinced by its founder. They acknowledged that to live in close communion with God would prove beyond their strength if they remained immersed in the world. They sought a fully dedicated community which would enable them to live the Gospel life every day. In response to this, the daily cycle of the Orthodox Church's divine services was instated and began to be served in the chapel. The original aim of Mercy House was expanded as it welcomed the founding of a monastic brotherhood. Mercy House would now also be known as The Monastery of St. Mary of Egypt.

In 2008, the Monastery of St. Mary of Egypt established a presence in the Catskill region of Upstate New York. In a tranquil farming community known as Treadwell, the brotherhood continues its mission to grow in Christ, and to serve His Church. Through the labor of the brotherhood and many of Fr. Joachim's spiritual children, the property's original farmhouse was renovated. An old hay barn was also completely and beautifully restored for use as a free-standing church. It was blessed as the Church of the Icon of the Savior Not-Made-By-Hands. This transformation was similar to that of Mercy House, the brotherhood's "mother house" and original location. Savior's Desert Skete has become a haven for its lay parishioners in New York City, who frequently visit in order to find spiritual respite in this natural paradise. With the vision of becoming a self-sustaining community, the brotherhood is in the early stages of laying a solid foundation for growth—through prayer, spiritual counsel, and labor. The brotherhood of the Monastery of Saint Mary of Egypt now spends most of its time in the Savior's Desert Skete (known locally as Treadwell Abbey), alternating clergy and monks to serve in the original location of Mercy House, and at St. Nicholas Cathedral on Sundays.

## VIII. In Conclusion

Compared to the Old World, the history of Orthodox monasteries in the United States is very short, but, at the same time, quite fascinating. Two particular aspects of Orthodox monasticism in America are truly unique.

First, compared to the Old World, the "American experience" of Orthodox monasticism is unique because of unprecedented diversity in monastic communities within the same country

Think, for instance, about diversity of "reasons" and ways in which American Orthodox monasteries have been established and continue to function. Some of them were founded by Orthodox immigrants living in the United States and for the needs of their respective ethnic communities. Prominent examples in this category include OCA's Monastery of St. Tikhon of Zadonsk or Serbian Monasteries of St. Sava and Protection of the Most Holy Mother of God ("New Gracanica"). Somewhat differently, some Orthodox monastic communities in the United States were created by the Orthodox faithful fleeing from their home countries because of political and religious persecution. A good example is ROCOR's Holy Trinity Monastery in Jordanville, NY. Further and even more different, a good number of US monasteries were "planted" by the Orthodox groups from abroad and with the missionary goal to spread traditions of Orthodox faith and monasticism in America. Good examples here would be OCA's Romanian Monasteries of Ascension and Dormition of Mother of God or numerous Greek Orthodox monastic communities founded by Archimandrite (Elder) Ephraim (Moraitis) from the Mount Athos. Yet, some of Orthodox monasteries "evolved" gradually out of American Roman Catholic monastic communities (for instance, OCA's Monks and Nuns of New Scete or ROCOR's Christminster Monastery), while the others grew out of various lay brotherhoods and sisterhoods (Russian Orthodox Monastery of St. Mary of Egypt, Serbian St. Herman of Alaska Monastery).

Think also about diversity in "ethnic forms" of American monastic communities. Predictably, a good number of US Orthodox monasteries have certain "ethnic cultural roots" (how strong their ethnic culture remains nowadays is different question), but quite a few monastic communities were

originally founded as pan-Orthodox communities with the vision to serve equally to spiritual needs of all Orthodox faithful regardless of their ethnic backgrounds. Furthermore, a number of US Orthodox monasteries were established by converts to Orthodoxy - persons for whom professing and living out Orthodox faith is not associated with any particular ethno-cultural tradition or expression.

Finally, consider also significant variations among US Orthodox monasteries in terms of their liturgical practices: their adherence to either Old or New Church calendars, their following to very different typicons.

In short, the US "religious landscape can be seen as a "showroom" where many "versions" and forms of Orthodox monasticism are present and can be experienced personally.

The second aspect which is unique for Orthodox monastic communities in the United States is that - unlike in the Old World - the life of US Orthodox monasteries has always been to a certain extent associated with the *adaptation* to the cultural and religious realities of the mainstream America. As one of our respondents - the superior of a female monastery - wrote: "Our founding was with the ideal of living out the values of monastic life in a way that was fitting in contemporary American culture. Today this is a delicate line to walk which requires ongoing discernment."

Indeed, unlike in the Old World, Orthodox monasteries in America are surrounded by a non-Orthodox population and culture. Accordingly, in North America, Orthodox monasteries inevitably deal not only with their "flock" but with religiously and culturally "others." This aspect can be seen as both advantage (opportunity for missionary work, evangelism and promoting Orthodox faith) and challenge (exposure to various non-Orthodox or even non-Christian influences). Predictably, responding to this challenge, different US monasteries developed different approaches towards being more open or more closed to the interaction with "outside" non-Orthodox American society.

Because of these two aspects that are unique for Orthodox monasteries in America (diversity of forms and ways in which they were established and diversity in their relations to the mainstream non-Orthodox America), it is very difficult to identify common features that are shared by all US Orthodox monasteries and that can be seen as "typical for American Orthodox monasticism." There is, however, one remarkable exception. What all American Orthodox monastic communities undeniably share in common are their dedication to the leading life of prayer and contemplation and their devotion to the Orthodox Faith.

**\* 1. Name of Monastic Community**

**2. Male or female?**

- Male
- Female

**3. Physical address.**

**Address:**

**Address 2:**

**City/Town:**

**State:**

**ZIP:**

**Email Address:**

**Phone Number:**

**4. Mailing address (if different from physical address).**

**Address:**

**Address 2:**

**City/Town:**

**State:**

**ZIP:**

**5. Does monastery have a website?**

- No
- Yes

Please, provide web address

**6. Name of Abbot / Abbess / Superior (including secular last name)**

**\*7. Jurisdiction**

- Antiochian Orthodox Christian Archdiocese
- Bulgarian Orthodox Eastern Diocese
- Greek Orthodox Archdiocese
- Orthodox Church in America
- Russian Orthodox Church Outside of Russia (ROCOR)
- Romanian Archdiocese
- Serbian Orthodox Church
- Patriarchal Parishes of the Russian Orthodox Church

**8. Year of founding:**

**9. Typicon followed**

**10. Feast day**

**11. Type of Life:**

- Coenobitic
- Eremitic
- Idiorhythmic
- Other

Other (please specify)

**12. Total number of persons in residence:**

Monks / Nuns	<input type="text"/>
Novices	<input type="text"/>
Other	<input type="text"/>

**13. Primary language used in liturgical worship:**

- English
- Other than English language
- Nearly equal English and other language

Please, specify "other" language

**14. Primary language used in monastery's everyday life (outside of worship):**

- English
- Other than English language
- Nearly equal English and other language

Please, specify "other" language

**15. Besides major church feasts, would you say that monastery attracts constant flow of visitors?**

- Not really
- Yes, but not many
- Yes, significant number of visitors

**16. If monastery attracts constant flow of visitors, please, give your best estimate how many visitors you have on a typical month?**

**17. If monastery attracts constant flow of visitors, are your visitors more or less the same returning persons (i.e. "friends" of monastery) or mainly first time visitors?**

- Mainly returning friends of monastery
- Mainly new first time visitors
- Both

**18. Do you offer hospitality for overnight visitors?**

- No
- Yes. Men only.
- Yes. Women only.
- Yes. Both men and women.

**19. Besides the liturgical life and the monastic life of prayer and contemplation, please, list any activities that play significant role in the monastery's everyday life (for example, farming, book printing, icon painting, hosting educational events, etc.):**

1	<input type="text"/>
2	<input type="text"/>
3	<input type="text"/>
4	<input type="text"/>
5	<input type="text"/>



**20. Does the monastery own its building(s)/room(s)?**

- Yes.
- No, we rent it.
- No, but we use it free of charge.
- Other

Other (please specify)

**21. Does monastery have any land property?**

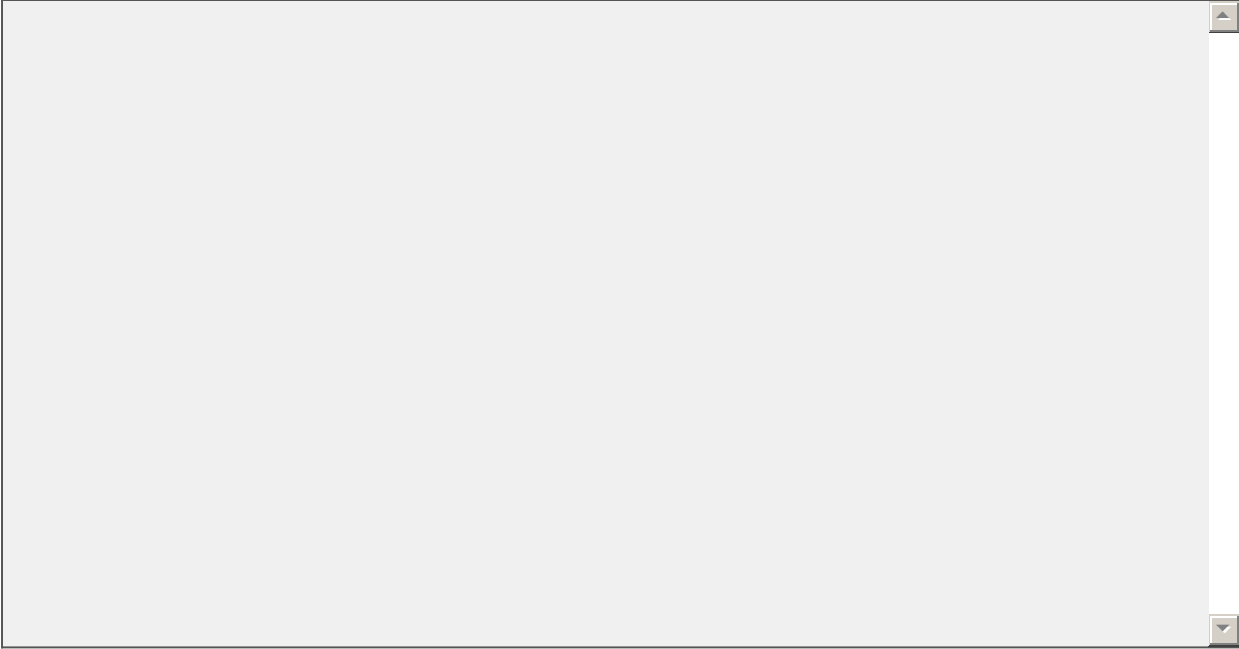
- No
- Yes

**22. How many acres?**

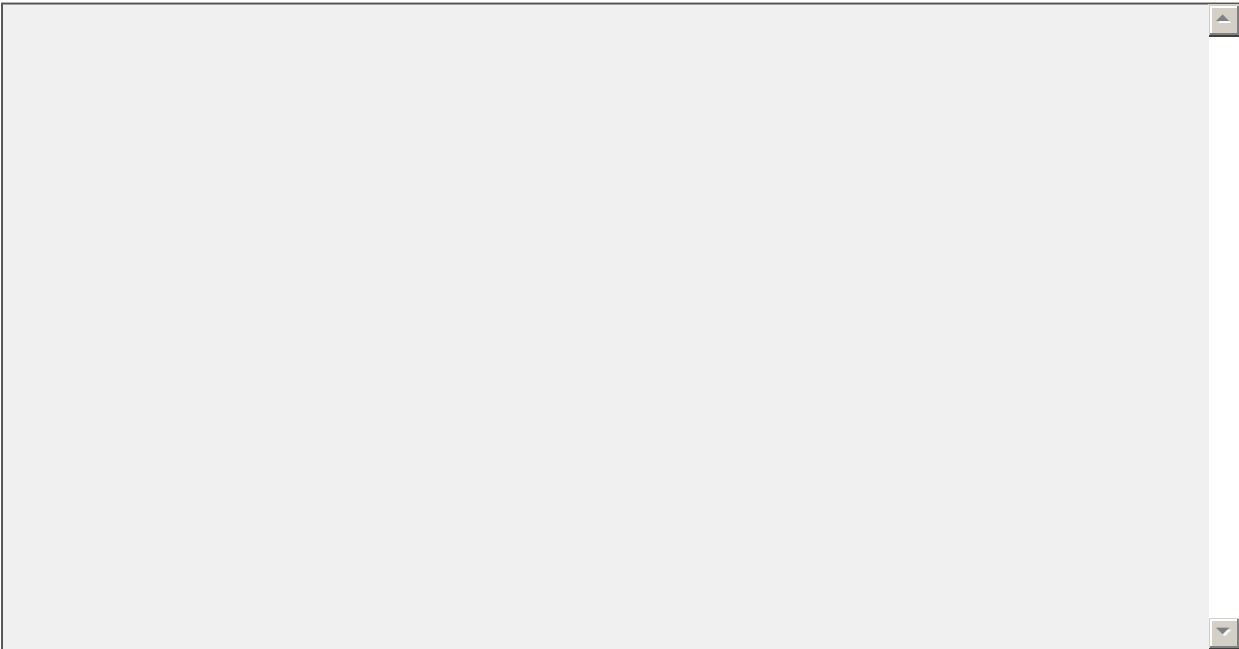
**23. Please, list the three most important sources of income of your monastic community (for instance, private donations, endowments, bequests, selling of religious items, farming, offering educational events and programs, etc.). List these sources of income in the order of importance starting from the most important:**

1	<input type="text"/>
2	<input type="text"/>
3	<input type="text"/>
4	<input type="text"/>
5	<input type="text"/>

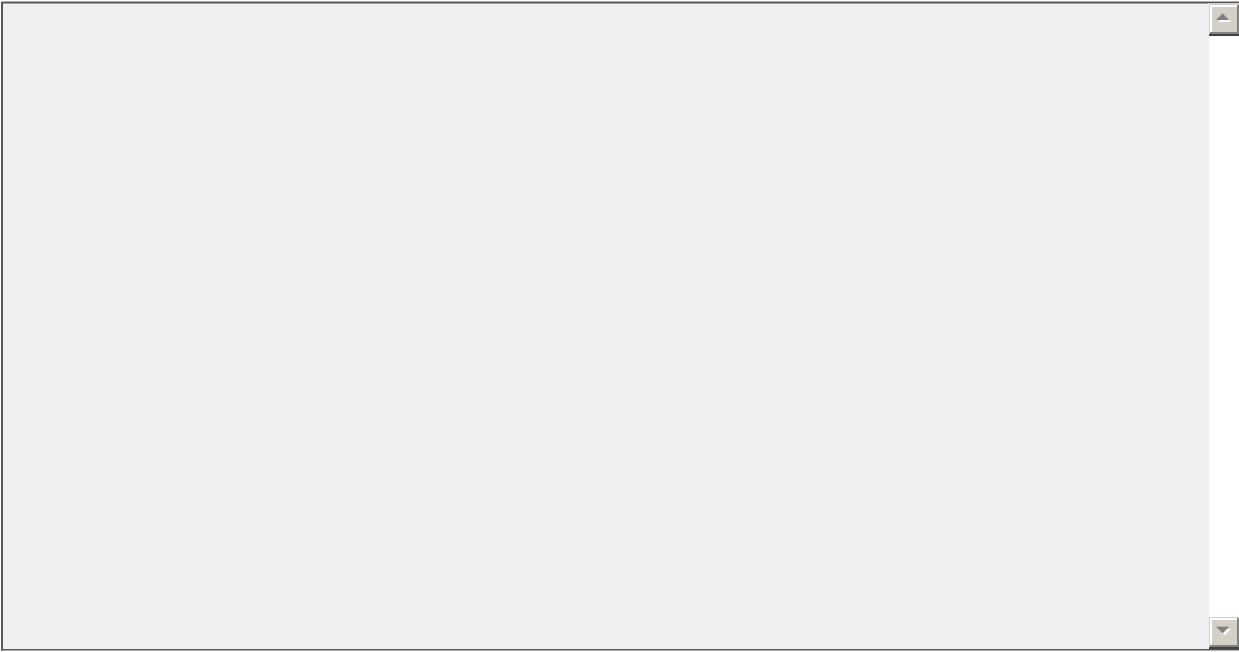
**24. Please, provide brief description of history and the present life of monastery. Attach a monastery brochure or printed page from the website, if possible**



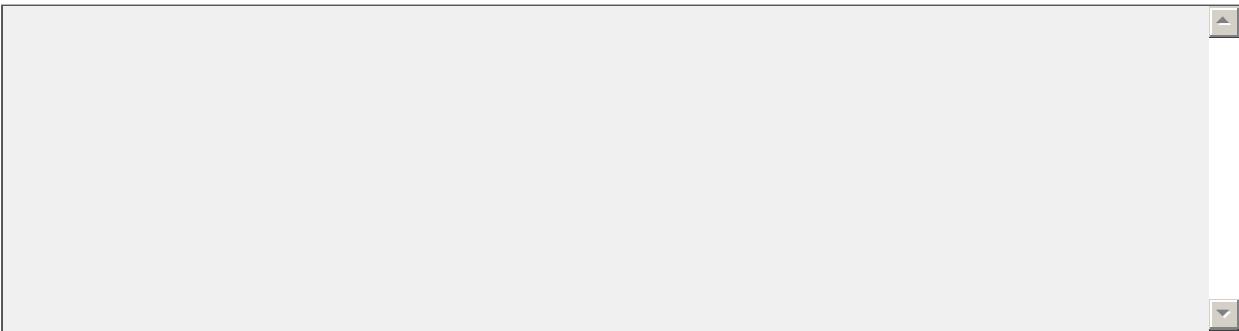
**25. Please, provide schedule of a typical day (noting especially services prayed and times of services).**



**26. (Optional). If you can think about most important and desirable improvements or changes in your monastery's life, what would these be? Please share with us any additional thoughts on the subjects addressed in this survey.**



**27. Additional comments if any.**



## Appendix B1. Contact Information for US Orthodox Monasteries

### Orthodox Monasteries in the United States: Names of Superiors, Phone Numbers and E-mail addresses (if available)

Name of Monastic Community	Jurisdiction (*)	Superior	Phone	Email
Holy Convent of St. Thekla	AOCA	Abbess Justina	717-630-8298	schema_nun@hotmail.com
St. Paul Orthodox Skete	AOCA	Mother Nektaria (Velloff)	731-764-0085	monektaria@gmail.com
Skete of the St. Maximos the Confessor	Bulgarian	Igumen Mefodii (Juci)	434-589-8530	sketestmaximos@embarqmail.com
St. Anthony's Greek Orthodox Monastery	GOA	Fr. ("Geronda") Paisios	520-868-3188	monastery@samail.org, nicholas@samail.org
Holy Transfiguration Greek Orthodox Monastery	GOA	Abbot Akakios (Mantjos)	815-943-3588	No email
Holy Archangels Greek Orthodox Monastery	GOA	Archimandrite Dositheos (Maroulis)	830-833-2793	No information
St. Nektarios Greek Orthodox Monastery	GOA	Fr. Joseph (Voutsas)	607-498-5285	No email
Panagia Vlahernon Greek Orthodox Monastery	GOA	Monk Modesto (Alexopoulos)	352-591-1719, 352-591-1716	gm@pvmail.org fathers@panagiavlahernon.org
St. Gregory Palamas Monastery	GOA	Archimandrite Joseph (Morris)	419-368-5335	monastery@palamasmonastery.org
Holy Trinity Greek Orthodox Monastery	GOA	Fr. Joseph (Mammis)	810-367-8134	No email
Holy Monastery of Panagia Pammakaristos	GOA	Hieromonk Nektarios	336-593-9760	No information
Saint Paraskevi Greek Orthodox Monastery	GOA	Abbess Paraskevi (Dimitra Emmanouilidou)	936-878-2390	No email
St. John the Forerunner Greek Orthodox Monastery	GOA	Mother Efpraxia (Kralli)	509-773-7141 509-773-6650	bakery@stjohnmonastery.org
All Saints Greek Orthodox Monastery	GOA	Abbess Foteini (Brandenburg)	631-439-5603	hagiopanton@gmail.com info@allsaintsmonastery.org
Monastery of the Holy Theotokos the Life Giving Spring	GOA	Abbess Markela	559-338-3110	No email
Annunciation of the Theotokos Greek Orthodox Monastery	GOA	Abbess Agapia (Nestoras)	352-591-1803	evangelismos@windstream.net
St. John Chrysostom Monastery	GOA	Abbess Melanie	262-694-9850	monastery@hellenicheartbeat.com
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	Abbess Olympiada (Voutsas)	570-443-2220	agiaskepi@verizon.net
Panagia Prousiotissa Greek Orthodox Monastery	GOA	Abbess Agne (Olga Nikolaidae)	910-572-3331	No email
Nativity of the Theotokos Greek Orthodox Monastery	GOA	Abbess Theophano	724-352-3999	info@nativityofthetheotokosmonastery.org
Parakletos Greek Orthodox Monastery	GOA	Abbess Pavlina	864-348-7545	parakletos@wctel.net
Entrance of the Theotokos Skete	GOA	Mother Theadelphi (Reid)	419-368-4421	theadelphim@gmail.com info@theotokos-skete.org

Name of Monastic Community	Jurisdiction (*)	Superior	Phone	Email
Holy Cross Orthodox Monastery	OCA	Hieromonk Steven (Scott)	510-581-2778	cybermonk@holycrossmonastery.org cybermonachus@gmail.com
Monastery of St. Tikhon of Zadonsk	OCA	Igumen Sergius (Bowyer)	570-937-4067	abbots Sergius@gmail.com, abbot.sergius@stots.edu
Monks of New Skete	OCA	Hieromonk Christopher (Savage),	518-677-3928	monks@newskete.org, brluke@newskete.org, brgregory@newskete.org
Monastery of St. John of San Francisco	OCA	Hierodeacon Innocent (Green)	530-474-5964	frinnocent@monasteryofstjohn.org superior@monasteryofstjohn.org office@monasteryofstjohn.org
Monastery of the Holy Archangel Michael	OCA	Monk Silouan (Lightle).	575-638-5690	monkjohn@gmail.com
Holy Ascension Romanian Orthodox Monastery	OCA	Bishop Irineu (Ioan Duvlea)	517-456-4474	monastery@holy-ascension.org ascensionmonastery@yahoo.com
Holy Myrrhbearers Monastery	OCA	Mother Raphaela (Wilkinson)	607-432-3179	Myrrhbearers@aol.com
Dormition of the Mother of God Orthodox Monastery	OCA	Mother Gabriella (Ursache)	517-569-2873	dormitionmonastery@dormitionmonastery.org
Nuns of New Skete	OCA	Sister Cecelia (Harvey)	518-677-3810	srcecelia@newskete.org, nuns@newskete.org
Holy Assumption Monastery	OCA	Abbess: Victoria (Shnurer) of St. Barbara Monastery, Santa Paula, CA Superior: Mother Melania (Salem);	707-942-6244	mother.melania@gmail.com
Presentation of the Virgin Mary Orthodox Monastery	OCA	Mother Sergia	417-473-1157	presentationmonastery@yahoo.com
St. Barbara Orthodox Monastery	OCA	Abbess Victoria (Shnurer)	805-921-1563	mothervictoria@gmail.com sbmonastery@gmail.com
Protection of the Holy Virgin Orthodox Monastery	OCA	Mother Cassiana (Petroff)	719-748-3999	No email
Nativity of Our Lord Jesus Christ Monastery	OCA	Mother Barbara (Morais)	903-498-4474	nativitymonastery@gmail.com
Our Lady of Kazan Skete	OCA	Abbess Susanna (Paine)	707-542-7798	No email
Orthodox Monastery of the Transfiguration	OCA	Mother Christophora (Matychak)	724-758-4002	omtsec@gmail.com, omtnuns@gmail.com
Sts. Mary and Martha Orthodox Monastery	OCA	Mother Thecla (Ecroyd)	803-564-6894	Mary_MarthaM@pbtcomm.net
Protecting Veil of the Theotokos Orthodox Community	OCA	Mother Capitolina (Buterin)	907-274-8001	No email
St. Sabbas the Sanctified Orthodox Monastery	ROCOR	Archimandrite Pachomy (Belkoff)	313-521-1894	stsabbasorthodoxmonastery@gmail.com stsabbasmonasterymusic@yahoo.com
Christminster (Christ the Saviour) Monastery	ROCOR	Rt. Rev. Dom James M. Deschene	716-545-5127	domjamesxmin@gmail.com info@christminster.org
All-Merciful Saviour Orthodox Monastery	ROCOR	Igumen Tryphon	206-463-5918	frtryphon@vashonmonks.com frpaul@vashonmonks.com

Name of Monastic Community	Jurisdiction (*)	Superior	Phone	Email
Monastery of the Glorious Ascension	ROCOR	Archimandrite Maximos (Weimar)	706-277-9442	brseraphim@gmail.com
Brotherhood of the Holy Cross	ROCOR	Archimandrite Maximos (Weimar)	631-721-8150 631-246-9020 631-681-5319	frparthenios@gmail.com
Skete of St. John the Theologian	ROCOR	Abbot: Bishop George (Schaefer); Superior: Hieromonk Nektarios	330-274-2052	frnektarios@stjohnskete.com
Brotherhood of St. John Climacus	ROCOR	Abbot: Bishop Peter (Loukianoff) Superior: Hieromonk Innokentij	906-487-7013	brotherhood@ss-sergius-herman-valaam.org
Hermitage of St. Arsenius	ROCOR	Igumen Gregory (Zaiens)	214-226-8032	monkggz@gmail.com
Hermitage of the Holy Cross	ROCOR	Abbot: Bishop George (Schaefer); Deputy Abbot: Igumen Seraphim (Voepel)	304-849-2072	guestmaster@holycross-hermitage.com
Holy Trinity Monastery	ROCOR	Archimandrite Luke (Murianka)	315-858-0940	info@jordanville.org
St. Anthony the Great Stavropegial Monastery	ROCOR	Schema-Hegumen Anthony (Agioantonides)	505-434-5277 602-957-3054 602-952-7224	geronta@saintanthonymonastery.com
Resurrection of Christ / St. Seraphim Skete	ROCOR	Archimandrite John (Magram)	763-744-8601 763-574-1001	rusmnch@msn.com frjohncavin@gmail.com
Russian Orthodox Convent Novo-Diveevo	ROCOR	Abbess Irina (Alexeeva) reposed on January 8, 2014.	845-356-0425	info@novo-diveevo.org novodiveevo@gmail.com novodiveevooffice@gmail.com
St. Nicholas Monastery	ROCOR	Mother Andrea (Nicholas)	239-997-2847	motherandrea@earthlink.net, info@saintnicholasmonastery.org
Convent of the Nativity of the Virgin Mary	ROCOR	Mother Theodora	304-849-4697	natconvent@juno.com, info@nativitycandles.com
St. Elizabeth Skete	ROCOR	Abbess Elisabeth (Czwikla)	315-858-2208	info@saintelizabethskete.org
St. Dumitru Romanian Orthodox Monastery	Romanian	Fr. Vincent (Temirov)	845-386-3998	sfdumitru_ny@yahoo.com
Protection of the Mother of God Romanian Monastery	Romanian	Mother Tatiana (Hazota)	845-210-4657	No email
St. Sava Serbian Stavropegial Orthodox Monastery	Serbian	Singel Serafim (Milojkovic)	847-362-2440	No email
St. Archangel Michael Skete	Serbian	Hieromonk Andrew	No phone	No email
St. Mark Serbian Orthodox Monastery	Serbian	Archimandrite Leontije (Alavanja)	440-949-7719 440-212-2017	No email
Protection of the Most Holy Mother of God ("New Gracanica") Monastery	Serbian	Archimandrite Thomas (Kazich)	847-223-4312	eparhija@newgracanica.com

<b>Name of Monastic Community</b>	<b>Juris- diction (*)</b>	<b>Superior</b>	<b>Phone</b>	<b>Email</b>
St. Herman of Alaska Monastery	Serbian	Fr. Damascene (Christensen)	530-352-4430	frdamascene@yahoo.com stherman@stherman.com
St. Nilus Skete	Serbian	Abbess Nina (Hagopian)	No phone	No email
Monastery Marcha	Serbian	Mother Anna (Radeich)	330-659-3809	No email
Nativity of the Mother of God Serbian Orthodox Monastery	Serbian	Abbess Makrina (Zuck)	574-654-7994	nmgmonastery@yahoo.com
St. Xenia Skete	Serbian	Abbess Dorothea (Vest)	530-628-1034	No email
St. Paisius Monastery	Serbian	Abbess Michaila (Reed)	928-348-4900	sisters@stpaisiusmonastery.org
St. Xenia Sisterhood	Serbian	Mother Brigid (McCarthy)	816-561-4976	motherbrigid@gmail.com
St. Xenia Metochion (St. Xenia Monastic Community)	Serbian	Nun Katherine (Weston)	317-691-6672	No email
Monastery of St. Mary of Egypt	MP	Archimandrite Joachim (Parr)	607-829-2838	evlogison@gmail.com

(\*): AOCA - Antiochian Orthodox Christian Archdiocese; Bulgarian - Bulgarian Eastern Orthodox Diocese; GOA- Greek Orthodox Archdiocese of America; OCA - Orthodox Church in America; Romanian - Romanian Orthodox Archdiocese; ROCOR - Russian Orthodox Church Outside of Russia; Serbian - Serbian Orthodox Church; MP - Patriarchal Parishes of the Russian Orthodox Church.

## Appendix B2. Contact Information for US Orthodox Monasteries:

### Physical and Mailing (if different) Address

Name of Monastic Community	Jurisdiction (*)	Street Address: Physical and Mailing (if different)	City/Town	State	ZIP
Holy Convent of St. Thekla	AOCA	5409 Allison Mills Rd	Glenville	PA	17329
St. Paul Orthodox Skete	AOCA	1855 Park Swain Rd <u>Mailing:</u> PO Box 35	Grand Junction	TN	38039
Skete of the St. Maximos the Confessor	Bulgarian	14054 James Madison Hwy <u>Mailing:</u> PO Box 356	Palmyra	VA	22963
St. Anthony's Greek Orthodox Monastery	GOA	4784 N. St. Joseph's Way	Florence	AZ	85132
Holy Transfiguration Greek Orthodox Monastery	GOA	17906 IL Route 173	Harvard	IL	60033
Holy Archangels Greek Orthodox Monastery	GOA	2191 Twin Sisters Dr <u>Mailing:</u> PO Box 422	Spring Branch Kendalia	TX	78070 <u>Mailing:</u> 78027
St. Nektarios Greek Orthodox Monastery	GOA	100 Anawanda Lake Rd	Roscoe	NY	12776
Panagia Vlahernon Greek Orthodox Monastery	GOA	12600 W. Highway 318	Williston	FL	32696
St. Gregory Palamas Monastery	GOA	934 C.R. 2256	Perrysville	OH	44864
Holy Trinity Greek Orthodox Monastery	GOA	125 Sturdevant Rd	Smith Greek	MI	48074
Holy Monastery of Panagia Pammakaristos	GOA	1631 Greasey Rd	Lawsonville	NC	27022
Saint Paraskevi Greek Orthodox Monastery	GOA	6855 Little York Lane	Washington	TX	77880
St. John the Forerunner Greek Orthodox Monastery	GOA	5 Timmer Lane	Goldendale	WA	98620
All Saints Greek Orthodox Monastery	GOA	1676 Middle Road <u>Mailing:</u> PO Box 802	Calverton	NY	11933
Monastery of the Holy Theotokos the Life Giving Spring	GOA	38532 Dunlap Rd <u>Mailing:</u> PO Box 549	Dunlap	CA	93621
Annunciation of the Theotokos Greek Orthodox Monastery	GOA	13986 NW Hwy 225	Reddick	FL	32686
St. John Chrysostom Monastery	GOA	4600 93rd St	Pleasant Prairie	WI	53138
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	1 St. Joseph's Way	White Haven	PA	18661
Panagia Prousiotissa Greek Orthodox Monastery	GOA	404 Warner Rd.	Troy	NC	27231
Nativity of the Theotokos Greek Orthodox Monastery	GOA	121 St. Elias Lane	Spartanburg	PA	16056
Parakletos Greek Orthodox Monastery	GOA	790 Gin House Rd	Abbeville	SC	29620
Entrance of the Theotokos Skete	GOA	2278 County Rd. 775 <u>Mailing:</u> PO Box 25	Perrysville Hayesville	OH	44864 <u>Mailing:</u> 44838
Holy Cross Orthodox Monastery	OCA	34580 Palomares Rd	Castro Valley	CA	94552
Monastery of St. Tikhon of Zadonsk	OCA	175 St. Tikhon's Rd	Waymart	PA	18472
Monks of New Skete	OCA	250 New Skete Lane <u>Mailing:</u> PO Box 128	Cambridge	NY	12816
Monastery of St. John of San Francisco	OCA	21770 Ponderosa Way <u>Mailing:</u> PO Box 439	Manton	CA	96059



<b>Name of Monastic Community</b>	<b>Juris- diction (*)</b>	<b>Street Address: Physical and Mailing (if different)</b>	<b>City/Town</b>	<b>State</b>	<b>ZIP</b>
Monastery of the Holy Archangel Michael	OCA	370 County Road 198 Mailing: HCR 16, Box C-6	Canones	NM	87516
Holy Ascension Romanian Orthodox Monastery	OCA	15143 Sheridan Rd	Clinton	MI	49236
Holy Myrrhbearers Monastery	OCA	144 Bert Washburn Road	Otego	NY	13825-6625
Dormition of the Mother of God Orthodox Monastery	OCA	3389 Rives Eaton Rd Mailing: PO Box 128	Rives Junction	MI	49277
Nuns of New Skete	OCA	343 Ashgrove Road	Cambridge	NY	12816
Holy Assumption Monastery	OCA	1519 Washington St.	Calistoga	CA	94515
Presentation of the Virgin Mary Orthodox Monastery	OCA	224 Hospitality Rd Mailing: PO Box 644	Niangua Mailing: Marshfield	MO	65706
St. Barbara Orthodox Monastery	OCA	15799 Ojai Rd.	Santa Paula	CA	93060
Protection of the Holy Virgin Orthodox Monastery	OCA	2343 County Rd. 403 Mailing: PO Box 416	Lake George	CO	80827
Nativity of Our Lord Jesus Christ Monastery	OCA	17671 County Road 4057 Mailing: PO Box 426	Kemp	TX	75143
Our Lady of Kazan Skete	OCA	2735 Victoria Drive	Santa Rosa	CA	95407
Orthodox Monastery of the Transfiguration	OCA	321 Monastery Ln	Ellwood City	PA	16117
Sts. Mary and Martha Orthodox Monastery	OCA	65 Spinner Lane	Wagener	SC	29164
Protecting Veil of the Theotokos Orthodox Community	OCA	P.O. Box 211271	Anchorage	AK	99521-1271
St. Sabbas the Sanctified Orthodox Monastery	ROCOR	18745 Old Homestead	Harper Woods	MI	48225
Christminster (Christ the Saviour) Monastery	ROCOR	1910 Falls St.	Niagara Falls	NY	14303
All-Merciful Saviour Orthodox Monastery	ROCOR	9933 SW 248th St Mailing: PO Box 2420	Vashon Island	WA	98070
Monastery of the Glorious Ascension	ROCOR	5052 South Dixie Hwy Mailing: PO Box 397	Resaca	GA	30721 Mailing: 30735
Brotherhood of the Holy Cross	ROCOR	140 Main St	East Setauket	NY	11733
Skete of St. John the Theologian	ROCOR	5862 Allyn Rd	Hiram	OH	44234
Brotherhood of St. John Climacus	ROCOR	17745 Erickson Dr. Mailing: PO Box 234	Atlantic Mine	MI	49905
Hermitage of St. Arsenius	ROCOR	319 County Rd. 2535 Mailing: PO Box 1683	Decatur	TX	76234
Hermitage of the Holy Cross	ROCOR	505 Holy Cross Rd	Wayne	WV	25570
Holy Trinity Monastery	ROCOR	1407 Robinson Rd Mailing: PO Box 36	Jordanville	NY	13361
Our Lady of Mount Royal Monastery	ROCOR	1411 Belvedere Ave	Jacksonville	FL	32205
St. Anthony the Great Stavropegial Monastery	ROCOR	3044 North 27th St.	Phoenix	AZ	85016
Resurrection of Christ / St. Seraphim Skete	ROCOR	1201 Hathaway Ln	Minneapolis	MN	55432
Russian Orthodox Convent Novo-Diveevo	ROCOR	100 Smith Rd	Nanuet	NY	10954
St. Nicholas Monastery	ROCOR	111 Evergreen Rd Mailing: 1340 Piney Rd	North Fort Myers	FL	33903
Convent of the Nativity of the Virgin Mary	ROCOR	395 Holy Cross Rd Mailing: PO Box 698	Wayne	WV	25570-0698

Name of Monastic Community	Jurisdiction (*)	Street Address: Physical and Mailing (if different)	City/Town	State	ZIP
St. Elizabeth Skete	ROCOR	1520 State Rte 167	Mohawk	NY	13407
St. Dumitru Romanian Orthodox Monastery	Romanian	1572 Mountain Rd	Middletown	NY	10940
Protection of the Mother of God Romanian Monastery	Romanian	164 Frog Hollow Rd	Ellenville	NY	12428
St. Sava Serbian Stavropegial Orthodox Monastery	Serbian	32377 North Milwaukee Av <u>Mailing:</u> PO Box 519	Libertyville	IL	60048-0519
St. Archangel Michael Skete	Serbian	Lot 23 Sunny Cove Subdivision	Ouzinkie	AK	99644
St. Mark Serbian Orthodox Monastery	Serbian	1434 Lake Breeze Rd <u>Mailing:</u> PO Box 2093	Sheffield Lake	OH	44054
Protection of the Most Holy Mother of God ("New Gracanica") Monastery	Serbian	35240 West Grant Ave <u>Mailing:</u> PO Box 371	Third Lake <u>Mailing:</u> Grayslake	IL	60046 <u>Mailing:</u> 60030
St. Herman of Alaska Monastery	Serbian	10 Beegum Gorge Road <u>Mailing:</u> PO Box 70	Platina	CA	96076
St. Nilus Skete	Serbian	<u>Mailing:</u> PO Box 18	Nelson Island in Ouzinke Narrow Straits <u>Mailing:</u> Ouzinke	AK	99644
Monastery Marcha	Serbian	5095 Broadview Rd	Richfield	OH	44286
Nativity of the Mother of God Serbian Orthodox Monastery	Serbian	32787 Early Rd	New Carlisle	IN	46552
St. Xenia Skete	Serbian	40500 Hwy 36 West <u>Mailing:</u> PO Box 260	Wildwood	CA	96076
St. Paisius Monastery	Serbian	10250 S. Sky Blue Rd <u>Mailing:</u> PO Box 1075	Safford	AZ	85546 <u>Mailing:</u> 85548
St. Xenia Sisterhood	Serbian	3015 Forest Ave	Kansas City	MO	64109
St. Xenia Metochion (St. Xenia Monastic Community)	Serbian	1901 N. Pennsylvania St.	Indianapolis	IN	46202
Monastery of St. Mary of Egypt	MP	8495 County Highway 16 <u>Mailing:</u> 8495 County Highway 16	Treadwell <u>Mailing:</u> Delhi	NY	13846 <u>Mailing:</u> 13753

(\*): AOCA - Antiochian Orthodox Christian Archdiocese; Bulgarian - Bulgarian Eastern Orthodox Diocese; GOA - Greek Orthodox Archdiocese of America; OCA - Orthodox Church in America; Romanian - Romanian Orthodox Archdiocese; ROCOR - Russian Orthodox Church Outside of Russia; Serbian - Serbian Orthodox Church; MP - Patriarchal Parishes of the Russian Orthodox Church.

**Appendix B3 Orthodox Monasteries in the United States: Web-Sites (if available)**

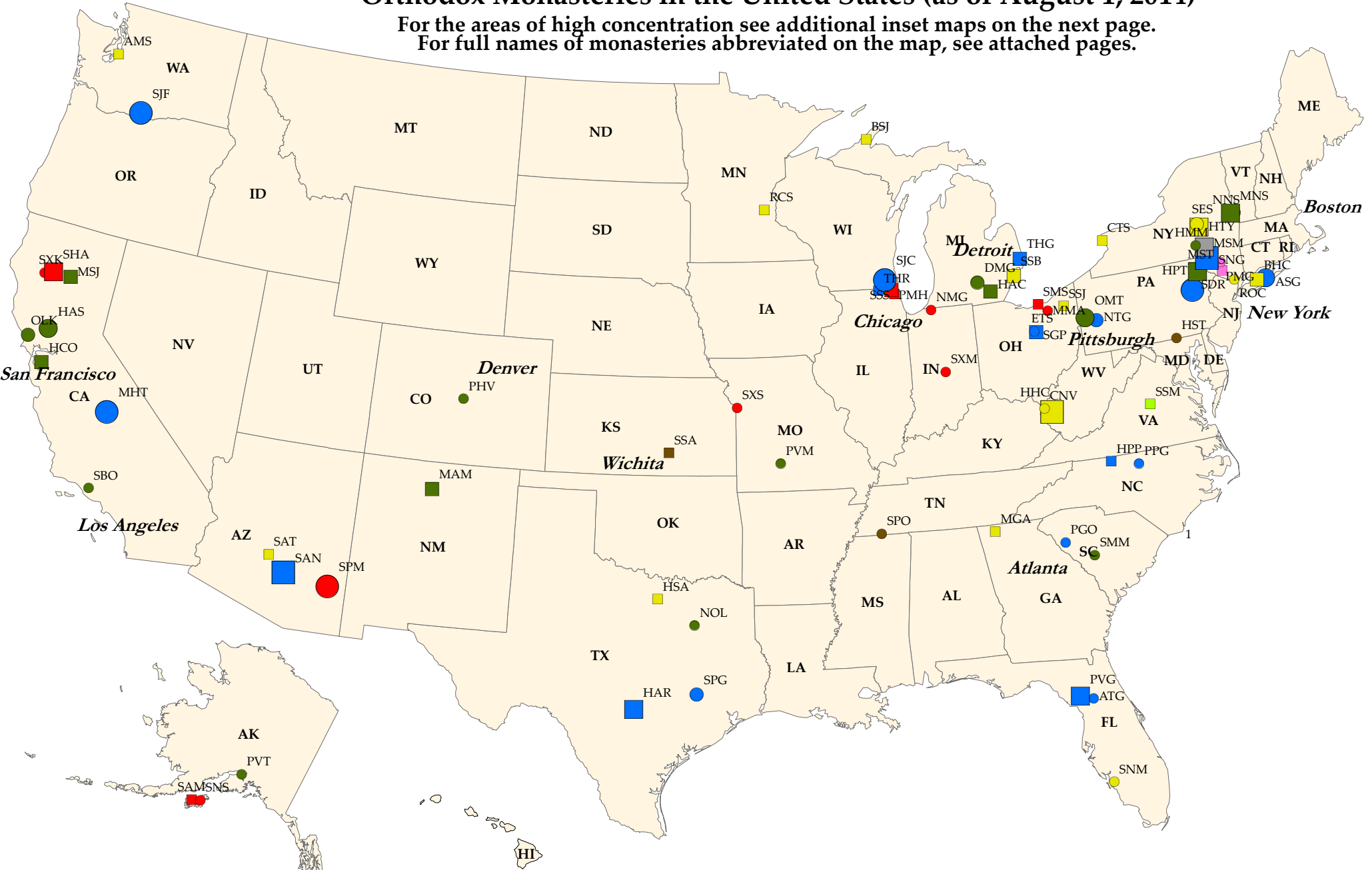
<b>Name of Monastic Community</b>	<b>Juris-diction (*)</b>	<b>Web-Site (if available)</b>
Holy Convent of St. Thekla	AOCA	
St. Paul Orthodox Skete	AOCA	
Skete of the St. Maximos the Confessor	Bulgarian	
St. Anthony's Greek Orthodox Monastery	GOA	<a href="http://www.stanthonysmonastery.org">www.stanthonysmonastery.org</a>
Holy Transfiguration Greek Orthodox Monastery	GOA	<a href="http://www.holytransfigurationmonastery.org">www.holytransfigurationmonastery.org</a>
Holy Archangels Greek Orthodox Monastery	GOA	<a href="http://www.holyarchangels.com">www.holyarchangels.com</a>
St. Nektarios Greek Orthodox Monastery	GOA	<a href="http://www.stnektariosmonastery.org">www.stnektariosmonastery.org</a>
Panagia Vlahernon Greek Orthodox Monastery	GOA	<a href="http://www.panagiavlahernon.org">www.panagiavlahernon.org</a>
St. Gregory Palamas Monastery	GOA	<a href="http://www.sgpm.goarch.org/Monastery">www.sgpm.goarch.org/Monastery</a>
Holy Trinity Greek Orthodox Monastery	GOA	
Holy Monastery of Panagia Pammakaristos	GOA	
Saint Paraskevi Greek Orthodox Monastery	GOA	<a href="http://www.saintparaskevi.org">www.saintparaskevi.org</a>
St. John the Forerunner Greek Orthodox Monastery	GOA	<a href="http://www.stjohnmonastery.org">www.stjohnmonastery.org</a>
All Saints Greek Orthodox Monastery	GOA	<a href="http://www.allsaintsmonastery.org">www.allsaintsmonastery.org</a>
Monastery of the Holy Theotokos the Life Giving Spring	GOA	
Annunciation of the Theotokos Greek Orthodox Monastery	GOA	<a href="http://www.holyannunciation.org">www.holyannunciation.org</a>
St. John Chrysostom Monastery	GOA	<a href="http://www.hellenicheartbeat.com/monastery">www.hellenicheartbeat.com/monastery</a> , <a href="http://www.stchrysostomoscrafts.com">www.stchrysostomoscrafts.com</a>
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	<a href="http://www.holyprotectionmonastery.org">www.holyprotectionmonastery.org</a>
Panagia Prousiotissa Greek Orthodox Monastery	GOA	<a href="http://www.panagiaprousiotissa.org">www.panagiaprousiotissa.org</a>
Nativity of the Theotokos Greek Orthodox Monastery	GOA	
Parakletos Greek Orthodox Monastery	GOA	<a href="http://www.greekorthodoxmonastery.org">www.greekorthodoxmonastery.org</a>
Entrance of the Theotokos Skete	GOA	<a href="http://www.theotokos-skete.org">www.theotokos-skete.org</a>
Holy Cross Orthodox Monastery	OCA	<a href="http://www.holycrossmonastery.org">www.holycrossmonastery.org</a>
Monastery of St. Tikhon of Zadonsk	OCA	<a href="http://www.sttikhonsmonastery.org">www.sttikhonsmonastery.org</a>
Monks of New Skete	OCA	<a href="http://www.newskete.org">www.newskete.org</a>
Monastery of St. John of San Francisco	OCA	<a href="http://www.monasteryofstjohn.org">www.monasteryofstjohn.org</a>
Monastery of the Holy Archangel Michael	OCA	<a href="http://www.holyarchangelmichael.org">www.holyarchangelmichael.org</a>
Holy Ascension Romanian Orthodox Monastery	OCA	<a href="http://www.holy-ascension.org">www.holy-ascension.org</a>
Holy Myrrhbearers Monastery	OCA	<a href="http://www.holymyrrhbearers.com">www.holymyrrhbearers.com</a>
Dormition of the Mother of God Orthodox Monastery	OCA	<a href="http://www.dormitionmonastery.org">www.dormitionmonastery.org</a>
Nuns of New Skete	OCA	<a href="http://www.newskete.org">www.newskete.org</a>
Holy Assumption Monastery	OCA	<a href="http://www.holyassumptionmonastery.com">www.holyassumptionmonastery.com</a>
Presentation of the Virgin Mary Orthodox Monastery	OCA	<a href="http://www.presentationmonastery.org">www.presentationmonastery.org</a>
St. Barbara Orthodox Monastery	OCA	<a href="http://www.stbarbaramonastery.org">www.stbarbaramonastery.org</a>
Protection of the Holy Virgin Orthodox Monastery	OCA	
Nativity of Our Lord Jesus Christ Monastery	OCA	<a href="http://www.nativitymonastery.com">www.nativitymonastery.com</a>
Our Lady of Kazan Skete	OCA	
Orthodox Monastery of the Transfiguration	OCA	<a href="http://www.orthodoxmonasteryellwoodcity.org">www.orthodoxmonasteryellwoodcity.org</a>
Sts. Mary and Martha Orthodox Monastery	OCA	<a href="http://www.saintsmaryandmarthaorthodoxmonastery.org">www.saintsmaryandmarthaorthodoxmonastery.org</a>
Protecting Veil of the Theotokos Orthodox Community	OCA	
St. Sabbas the Sanctified Orthodox Monastery	ROCOR	<a href="http://www.stsabbas.org">www.stsabbas.org</a>
Christminster (Christ the Saviour) Monastery	ROCOR	<a href="http://www.christminster.org">www.christminster.org</a>
All-Merciful Saviour Orthodox Monastery	ROCOR	<a href="http://www.vashonmonks.com">www.vashonmonks.com</a>
Monastery of the Glorious Ascension	ROCOR	<a href="http://www.motga.org">www.motga.org</a>

<b>Name of Monastic Community</b>	<b>Juris-diction (*)</b>	<b>Web-Site (if available)</b>
Brotherhood of the Holy Cross	ROCOR	<a href="http://www.holycrossmonasterysetauket.blogspot.com">www.holycrossmonasterysetauket.blogspot.com</a>
Skete of St. John the Theologian	ROCOR	
Brotherhood of St. John Climacus	ROCOR	
Hermitage of St. Arsenius	ROCOR	<a href="http://www.panagiaquicktohear.com">www.panagiaquicktohear.com</a> (blog)
Hermitage of the Holy Cross	ROCOR	<a href="http://www.holycross-hermitage.com">www.holycross-hermitage.com</a>
Holy Trinity Monastery	ROCOR	<a href="http://www.jordanville.org">www.jordanville.org</a>
St. Anthony the Great Stavropegial Monastery	ROCOR	
Resurrection of Christ / St. Seraphim Skete	ROCOR	<a href="http://www.resurrectionskete.org">www.resurrectionskete.org</a>
Russian Orthodox Convent Novo-Diveevo	ROCOR	<a href="http://www.novo-diveevo.org">www.novo-diveevo.org</a>
St. Nicholas Monastery	ROCOR	<a href="http://www.saintricholasmonastery.org">www.saintricholasmonastery.org</a>
Convent of the Nativity of the Virgin Mary	ROCOR	<a href="http://www.nativitycandles.com">www.nativitycandles.com</a>
St. Elizabeth Skete	ROCOR	<a href="http://www.saintelizabethskete.org">www.saintelizabethskete.org</a>
St. Dumitru Romanian Orthodox Monastery	Romanian	<a href="http://www.sfdumitru.org">www.sfdumitru.org</a>
Protection of the Mother of God Romanian Monastery	Romanian	
St. Sava Serbian Stavropegial Orthodox Monastery	Serbian	
St. Archangel Michael Skete	Serbian	
St. Mark Serbian Orthodox Monastery	Serbian	
Protection of the Most Holy Mother of God ("New Gracanica") Monastery	Serbian	<a href="http://www.newgracanica.com">www.newgracanica.com</a>
St. Herman of Alaska Monastery	Serbian	<a href="http://www.sainthermanmonastery.org">www.sainthermanmonastery.org</a> , <a href="http://www.sainthermanmonastery.com">www.sainthermanmonastery.com</a>
St. Nilus Skete	Serbian	<a href="http://www.stnilus.org">www.stnilus.org</a>
Monastery Marcha	Serbian	
Nativity of the Mother of God Serbian Orthodox Monastery	Serbian	<a href="http://www.motherofgodmonastery.com">www.motherofgodmonastery.com</a>
St. Xenia Skete	Serbian	
St. Paisius Monastery	Serbian	<a href="http://www.stpaisiusmonastery.org">www.stpaisiusmonastery.org</a>
St. Xenia Sisterhood	Serbian	
St. Xenia Metochion (St. Xenia Monastic Community)	Serbian	
Monastery of St. Mary of Egypt	MP	<a href="http://www.mercyhousenyc.org">www.mercyhousenyc.org</a>

(\*): AOCA - Antiochian Orthodox Christian Archdiocese; Bulgarian - Bulgarian Eastern Orthodox Diocese; GOA - Greek Orthodox Archdiocese of America; OCA - Orthodox Church in America; Romanian - Romanian Orthodox Archdiocese; ROCOR - Russian Orthodox Church Outside of Russia; Serbian - Serbian Orthodox Church; MP - Patriarchal Parishes of the Russian Orthodox Church.

# Orthodox Monasteries in the United States (as of August 1, 2014)

For the areas of high concentration see additional inset maps on the next page.  
 For full names of monasteries abbreviated on the map, see attached pages.



### Orthodox Church Jurisdiction of Monastic Communities

### Number of Monastics in Residence

- Monastery for Men
- Monastery for Women

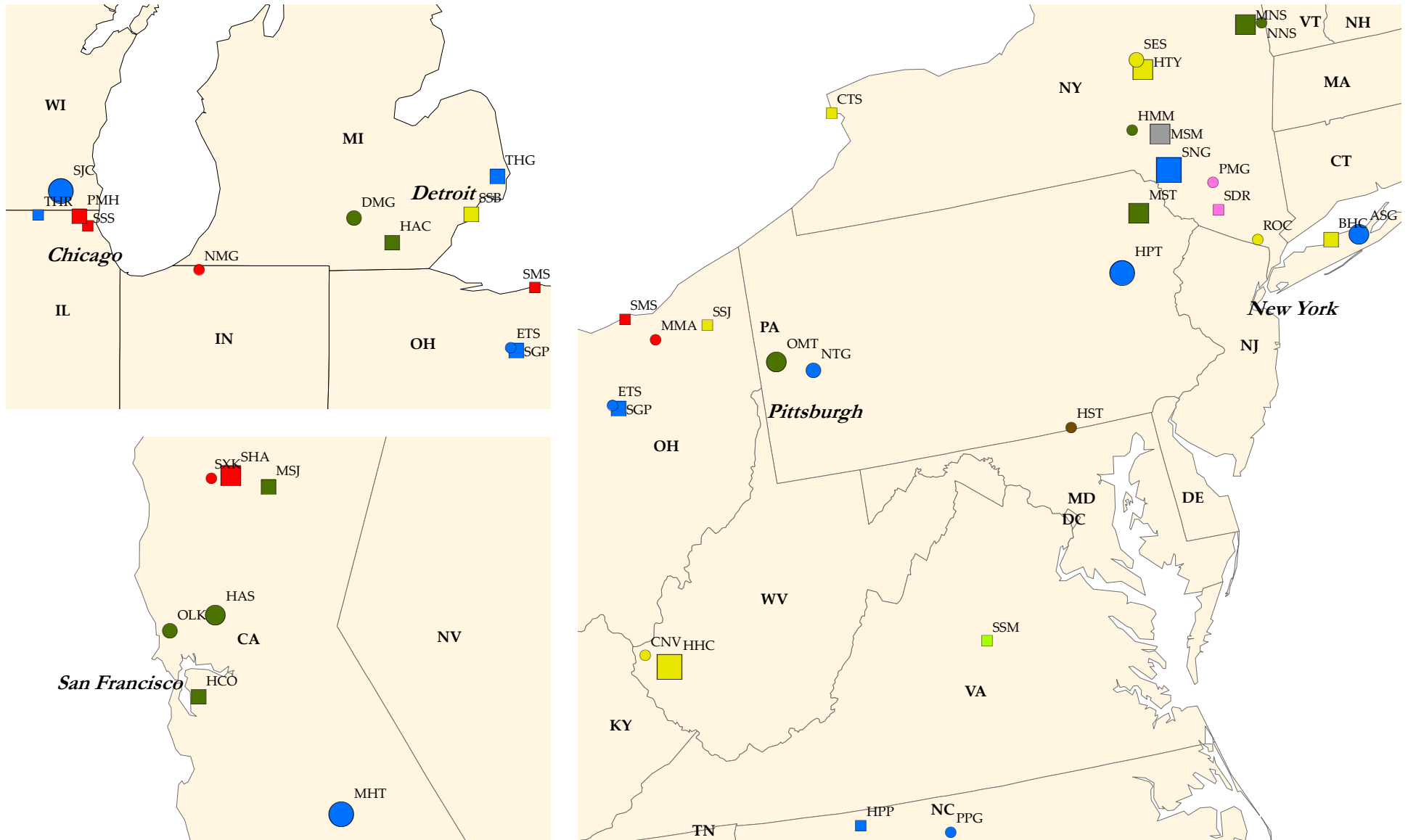
- Antiochian Orthodox Christian Archdiocese
- Bulgarian Eastern Orthodox Diocese
- Greek Orthodox Archdiocese of America
- Orthodox Church in America

- Russian Orthodox Church Outside of Russia
- Romanian Orthodox Archdiocese in the Americas
- Serbian Orthodox Church
- Patriarchal Parishes of the Russian Orthodox Church in the USA

- 1 to 4
- 5 to 9
- 10 to 19
- 20 or more

# Orthodox Monasteries in the United States (as of August 1, 2014)

For full names of monasteries abbreviated on the map, see attached pages.



## Orthodox Church Jurisdiction of Monastic Communities

- Monastery for Men
- Monastery for Women

- Antiochian Orthodox Christian Archdiocese
- Bulgarian Eastern Orthodox Diocese
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- Russian Orthodox Church Outside of Russia
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- Patriarchal Parishes of the Russian Orthodox Church in the USA

- ### Number of Monastics in Residence
- 1 to 4
  - 5 to 9
  - 10 to 19
  - 20 or more

Monastery Code for Maps

**Map Code Monastery**

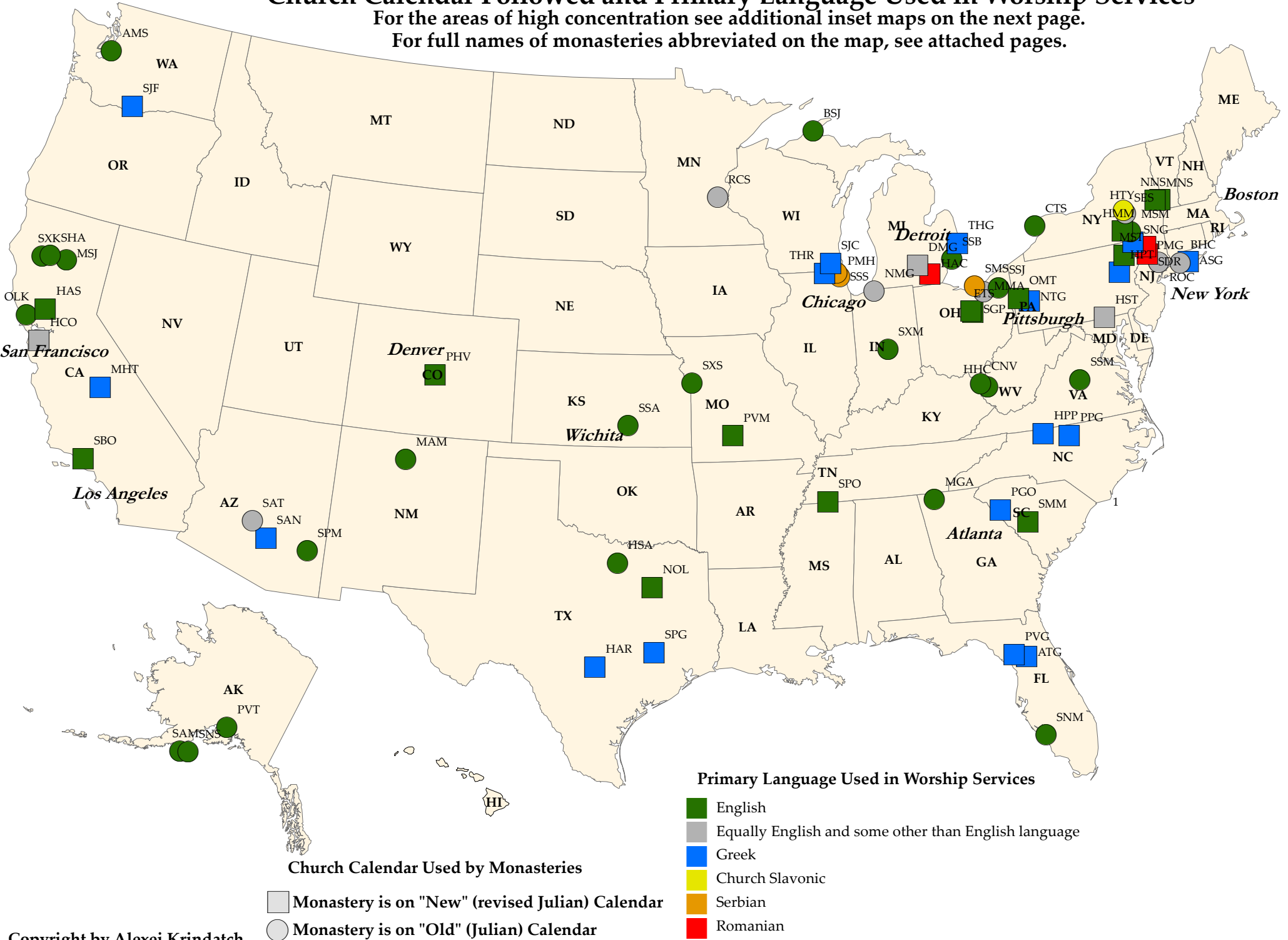
AMS	All-Merciful Saviour Orthodox Monastery (ROCOR)
ASG	All Saints Greek Orthodox Monastery (GOA)
ATG	Annunciation of the Theotokos Greek Orthodox Monastery (GOA)
BHC	Brotherhood of the Holy Cross (ROCOR)
BSJ	Brotherhood of St. John Climacus (ROCOR)
CNV	Convent of the Nativity of the Virgin Mary (ROCOR)
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DMG	Dormition of the Mother of God (OCA)
ETS	Entrance of the Theotokos Skete (GOA)
HAC	Holy Ascension Romanian Orthodox Monastery (OCA)
HAR	Holy Archangels Greek Orthodox Monastery (GOA)
HAS	Holy Assumption Monastery (OCA)
HCO	Holy Cross Orthodox Monastery (OCA)
HHC	Hermitage of the Holy Cross (ROCOR)
HMM	Holy Myrrhbearers Monastery (OCA)
HPP	Holy Monastery of Panagia Pammakaristos (GOA)
HPT	Holy Protection of the Theotokos Greek Orthodox Monastery (GOA)
HSA	Hermitage of St. Arsenius (ROCOR)
HST	Holy Convent of Saint Thekla (Antiochian Archdiocese)
HTY	Holy Trinity Monastery (ROCOR)
MAM	Monastery of the Holy Archangel Michael (OCA)
MGA	Monastery of the Glorious Ascension (ROCOR)
MHT	Monastery of the Holy Theotokos the Life Giving Spring (GOA)
MMA	Monastery Marcha (Serbian Orthodox Church)
MNS	Monks of New Skete (OCA)
MSJ	Monastery of St. John of San Francisco (OCA)
MSM	Monastery of St. Mary of Egypt (Patriarchal Parishes of the Russian Orthodox Church)
MST	Monastery of St. Tikhon of Zadonsk (OCA)
NMG	Nativity of the Mother of God Serbian Orthodox Monastery (Serbian Orthodox Church)
NNS	Nuns of New Skete (OCA)
NOL	Nativity of Our Lord Jesus Christ (OCA)
NTG	Nativity of the Theotokos Greek Orthodox Monastery (GOA)
OLK	Our Lady of Kazan Skete (OCA)
OMT	Orthodox Monastery of the Transfiguration (OCA)
PGO	Parakletos Greek Orthodox Monastery (GOA)
PHV	Protection of the Holy Virgin Orthodox Monastery (OCA)
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SBO	St. Barbara Orthodox Monastery (OCA)
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SSJ	Skete of St. John the Theologian (ROCOR)
SSM	Skete of St. Maximos the Confessor (Bulgarian Diocese)
SSS	St. Sava Serbian Stavropegial Orthodox Monastery (Serbian Orthodox Church)
SXK	St. Xenia Skete (Serbian Orthodox Church)
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SXS	St. Xenia Sisterhood (Serbian Orthodox Church)
THG	Holy Trinity Greek Orthodox Monastery (GOA)
THR	Holy Transfiguration Greek Orthodox Monastery (GOA)

NOTE: The map reflects US Orthodox monastic communities as of August 1, 2014. However, the data discussed in the report were gathered by May 31, 2014. This is why St. Silouan the Athonite Monastery is present on the map, but not in the text of the report

# Orthodox Monasteries in the United States: Church Calendar Followed and Primary Language Used in Worship Services

For the areas of high concentration see additional inset maps on the next page.

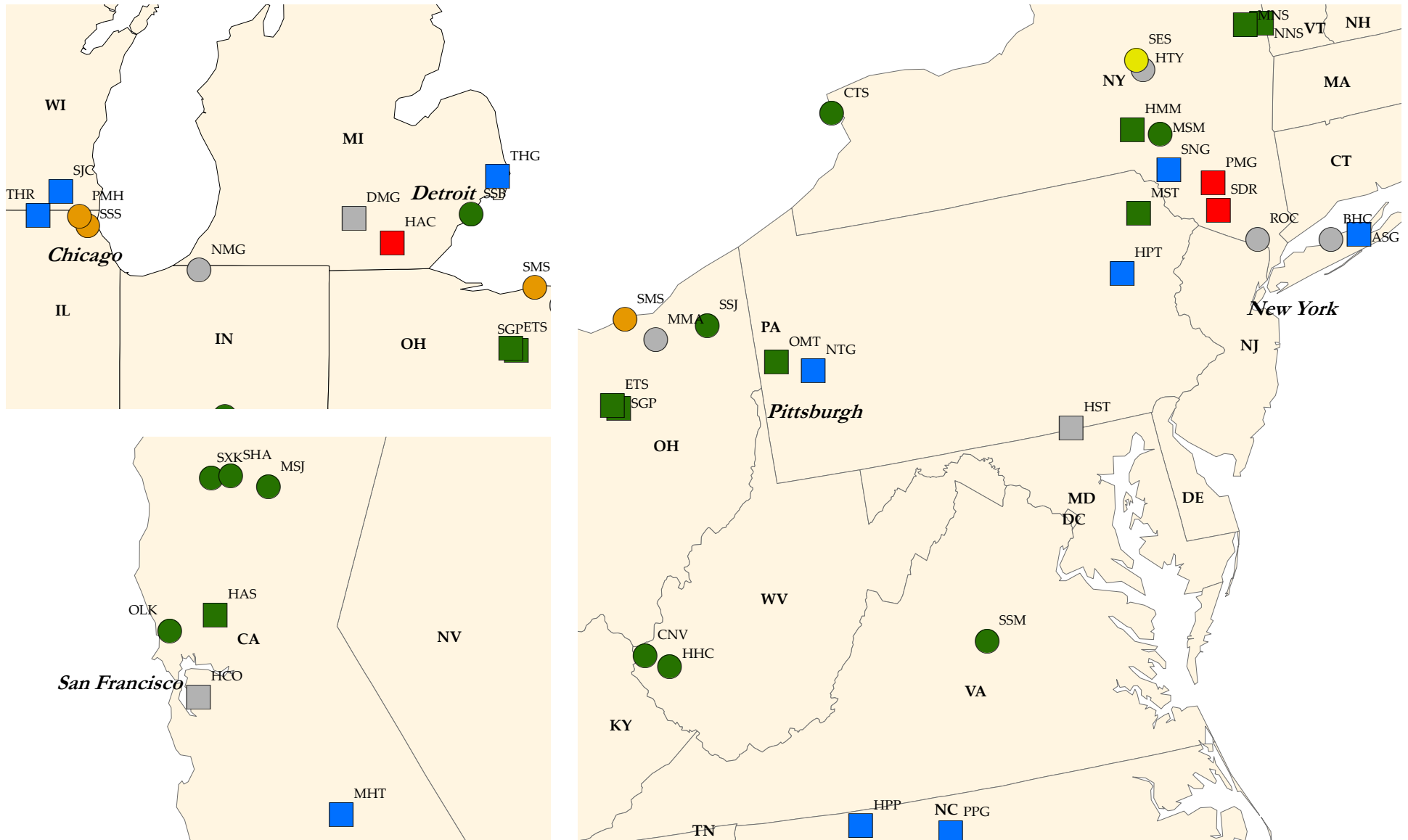
For full names of monasteries abbreviated on the map, see attached pages.





# Orthodox Monasteries in the United States: Church Calendar Followed and Primary Language Used in Worship Services

For full names of monasteries abbreviated on the map, see attached pages.



## Church Calendar Used by Monasteries

- Monastery is on "New" (revised Julian) Calendar
- Monastery is on "Old" (Julian) Calendar

## Primary Language Used in Worship Services

- English
- Equally English and some other than English language
- Greek
- Church Slavonic
- Serbian
- Romanian

Monastery Code for Maps

**Map Code Monastery**

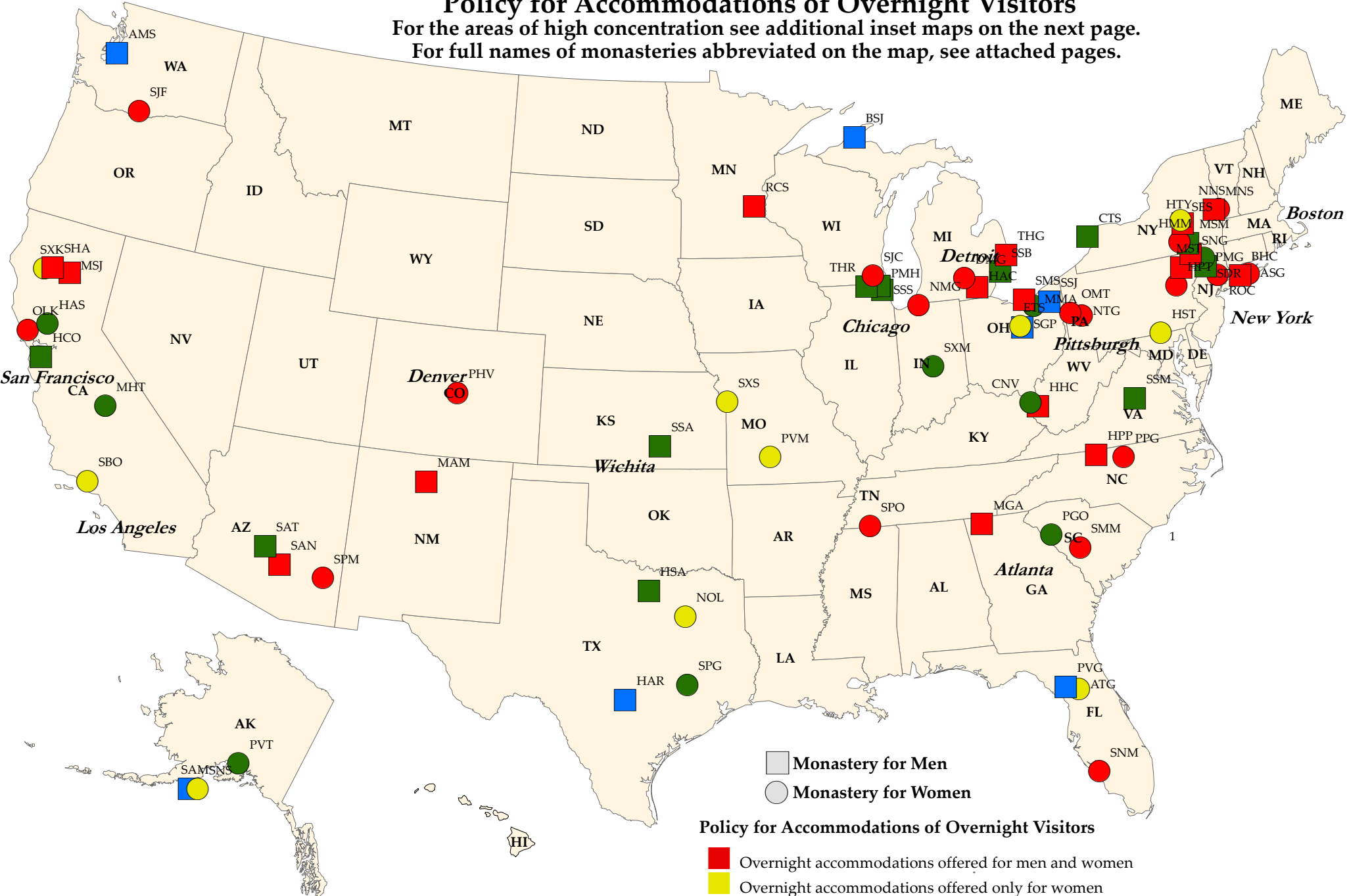
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# Orthodox Monasteries in the United States:

## Policy for Accommodations of Overnight Visitors

For the areas of high concentration see additional inset maps on the next page.  
For full names of monasteries abbreviated on the map, see attached pages.

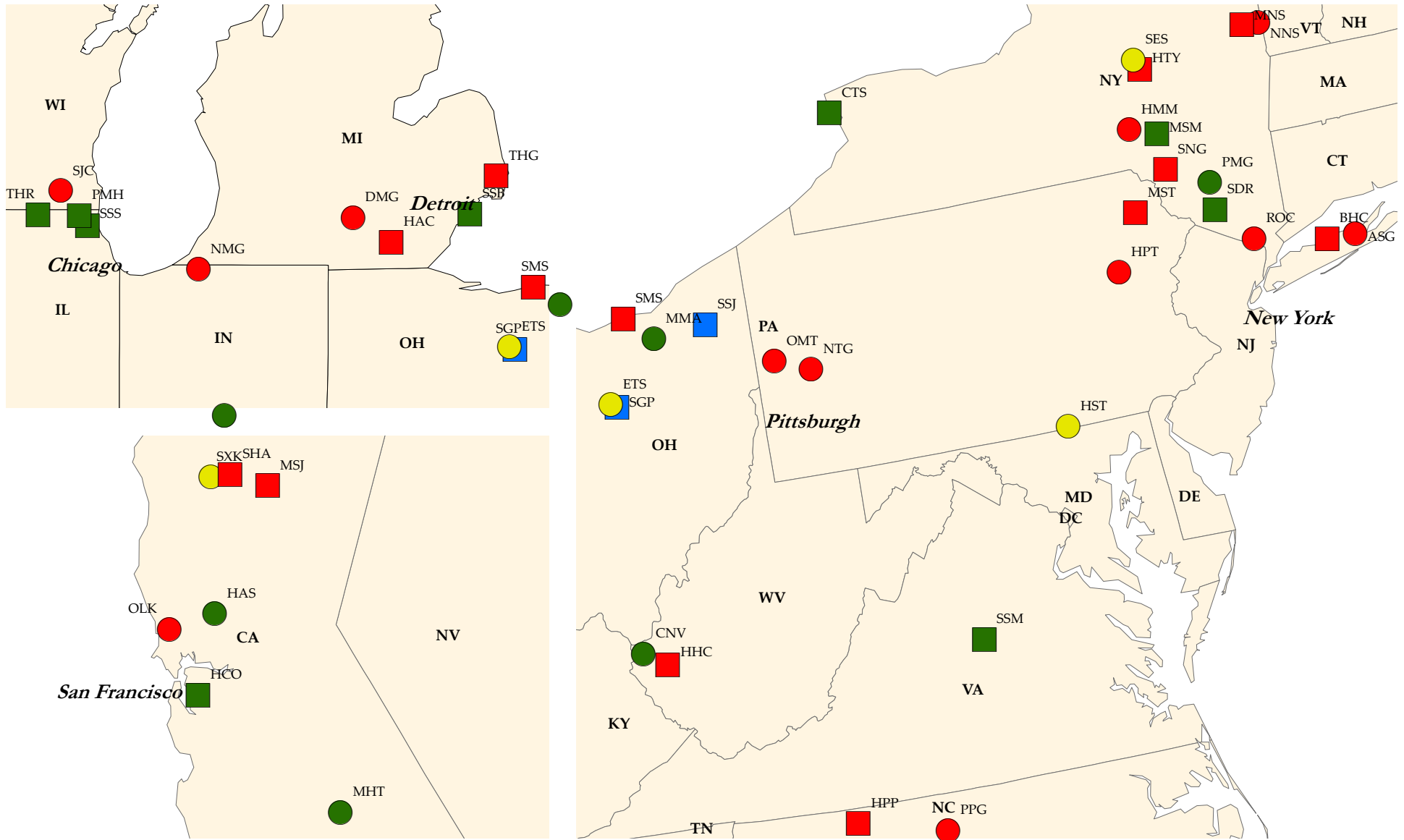


**Policy for Accommodations of Overnight Visitors**

- Overnight accommodations offered for men and women
- Overnight accommodations offered only for women
- Overnight accommodations offered only for men
- No overnight accommodations offered

# Orthodox Monasteries in the United States: Policy for Accommodations of Overnight Visitors

For full names of monasteries abbreviated on the map, see attached pages.



### Policy for Accommodations of Overnight Visitors

- Monastery for Men
- Monastery for Women
- Overnight accommodations offered for men and women
- Overnight accommodations offered only for women
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Monastery Code for Maps

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## Appendix D Answers to the Question about Typicon that a Monastery Follows

Name of Monastic Community	Jurisdiction (*)	Typicon Followed (as reported by monasteries in the survey)
Holy Convent of St. Thekla	AOCA	No answer provided
St. Paul Orthodox Skete	AOCA	Modified Romanian
Skete of the St. Maximos the Confessor	Bulgarian	No answer provided
St. Anthony's Greek Orthodox Monastery	GOA	No answer provided
Holy Transfiguration Greek Orthodox Monastery	GOA	No answer provided
Holy Archangels Greek Orthodox Monastery	GOA	Athonite
St. Nektarios Greek Orthodox Monastery	GOA	Athonite
Panagia Vlahernon Greek Orthodox Monastery	GOA	Athonite
St. Gregory Palamas Monastery	GOA	St. Paul's, Mount Athos
Holy Trinity Greek Orthodox Monastery	GOA	Modified Athonite
Holy Monastery of Panagia Pammakaristos	GOA	No answer provided
Saint Paraskevi Greek Orthodox Monastery	GOA	Athonite
St. John the Forerunner Greek Orthodox Monastery	GOA	No answer provided
All Saints Greek Orthodox Monastery	GOA	Athonite
Monastery of the Holy Theotokos the Life Giving Spring	GOA	Athonite
Annunciation of the Theotokos Greek Orthodox Monastery	GOA	Cenobium
St. John Chrysostom Monastery	GOA	Agioritico
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	No answer provided
Panagia Prousiotissa Greek Orthodox Monastery	GOA	No answer provided
Nativity of the Theotokos Greek Orthodox Monastery	GOA	Athomite
Parakletos Greek Orthodox Monastery	GOA	Typicon of the monasteries of the the Church of Greece
Entrance of the Theotokos Skete	GOA	Constantinople. Orthodox monasteries generally follow a rubrical typicon based on that of St Sabas of Jerusalem, with minor local variants. The rubrical calendar issued by the Ecumenical Patriarchate, which all GOA monasteries were some years ago enjoined to follow, differs in a few small particulars from that issued by the autocephalous Church of Greece. Where these minor variants occur, we follow the rubrics of Constantinople as directed.
Holy Cross Orthodox Monastery	OCA	Slavic (New Calendar)
Monastery of St. Tikhon of Zadonsk	OCA	Jerusalem Sabbaite
Monks of New Skete	OCA	New Skete
Monastery of St. John of San Francisco	OCA	Studite
Monastery of the Holy Archangel Michael	OCA	No answer provided
Holy Ascension Romanian Orthodox Monastery	OCA	Romanian typicon
Holy Myrrhbearers Monastery	OCA	17 pages document is attached separately. An additional note: "We spent an hour or so every Wednesday morning working on it for 4 years. While I mapped out the topics, I did not write this. I took minutes of our meetings which I re-read for the sisters and then re-wrote -- I wanted this to be a statement of our monastery's actual life as well as a challenge to grow into. (Although no doubt it shows that my first 13 years as a monastic were spent under the Rule of St. Benedict.)"

<b>Name of Monastic Community</b>	<b>Juris-diction (*)</b>	<b>Typicon Followed (as reported by monasteries in the survey)</b>
Dormition of the Mother of God Orthodox Monastery	OCA	No answer provided
Nuns of New Skete	OCA	Typicon of New Skete
Holy Assumption Monastery	OCA	Variant of St. Sabbas
Presentation of the Virgin Mary Orthodox Monastery	OCA	No answer provided
St. Barbara Orthodox Monastery	OCA	St. Saba
Protection of the Holy Virgin Orthodox Monastery	OCA	Monastery provided full printed copy of tipicon
Nativity of Our Lord Jesus Christ Monastery	OCA	Adapted typicon composed by Met. Jonah for the Monastery of St. John of Shanghai
Our Lady of Kazan Skete	OCA	Russian
Orthodox Monastery of the Transfiguration	OCA	Romanian
Sts. Mary and Martha Orthodox Monastery	OCA	No answer provided
Protecting Veil of the Theotokos Orthodox Community	OCA	OCA, Orthodox Monastery of Transfiguration in Elwood City
St. Sabbas the Sanctified Orthodox Monastery	ROCOR	St. Sabba
Christminster (Christ the Saviour) Monastery	ROCOR	Rule of St. Benedict (Western Rite)
All-Merciful Saviour Orthodox Monastery	ROCOR	St. Savva (Rule of St. Basil)
Monastery of the Glorious Ascension	ROCOR	No answer provided
Brotherhood of the Holy Cross	ROCOR	Greek based on Jerusalem tradition
Skete of St. John the Theologian	ROCOR	No answer provided
Brotherhood of St. John Climacus	ROCOR	Russian
Hermitage of St. Arsenius	ROCOR	Typicon is that on the website of St. Tikhon's monastery but with some revisions
Hermitage of the Holy Cross	ROCOR	Russian
Holy Trinity Monastery	ROCOR	St. Savva's
St. Anthony the Great Stavropegial Monastery	ROCOR	Hybrid of Optina Style and Athonite Style
Resurrection of Christ / St. Seraphim Skete	ROCOR	No answer provided
Russian Orthodox Convent Novo-Diveevo	ROCOR	Old calendar
St. Nicholas Monastery	ROCOR	St. Sabbas 1545 Edition
Convent of the Nativity of the Virgin Mary	ROCOR	No answer provided
St. Elizabeth Skete	ROCOR	No answer provided
St. Dumitru Romanian Orthodox Monastery	Romanian	Romanian
Protection of the Mother of God Romanian Monastery	Romanian	Romanian
St. Sava Serbian Stavropegial Orthodox Monastery	Serbian	Slavic Typicon
St. Archangel Michael Skete	Serbian	No answer provided
St. Mark Serbian Orthodox Monastery	Serbian	Serbian
Protection of the Most Holy Mother of God ("New Gracanica") Monastery	Serbian	Jerusalem
St. Herman of Alaska Monastery	Serbian	St. Sava (Jerusalem)
St. Nilus Skete	Serbian	No answer provided
Monastery Marcha	Serbian	No particular typicon followed and no particular ""type of life"" (next question)
Nativity of the Mother of God Serbian Orthodox Monastery	Serbian	Serbian
St. Xenia Skete	Serbian	Slavic - Russian
St. Paisius Monastery	Serbian	Athonite
St. Xenia Sisterhood	Serbian	No answer provided
St. Xenia Metochion (St. Xenia Monastic Community)	Serbian	No answer provided
Monastery of St. Mary of Egypt	MP	Typicon of Moscow Patriarchate monastics

## Appendix E Orthodox Monasteries in the United States: Schedule of a Typical Day

Name of Monastic Community	Jurisdiction (*)	Schedule of a Typical Day (as described by monasteries)
Holy Convent of St. Thekla	AOCA	6.30 AM: Prayers; 9.30 AM: Prayers; 12.00: Lunch; 5.30 PM: Prayers 6.30 PM: Dinner 9.30 PM: Private Prayers
St. Paul Orthodox Skete	AOCA	6 AM: Matins, 1st Hour, (possibly also 3rd Hour, 6th Hour, Typica); 6 PM: 9th Hour, Vespers, Small Compline
Skete of the St. Maximos the Confessor	Bulgarian	<b>Daily:</b> 7.00 AM: Matins, 1st Hour; 4.00 PM: Vespers; <b>Weekends:</b> Sat: 4.00 PM - Vespers / Vigil; Sun: 7.00 AM: Midnight Office, Hours, Divine Liturgy
St. Anthony's Greek Orthodox Monastery	GOA	1 AM: Midnight Hour, Orthros, Liturgy; 8 AM: Work; 11.30 AM: lunch; 3.30 PM: Vespers followed by dinner; 4.30 PM: Compline; 9 PM: Private vigil.
Holy Transfiguration Greek Orthodox Monastery	GOA	<b>Monday - Saturday:</b> 6.15 AM: 1st Hour; 6.30 AM: Divine Liturgy; 5.30 PM: Vespers <b>Sunday:</b> 6.30 AM: Midnight Service; 6.45 AM: Orthros (Matins); 9.00 AM: Divine Liturgy; 5.30 PM: Vespers
Holy Archangels Greek Orthodox Monastery	GOA	<b>Overall schedule.</b> 6:00 am: First Hour, Divine Liturgy; 7:30 am: Breakfast; 8:00 am: Quiet Hours; 10:30 am: Work; 6:00: Vespers, Trapeza, and Small Compline; 8:00 pm – 6:00 am: Quiet Hours <b>Service Schedule.</b> Monday – Saturday: 6:00 am – 7:30 am: Hours and Divine Liturgy; Every Evening, except Saturday 6:00 pm: 9th Hour, Vespers, Trapeza and Small Compline. Saturday Evening 6:00 pm: 9th Hour, Great Vespers and Trapeza Small Compline; Sunday 6:00 am: Midnight Office, Orthros, 1st Hour & Divine Liturgy
St. Nektarios Greek Orthodox Monastery	GOA	11.30 PM - 3.00 AM: Private prayer; 3.15 AM - 5.00 AM: Divine Liturgy; 5.15 AM - 8.00 AM: Rest; 8.15 AM: Breakfast 8.30 AM - 3.30 PM: Work; 3.30 PM - 4.30 PM: Vespers, Small Compline; 4.30 PM: Dinner; 7.30 PM - 11.30 PM: Rest
Panagia Vlahernon Greek Orthodox Monastery	GOA	<b>Monday:</b> 4:00am: Orthros (Matins); 5:00pm: Ninth Hour, Vespers, Small Compline; <b>Tuesday:</b> 4:00am Orthros (Matins); 5:00pm: Ninth Hour, Vespers, Small Paraklesis, Small Compline. <b>Wednesday:</b> 4:00am Orthros (Matins); 5:00pm: Ninth Hour, Vespers, Small Compline. <b>Thursday:</b> 4:00am Orthros (Matins); 5:00pm: Ninth Hour, Vespers, Great Paraklesis, Small Compline ; <b>Friday:</b> 4:00am: Orthros (Matins); 5:00pm: Ninth Hour, Vespers, Akathist, Small Compline. <b>Saturday:</b> 4:00am: Orthros (Matins); 5:00pm: Ninth Hour, Vespers, Small Compline. <b>Sunday:</b> 8:00am: Orthros (Matins); 10:00am: Divine Liturgy; 5:00pm: Ninth Hour, Vespers, Paraklesis to Panagia Glykofilousa, Small Compline



Name of Monastic Community	Jurisdiction (*)	Schedule of a Typical Day (as described by monasteries)
St. Gregory Palamas Monastery	GOA	<p><b>Mon.- Sat.</b> 4:00 am: Midnight Office, Orthros, 1st Hour ; Wed. &amp; Friday: Paraclisis follows; Thurs, Sat, &amp; Great Saints Days: Liturgy follows; 8:30am-12 noon: Work; Noon: Akathist to St. Gregory Palamas &amp; Meal; Work until 4 pm; Rest; 5:00 pm: 9th Hour, Vespers, Meal followed by Compline.</p> <p><b>Sunday</b> 6:00 am: Midnight Office, Orthros, 1st,3rd &amp; 6th Hours; 9:15 am: Divine Liturgy;</p> <p><b>Feast days:</b> On the day before: 8:00 pm: Vigil (Compline, Great Vespers. Liti, Artoklasia, Orthros, 1st Hour); 9:00 am: 3rd &amp; 6th Hours, Divine Liturgy; 5:00 pm: 9th Hour, Little Vespers, Meal;</p>
Holy Trinity Greek Orthodox Monastery	GOA	<p>Midnight: wake-up, Vigil; 3.30 AM: Orthros or Liturgy; 5.30 AM: Rest; 9.00 AM: Workday begins; 5.30 PM: Vespers, Compline; 6.30 PM: Dinner</p>
Holy Monastery of Panagia Pammakaristos	GOA	
Saint Paraskevi Greek Orthodox Monastery	GOA	<p><b>Monday-Saturday:</b> 2.30 AM - 4.00 AM: Morning services; 5 PM - 6.30 PM: evening services 7.30 PM - 8 PM: evening services; <b>Sunday:</b> 6 AM - 11.30 AM: Morning services; 5 PM-6.30 PM: evening services; 7.30 - 8 PM: evening services</p>
St. John the Forerunner Greek Orthodox Monastery	GOA	<p><b>Weekdays and Sat.</b> 2.00 AM: Personal vigil in cells (with prayer rope); 7.00 AM: Divine liturgy (Tues, Thur, Sat) or Paraklisis (Mon, Wed, Fri); 8.30 AM: Breakfast; 1.00 PM: Lunch; 6.00 PM: Vespers and Compline.</p> <p><b>Sundays:</b> 6.30 AM: Ortros, Liturgy; 6.00 PM: Vespers</p>
All Saints Greek Orthodox Monastery	GOA	<p>3.30 AM: Midnight office, Orthros; 6.00 AM: 1st Hour; 8.00 AM: Breakfast; 9.00 AM: 3rd Hour; 12.00 PM: 6th Hour; 4.00 PM: 9th Hour, Vespers; 5.00 PM: Dinner followed by Compline. Work between 8 AM and 4 PM</p>
Monastery of the Holy Theotokos the Life Giving Spring	GOA	<p>3 AM: Matins; 4.30 AM: Liturgy or 7.30 AM: Paraklisis; 4 PM: Vespers, Compline. <b>Saturday and Sunday.</b> 6 AM: Matins and Liturgy; 4 PM: Vespers and Compline</p>
Annunciation of the Theotokos Greek Orthodox Monastery	GOA	<p>2AM: wake up for personal prayer; 5AM: services in chapel, retire to cells for more prayer and rest. After the morning meal, the sisters go about their daily routine in taking care of the monastery and making crafts for our bookstore. We share a common meal at 1:30PM with some time for rest afterwards. 4PM: evening services as noted below. A light evening meal is shared at 7PM after which the sisters retire to their cells for rest in order to begin again at 2AM the next morning.</p> <p><b>Weekdays.</b> 5:00 AM: Paraklisis; 4:00 PM: Vespers, Small Compline.</p> <p><b>Saturday</b> 7:30 AM: Prayers of Preparation for Holy Communion and First Hour; 8:00 AM: Divine Liturgy; 4:00 PM: Great Vespers, Small Compline.</p> <p><b>Sunday.</b> 4:00 PM: Vespers. Small Compline.</p>

Name of Monastic Community	Jurisdiction (*)	Schedule of a Typical Day (as described by monasteries)
St. John Chrysostom Monastery	GOA	<p><b>Weekdays.</b> 4.00 - 6.00 AM: Royal Hours, Prayers for the preparation of the reception of Holy Communion followed by the celebration of the Divine Liturgy; 7.00 AM: Breakfast; 12.00 Noon: Lunch; 4.30 PM: Dinner; 5.00 PM: Small Vespers, Small Compline, chanting of the Akathist.</p> <p><b>Saturdays.</b> 6 AM: Orthros, Divine Liturgy; 5 PM: Great Vespers, Small Compline and chanting of the Akathist;</p> <p><b>Sundays.</b> 6.00 AM: the Midnight Office, Orthros, Divine Liturgy; 5.00 PM: Vespers, chanting of the Supplication Service to St. Nectarios (as the monastery is blessed with some of his holy relics), celebration of the Small Compline and Akathist.</p>
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	<p>1:00am: Talanton - Individual prayer in the cell;  3:30am: Common worship in the church (Divine Liturgy or Paraklesis); 7:30am: Breakfast, obediences; 12:00pm: Lunch, continuation of obedience; 4:00pm: Vespers, Small Compline. Akathist to the Mother of God; 6:00pm: Dinner, personal time in the cell; 7:30pm: Rest and quiet time</p>
Panagia Prousiotissa Greek Orthodox Monastery	GOA	<p>Liturgy is typically served on Saturday; 2.30 AM: Wake up, private prayers; 5 AM: Matins, Paraklesis or Liturgy; 8 AM: Breakfast, work ; 1 PM: Lunch; 4 PM: Vespers, Paraklesis, working time; 7.30PM: Small compline; 8.30 PM: Retire to cells</p>
Nativity of the Theotokos Greek Orthodox Monastery	GOA	<p>7:00 am: Divine Liturgy on Tuesday, Thursday, Saturday; Sunday includes Matins and pre-communion prayers on the other 3 Liturgy days.  On Monday, Wednesday and Friday mornings: supplication Services at 7:30 am. Evenings on a daily basis: 9th hour, vespers, compline, Personal Vigils.</p>
Parakletos Greek Orthodox Monastery	GOA	<p>4:00 am: Mesonyctikon, Orthros and Ores; 8:00am: Breakfast; 8:30 am-2:00 pm: Diakonies (work); 2:00 pm: Lunch-Dinner; 2:30-4:30pm: Rest time, individual prayer time (The Monastery is closed during this hours); 4:30pm: Vespers, Paraklesis of the Most Holy Theotokos; 5:30- 8:00 pm: Diakonies (work); 8:00pm: Compline and Salutations of the Holy Theotokos</p>
Entrance of the Theotokos Skete	GOA	<p>6 AM: Morning service; 9AM-12PM: Work, lunch; 2-6 PM: Varies according to needs of day--work, private prayer and study, rest, etc.  6 PM: Vespers, Compline; 8 PM: Cell rule, silence.</p>
Holy Cross Orthodox Monastery	OCA	<p>Out of necessity, times of services are flexible, because of the heavy workload of our understaffed monastery. Public services are scheduled at: 6 PM Saturdays (Great Vespers), 9.30 AM Sundays (Hours) and 10AM Sundays (Divine Liturgy) which is followed by agape potluck luncheon for those in attendance.</p>
Monastery of St. Tikhon of Zadonsk	OCA	<p>6am: Midnight office; 6:30 am: hours; 6:50 am: Liturgy; 8 am: Breakfast (informal/optional); 9:15am: Work; 12:30 pm: Lunch; 1:00-3:00 pm: Work; 3 pm-4:30 pm: personal prayer/rest; 4:30pm: 9th hour, Vesper, and Matins; 6:30 pm: Dinner; 7-9 pm: Rest/personal prayer; 9 pm: Great Silence.</p>

Name of Monastic Community	Jurisdiction (*)	Schedule of a Typical Day (as described by monasteries)
Monks of New Skete	OCA	<p><b>Daily services (Tuesday-Friday)</b> 7.15 AM: Matins; 1 PM: Tersext; 5 PM: Vespers.</p> <p><b>Saturday.</b> 8 AM: Matins; 1 PM: Tersext; 5 PM: Vespers.</p> <p><b>Sunday and Feast Days.</b> 9 AM: Matins; 10 AM: Divine Liturgy; 2 PM: Tersext.</p> <p><b>Monday:</b> monastery is closed, private meditation at 5 PM</p> <p><b>Work schedule.</b> 6 AM: Kennel chores; 8 AM: Breakfast ; 8.30-9.30 AM: Meetings; 9.30 - 12.00: Work and chores; 12.00: Lunch; 1.30 - 3.30 PM: Work or study; 3.30 - 4.45 PM: Prayer. formation classes, study. 6.15 PM: Dinner; 7.30 PM: Common recreation</p>
Monastery of St. John of San Francisco	OCA	<p>6.00 AM: Jesus Prayer, Matins, Divine Liturgy, Breakfast; 10.30 AM - 1.00 PM: Work; 1.00 PM - 2.00 PM: Lunch; 2.00 PM - 5.00 PM: Work; 5.00 PM - 6.15 PM: Jesus Prayer, Vespers; 6.30 PM: Supper; 8.00 PM: Small Compline</p>
Monastery of the Holy Archangel Michael	OCA	<p>2.00 AM: Rise, Prayer rule; 4.00 AM: Matins, Midnight Office, 1st Hour; 7.00 AM: Reading in cells; 8.00 AM: Breakfast; 8.30 AM: Work; 1.00 PM: Community meal, work; 5.00 PM: 9th Hour, Vespers, Prayer and Retreat</p>
Holy Ascension Romanian Orthodox Monastery	OCA	<p><b>Monday - Thursday.</b> 7:00 AM: Matins, Divine Liturgy; 6:00 PM: Vespers.</p> <p><b>Friday.</b> 7:00 AM: Matins, Divine Liturgy; 6:00 PM: Vespers; 7:30 PM: Holy Unction (first Friday of each month);</p> <p><b>Saturday.</b> 7:00 AM: Matins, Divine Liturgy; 6:00 PM: Great Vespers. <b>Sunday.</b> 9:00 AM: Matins; 10:30 AM: Divine Liturgy; 6:00 PM: Vespers.</p>
Holy Myrrhbearers Monastery	OCA	<p>6 AM: Matins; 9AM: Third Hour, followed by House Meeting and work time; Noon: Sixth Hour; 3PM: Ninth Hour; 5PM: Vespers followed by supper (unless a vigil will be served; light supper at 5 followed by vigil); 7:00 PM: compline (right after supper).</p>
Dormition of the Mother of God Orthodox Monastery	OCA	<p>5.00 - 8.00 AM: Morning prayers; 8.00 - 8.30 AM: Community breakfast; 8.30 AM: Work; Noon: Lunch; 12.30 - 5PM: Work; 5.00 - 6.00 PM: Vespers, Community dinner; 8.00 PM: Compline; 8.30 - 9.00 PM: Private prayers; 9.00 PM - 4.00 AM: Rest</p>
Nuns of New Skete	OCA	<p>6:00 AM: private meditation/prayer; 7:15 AM: Matins (Tues through Friday in the nuns chapel, Sat at 8 and Sunday at 9 in Holy Wisdom Temple together with the Monks); After Matins: either exercise the dogs and themselves or eat breakfast; 9 AM to Noon: Common work ; Noon to 1 PM: Lunch; 1PM: Little hours are prayed in chapel (during Lent only); 1PM to 3 PM: Work (generally in common); 3 to 4:30 PM: Time for prayer, reflection, reading, exercise; 5 PM: Vespers in Holy Wisdom Temple with the Monks; After Vespers: Common Meal followed by group get-together for conversation/discussion; Retire to cells</p>

Name of Monastic Community	Jurisdiction (*)	Schedule of a Typical Day (as described by monasteries)
Holy Assumption Monastery	OCA	6:00 AM: Matins (or Liturgy), followed by Breakfast and obediences; 12:15 PM: 6th Hour, followed by Lunch and obediences; 5:00 PM: Vespers (or Vigil if there is Liturgy next day), followed by informal meal; 7:00 PM: Compline
Presentation of the Virgin Mary Orthodox Monastery	OCA	<b>Daily.</b> 6.00 AM: Matins, First, Third, Sixth Hour, Typica; 3.45 PM: Ninth Hour, Vespers, Compline. <b>Saturday.</b> 5.30 AM: Matins; 3.45 PM: Ninth Hour, Great Vespers, Compline; <b>Sunday.</b> Divine liturgy at a local parish
St. Barbara Orthodox Monastery	OCA	Cell rule 7 AM: Matins, breakfast, work 12.15 PM: 6th hour, Memorial Service, Dinner, Work 5.30 PM: Vespers, Supper, 7.30 PM: Compline, Cell rule
Protection of the Holy Virgin Orthodox Monastery	OCA	5.30 AM: Matins; 5 PM: Vespers, Supper. Compline.
Nativity of Our Lord Jesus Christ Monastery	OCA	<b>Weekdays.</b> 5.30 AM: Midnight Service, Matins, 1st, 3rd, 6th Hours; 6.00 PM: 9th Hour, Vespers; 9.00 PM: Compline. <b>Saturday.</b> 6.00 AM: Matins, 1st, 3rd, 6th Hour, Akathist; 9.30 AM: Divine Liturgy followed by Agape meal; 6.00 PM: 9th Hour, Vespers. <b>Sunday.</b> 8.00 AM: Jesus Prayer, Akathist; 5.00 PM: 9th Hour, Vespers and Small Compline.
Our Lady of Kazan Skete	OCA	8.30 AM: Morning services; 9.45 AM: Synaxis; 10.00 AM: Obediences; 12.00 PM: Lunch; 12.45 PM: Obediences; 4.45 PM: Vespers; 6.30 PM: Supper followed by obediences; 8.15 PM: Evening cell rule, revelation of thoughts, rest and personal time until arising (varied) for morning cell rules. <b>Saturdays.</b> 4.30 PM: Vigil, Liturgy (served at the skete by the visiting clergy or is attended outside).
Orthodox Monastery of the Transfiguration	OCA	<b>Daily.</b> 6.30 AM: Matins, Hours, Typica; 5.00 PM: 9th Hour, Vespers, Compline. <b>Saturday.</b> 6 PM: Vigils; Liturgy is celebrated 3 times per week ; Nuns and guests eat lunch together at 12.30 PM; Breakfast and dinner are provided for guests in guesthouses; Sisters do their obediences during the morning and afternoon hours.
Sts. Mary and Martha Orthodox Monastery	OCA	7.45 AM: Matins; Noon: 6th Hour; 6.30 PM: Vespers, supper, compline. Divine liturgy is served once a month
Protecting Veil of the Theotokos Orthodox Community	OCA	There is no set schedule of services. Reader's Services in the morning and evening. Attending St. Innocent's Cathedral for weekend services and major and minor feasts.
St. Sabbas the Sanctified Orthodox Monastery	ROCOR	<b>Weekdays.</b> 7:00am: Matins, reading of the Synaxarion and First Hour (Monastic); 5:30pm: Ninth Hour and Vespers; 8:00pm: Compline (Monastic); <b>Saturday.</b> 12:00am: Divine Liturgy; 6:00pm: Vigil (followed by confessions); <b>Sunday.</b> 9:30am: Hours and Divine Liturgy (Hours are served before the Divine Liturgy and sometimes Matins if it has not been served at the vigil the night before); 5:30pm: Ninth Hour and Vespers.
Christminster (Christ the Saviour) Monastery	ROCOR	7:30 AM: Lauds; 8:00 AM: Mass (Sundays and Feast Days); 8:45 AM: Prime and Terce (Latter on Sundays and Feast Days); 11:45 AM: Sext and Intercessions; 6:30 PM: Vespers; 7:30 PM: Compline

Name of Monastic Community	Jurisdiction (*)	Schedule of a Typical Day (as described by monasteries)
All-Merciful Saviour Orthodox Monastery	ROCOR	6.00 AM: Matins and 1st Hour; 5.30 PM: 9th Hour and Vespers; 7.30 PM: Compline; 8.30 AM: Liturgy on Sundays; 8.00 AM: Liturgy on Feast Days.
Monastery of the Glorious Ascension	ROCOR	Currently it is flexible due to only 1 monk in residence. But matins, vespers, weekly liturgy.
Brotherhood of the Holy Cross	ROCOR	<b>Daily:</b> Matins and Vespers; Multiple Liturgies weekly (at least Sat and Sun)
Skete of St. John the Theologian	ROCOR	5:00 am: Midnight Office, Hours and Typica (Liturgy on Sundays and feast days); 8:00 am: Work; 12:00 pm: Lunch; 1:30 pm: Work; 5 :00 pm: Dinner; 5:30 pm: Vespers and Compline
Brotherhood of St. John Climacus	ROCOR	<b>Weekdays.</b> 5 AM: Midnight Office and Matins; 5.30 PM: 9th Hour and Vespers; 7.15 PM: Compline. <b>Sundays.</b> 8 AM: Midnight Office; 9.40 AM: Hours and Divine Liturgy; 5.30 PM: Vespers; 7.15 PM: Compline.
Hermitage of St. Arsenius	ROCOR	After a cell rule there is a moleben at 8 AM. Work to be done includes building maintenance and farming, grounds upkeep and preparing fire-woods. Vespers are at 5PM. Evening prayers are at 7.30 PM.
Hermitage of the Holy Cross	ROCOR	<b>Weekdays.</b> 5.00 AM: Midnight Office, Veneration of Icons, Hours and Liturgy (or Typica); 7.30 AM: Optional Buffet breakfast in silence, quiet time for prayer rule and spiritual reading; 8.30 AM: Morning work; 12.00 PM: Lunch; 1.30 PM: Afternoon work; 5.00 PM: Supper; 5.30 PM: Vespers, Matins, 1st Hour, Veneration of Icons; 9.00 PM: Silence. <b>Sundays/Feast Days.</b> On the evening before - Vigil at 6.30 PM; 9.00 AM: Hours and Liturgy with meal following; 5.00 PM: Supper; 5.30 PM: Vespers, Matins, 1st Hour, Veneration of Icons. Meals are eaten in silence while one of the monks reads from the Lives of the Saints or other spiritually profitable material.
Holy Trinity Monastery	ROCOR	5 AM: Midnight Office; 6 AM: Divine Liturgy; 7:30 AM: Breakfast, Obediences; 12 Noon: Lunch; 4 PM: Vespers and Matins; 7 PM Supper; 7:30 PM: Small Compline; <b>On feast days.</b> 9AM: Divine Liturgy (with All-Night Vigil the evening before at 7 PM)
St. Anthony the Great Stavropegial Monastery	ROCOR	"Public" worship services twice a week: 6 PM Saturday (Vespers) and 8 AM Sunday (Liturgy). These services are open for the outside visitors. On the regular week-days, there is no communal worship in monastery. All monastics worship individually in their rooms.
Resurrection of Christ / St. Seraphim Skete	ROCOR	<b>Daily</b> 6 AM: Cell rule; 8 AM: Nocturns, Matins; 6 PM: Vespers, Compline. <b>Sundays and Feast Days:</b> previous eve 6.30 PM: Vigil; 8 AM: Matins; 9 AM: Liturgy; Noon: Akathist.
Russian Orthodox Convent Novo-Diveevo	ROCOR	6.00 AM: morning prayers; 8.30 AM: hours and Divine Liturgy; 6.00 PM: vespers and matins.

Name of Monastic Community	Jurisdiction (*)	Schedule of a Typical Day (as described by monasteries)
St. Nicholas Monastery	ROCOR	7.00 AM: Orthros with reading of Synaxarion, obediences; Noon: Main Meal with reading, Obediences; 5.00 PM: Vespers, Cell Rule / Reading.
Convent of the Nativity of the Virgin Mary	ROCOR	Convent follows the schedule of services and attends at Holy Cross Monastery, Wayne, WV
St. Elizabeth Skete	ROCOR	5 AM: Midnight Office; 6 AM: attend Liturgy at Holy Trinity Monastery in Jordanville, NY, Breakfast Obediences; 12 PM: Lunch; 6 PM: Vespers and Compline.
St. Dumitru Romanian Orthodox Monastery	Romanian	8.00 - 11.00 AM: Matins, Hours; 5.00 - 8.00 PM: Vespers, Paraklesis. <b>Sundays.</b> 8.00 AM: Matins; 10.00 AM: Liturgy.
Protection of the Mother of God Romanian Monastery	Romanian	8.00 - 11.00 AM: Matins, Hours; 5.00 - 8.00 PM: Vespers, Paraklesis. <b>Sundays.</b> 8.00 AM: Matins; 10.00 AM: Liturgy.
St. Sava Serbian Stavropegial Orthodox Monastery	Serbian	8.00 AM: Matins (except Sunday); 9.00 AM: Holy Liturgy (week-days + Saturday); 10.00 AM: Holy Liturgy (Sundays); 5.00 PM: Vespers.
St. Archangel Michael Skete	Serbian	4.30 AM: Midnight office, Matins, 1st Hour; 12.30 PM: trapeza 5.30 PM: 9th hour, Vespers, Compline (with canon to Theotokos); 6.45 PM: trapeza; 8-9 PM: prayer rule. Liturgy is celebrated Saturday, Sunday, Feast days.
St. Mark Serbian Orthodox Monastery	Serbian	
Protection of the Most Holy Mother of God ("New Gracanica") Monastery	Serbian	<b>Weekdays.</b> 7 AM: Matins; 5 PM: Vespers; <b>Saturdays.</b> 8 AM: Matins and Liturgy; 5 PM: Great Vespers <b>Sundays.</b> 9 AM: Matins and Liturgy; One meal is served daily in the Monastery Hall at 1 PM except Wednesdays.
St. Herman of Alaska Monastery	Serbian	<b>Monday-Saturday.</b> 5:30 am: Morning Prayers, Midnight service, Matins, First, Third, and Sixth Hours, Gospel and Epistle or (on Saturdays and special commemoration days) Divine Liturgy, followed by a meal; 1:00 pm: Optional, informal meal; 5:30 pm: Ninth Hours, Vespers, followed by meal ; 7:30 pm: Compline and Evening Prayers, followed by prayer rule. <b>Saturday night.</b> 4:30 pm: Ninth Hours and Small Vespers, followed by meal ; 7:30 pm: Vigil; <b>Sunday.</b> 8:00 am: Midnight Service, First, Third and Sixth Hours; 9:00 am: Divine Liturgy (Note: the Saturday-Sunday Vigil and Liturgy schedule is followed on all major feast days)
St. Nilus Skete	Serbian	5.30 PM: 9th hour, Vespers, Compline (in church); 11 PM - 3 AM: Matins and prayer rule (in cells); Quieter labors in the morning; Noon: lunch; Afternoon: depends on time of year
Monastery Marcha	Serbian	No particular established schedule of life or worship. Mother Anna is 92 years old and rests late in the morning. The other nun gets up early and works on candles. They worship at different times.
Nativity of the Mother of God Serbian Orthodox Monastery	Serbian	Readers services during the week. Sundays and feast days - vigil and Divine Liturgy <b>Weekdays.</b> 5.30 AM: Midnight Office, Matins, 1st, 3rd, 6th Hours, Typica; 8.30 AM: Breakfast; 9.30 AM: Obedience; 2.30 PM: Dinner; 3.30 PM: Obedience; 6.00 PM: 9th Hour, Vespers, Small Compline 7.30 PM: retiring to cells

St. Xenia Skete	Serbian	Nuns rise early to read and chant morning prayers, Midnight office, Matins, Hours. Small meal (except Great Lent) with the reading of the life of a saint or other spiritual texts. Time for obediences until noon. 1 PM: Main meal with spiritual reading, second work period; 5.30 PM: tea time; 6.00 PM: Evening service: 9th Hour, Vespers, Compline; Quiet time for spiritual reading and prayer in cells
St. Paisius Monastery	Serbian	<b>Monday, Wednesday, Friday.</b> Midnight - 2 AM: Arise, prayer rule; 2 AM - 3 AM: Orthros; 3 AM: Rest; 6 AM: Hours followed by breakfast; 7 - 11 AM: Obediences; 11.30 AM: Trapeza; 12.00 PM - 3.45 PM: Obediences; 3.45 PM: 9th Hour, Vespers, Trapeza, Small Compline; 6 PM: Retire to cells <b>Tuesday, Thursday, Saturday.</b> As above with following changes: 6 AM: Hours; 6.30 AM: Liturgy; 8.00 AM: Trapeza; 8.30 AM - 3.45 PM: Obediences. <b>Sunday.</b> 2 AM - 4 AM: Midnight Hour, Orthros; 4 AM: Rest; 8.40 AM: Hours; 9 AM - 11 AM: Liturgy, Trapeza; 2.45 PM: 9th Hour, Vespers, Trapeza, Small Compline Synaxis of Siterhood; Panikhida/Memorial Service is conducted once a week (Saturdays). Supplicatory Canon to St. John Maximovich is said 3 times weekly for intercessory prayers. The Akathist to the Inexhaustible Cup and the Healer of the Cancer is said weekly for intercessory prayers. Agiasma service (blessing of water) is conducted monthly.
St. Xenia Sisterhood	Serbian	7 am: Morning Prayers, Matins; Noon: Meal; 5 pm: Supper; 6 pm: Vespers, Evening Prayers; 9 pm: Compline.
St. Xenia Metochion (St. Xenia Monastic Community)	Serbian	Morning hours until noon are allowed for cell rule, private prayer, reading, handwork or rest for ailing. Breakfast and lunch are prepared individually. Afternoon is used for obediences. Common prayers are held most days from 4-6 PM (9th Hour, Vespers, Matins). The dinner is our only communal meal. Evenings may also be used for work. This pattern evolved over the years to adapt to issues of aging and health. The original rule was different and more strict. Monday evening we have icon class. Thursdays, we attend at Joy parish for Vespers and dinner. We do not have an attached priest and have Divine Liturgy at monastery only 5-6 times a year. Most Sundays we also attend the Joy of All Who Sorrow.
Monastery of St. Mary of Egypt	MP	6 am: Matins; 12 noon: Hours; 5 pm: Vespers; 7 pm: Compline In addition. <b>Mon, Wed, Fri:</b> evenings, midnight - Divine Liturgy; <b>Saturday.</b> 4 pm: Vigil; <b>Sunday</b> 8 am: Divine Liturgy; 4 pm: Vespers

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## Appendix F. Non-Liturgical Activities of US Orthodox Monasteries (as reported in the survey)

**Besides the Liturgical Life and the Monastic Life of Prayer and Contemplation, Please, List any Activities that Play Significant Role in the Monastery's Every-Day Life.**

Name of Monastic Community	Jurisdiction (*)	Activity 1	Activity 2	Activity 3	Activity 4	Activity 5
Holy Convent of St. Thekla	AOCA					
St. Paul Orthodox Skete	AOCA	Maintaining property	Handwork			
Skete of the St. Maximos the Confessor	Bulgarian	Iconography workshop				
St. Anthony's Greek Orthodox Monastery	GOA	Farming	Printing of books			
Holy Transfiguration Greek Orthodox Monastery	GOA	Beeswax candle making	Custom tailoring of vestments, rhasas and hats for clergy			
Holy Archangels Greek Orthodox Monastery	GOA	Construction: expanding current complex	Commercial winery	Bookstore	Maintaining Orthodox cemetery	
St. Nektarios Greek Orthodox Monastery	GOA	Maintenance of grounds	Construction and renovation	Agriculture (summer months)	Handcrafts and candle making	
Panagia Vlahernon Greek Orthodox Monastery	GOA	Candle making	Gardening	Grounds keeping	Construction	
St. Gregory Palamas Monastery	GOA	Candle making	Online book store and gift shop	Large garden	Icon mounting	Construction projects
Holy Trinity Greek Orthodox Monastery	GOA	Gardening	Candle making	Offering hospitality		
Holy Monastery of Panagia Pammakaristos	GOA					
Saint Paraskevi Greek Orthodox Monastery	GOA	Farming	Handicrafts	Candle making		
St. John the Forerunner Greek Orthodox Monastery	GOA	Dairy farm	Iconography	Bakery that is open to the public	Candle making	Soap making
All Saints Greek Orthodox Monastery	GOA	Work with youth in the local parishes	Byzantine chant classes	Writing and publishing books, handiworks, icon restoration	Visits to hospitals and shut-ins	Hosting retreats



Name of Monastic Community	Jurisdiction (*)	Activity 1	Activity 2	Activity 3	Activity 4	Activity 5
Monastery of the Holy Theotokos the Life Giving Spring	GOA	Farming	Icon painting	Handicrafts	Sewing	
Annunciation of the Theotokos Greek Orthodox Monastery	GOA	Producing various handicrafts: incense (ancient recipe), mounted icons, soap, lotions	Maintenance of the grounds			
St. John Chrysostom Monastery	GOA	Producing a wide variety of handicrafts. See <a href="http://www.stchrysostomoscrafts.com">www.stchrysostomoscrafts.com</a>				
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	Icon painting	Farming	Baking		
Panagia Prousiotissa Greek Orthodox Monastery	GOA	Candle making	Hosting pilgrims	Upkeep of gardens: flower and vegetables	Small livestock: chicken and goats	
Nativity of the Theotokos Greek Orthodox Monastery	GOA	Painting icons; decoupage icons on wood, agate and marble	Sewing and embroidering ecclesiastical items	Designing and making religious jewelry	Gardening	Giving talks / homilies
Parakletos Greek Orthodox Monastery	GOA	Gardening	Farming	Animals		
Entrance of the Theotokos Skete	GOA	Farming				
Holy Cross Orthodox Monastery	OCA	Outdoor labor: landscaping, cutting firewood, maintenance of gardens	Repairs, improvements and renovations of buildings	Hosting retreats for nearby parishes and organizations		
Monastery of St. Tikhon of Zadonsk	OCA	Candle making	Running bookstore	Assisting seminary on premises	Offering hospitality	
Monks of New Skete	OCA	Retreats. Annual pilgrimage (August). Open house (June).	Seminars on dog training. German Shepherd dog breeding. Animal blessing (October)	Cheese smoking	Icon painting	Gift shop. Liturgical books, music recording.

Name of Monastic Community	Jurisdiction (*)	Activity 1	Activity 2	Activity 3	Activity 4	Activity 5
Monastery of St. John of San Francisco	OCA	Candle making	Running bookstore and online store	Book translation and publishing	Beekeeping	
Monastery of the Holy Archangel Michael	OCA	Farming	Candle making	Construction	Collecting firewoods	Maintenance of property
Holy Ascension Romanian Orthodox Monastery	OCA	Farming	Candle making	Maintaining the property		
Holy Myrrhbearers Monastery	OCA	Farming: sheep, dairy goats chickens, ducks.	Book publishing (some printed in-house)	Mail-order business: greeting cards and other religious items	Sale of items woven and manufactured (such as prayer ropes) from fleece of the monastery sheep (some in-house, some by outside mills)	Gardening
Dormition of the Mother of God Orthodox Monastery	OCA	Hospitality	Icon painting and mounting on wood and granite. Iconography workshops	Book printing, publishing journal "The Burning Bush."	Hosting retreats (adults and youth)	Sewing vestments
Nuns of New Skete	OCA	Running bakery. Producing cheesecakes and other foods	Online store for goods produced by monks and nuns	Icon painting	Providing hospitality and retreats for visitors	Caring for dogs which are bred by the monks
Holy Assumption Monastery	OCA	Sales of goods on farmer market	Icon mounting	Retreats	Production / sale of caskets	
Presentation of the Virgin Mary Orthodox Monastery	OCA	Candle making	Landscaping and property development	Hosting visitors		
St. Barbara Orthodox Monastery	OCA	Casket production and marketing	Growing lavender and production of lavender products	Running bookstore		

Name of Monastic Community	Jurisdiction (*)	Activity 1	Activity 2	Activity 3	Activity 4	Activity 5
Protection of the Holy Virgin Orthodox Monastery	OCA	Maintaining bookstore and mail orders	Writing articles and books. Publishing The Veil magazine (3 times per year)	Presenting at retreats	Sewing communion cloths	Icon mounting
Nativity of Our Lord Jesus Christ Monastery	OCA	Candle making (beeswax and soy)	Hosting retreats and retreat center (women and youth)			
Our Lady of Kazan Skete	OCA	Care giving	Reception of guests	Gardening	Prosphora baking	Handicrafts: prayer ropes and bookbinding repairs
Orthodox Monastery of the Transfiguration	OCA	Day retreats	Offering longer stays in guesthouse (free of charge)	Lectures (by guest speakers in monastery and on tours)	Speaking at retreats in parishes	Publication: journal, CDs, books, etc.
Sts. Mary and Martha Orthodox Monastery	OCA	Candle making	Gardening	Offering hospitality (hosting individual and group retreats)		
Protecting Veil of the Theotokos Orthodox Community	OCA	Production and mailing of a monastery journal (3 times per year)	Visits to hospitals and assisted living homes	Ministrations to the sick when no clergy is available		
St. Sabbas the Sanctified Orthodox Monastery	ROCOR	Liturgical arts: mosaics, icon painting, woodcarving.	Lectures	Food. The monastery operates gourmet quality restaurant "Royal Eagle Chef" offering high end Eastern European cuisine.		
Christminster (Christ the Saviour) Monastery	ROCOR					

Name of Monastic Community	Jurisdiction (*)	Activity 1	Activity 2	Activity 3	Activity 4	Activity 5
All-Merciful Saviour Orthodox Monastery	ROCOR	Large organic garden. Chicken. Beekeeping	Sewing	Baking	Gift shop	College (OCF) and community outreach
Monastery of the Glorious Ascension	ROCOR	Candle making	Sewing	Educational events	Guided retreats for clergy and laity	Bookstore and gift shop
Brotherhood of the Holy Cross	ROCOR	Candle making	Educational classes			
Skete of St. John the Theologian	ROCOR	Clean up and renovation of a very old and poorly maintained house				
Brotherhood of St. John Climacus	ROCOR	Secular employment during the day				
Hermitage of St. Arsenius	ROCOR	Farming: vegetable garden, livestock, beehives, herbs production	Construction on the grounds	Jam and jelly making		
Hermitage of the Holy Cross	ROCOR	Incense and soap production	Farming	Hosting retreats	Managing website	Sales of Orthodox goods
Holy Trinity Monastery	ROCOR	Monastery runs seminary	Book publishing	Candle factory and icon studio (painting and mounting)	Maintaining large historic Orthodox cemetery	Bee keeping
St. Anthony the Great Stavropegial Monastery	ROCOR	Publishing of books (about 30 books are electronically saved) and church calendars. Monastery used to publish monthly journal ""Desert Voice,"" but because of Fr. Anthony's health it became irregular publication				

Name of Monastic Community	Jurisdiction (*)	Activity 1	Activity 2	Activity 3	Activity 4	Activity 5
Resurrection of Christ / St. Seraphim Skete	ROCOR	Nursing care (Archimandrite John is a licensed nurse; his private practice provides income for monastery)	Translating Russian and English languages	Russian language classes	Bible classes	
Russian Orthodox Convent Novo-Diveevo	ROCOR	Baking	Funeral services (monastery includes the largest Russian Orthodox cemetery outside of Russia with 8000+ graves)	Old peoples home (76 bed facility for elderly)		
St. Nicholas Monastery	ROCOR	Sewing	Candle making	Iconography	Receiving pilgrims	Operating gift shop (various Orthodox Church items from around the Globe) and bookstore
Convent of the Nativity of the Virgin Mary	ROCOR	Beeswax candle making				
St. Elizabeth Skete	ROCOR	Offering hospitality, spending time with visitors (especially, women looking for help and consolation: they often come and spend time with us praying and working)				
St. Dumitru Romanian Orthodox Monastery	Romanian	Candle making				

Name of Monastic Community	Jurisdiction (*)	Activity 1	Activity 2	Activity 3	Activity 4	Activity 5
Protection of the Mother of God Romanian Monastery	Romanian	Icon painting				
St. Sava Serbian Stavropegial Orthodox Monastery	Serbian	Seminary	Cemetery	Candle shop		
St. Archangel Michael Skete	Serbian	Guiding pilgrims to Monks' Lagoon (St. Herman's grave)	Fishing	Gardening		
St. Mark Serbian Orthodox Monastery	Serbian	Monastery hosts winter and summer children camps				
Protection of the Most Holy Mother of God ("New Gracanica") Monastery	Serbian	Monastery serves as a seat of the Diocesan Bishop. Numerous official functions	Providing sacraments for the local community: funerals at monastery's cemetery, weddings, baptisms	Hosting camps for children	Publishing house, bookstore and library	Candle making
St. Herman of Alaska Monastery	Serbian	Book translation and printing (St. Herman Press publishing company) and e-book creation. Periodical "Orthodox Word" is published bi-monthly	Hosting pilgrims	Running bookstore	Gardening and landscaping	Building
St. Nilus Skete	Serbian	Making prayer ropes	Fishing, smoking and canning fish	Gardening, subsistence life-style	Picking berries and wild mushrooms	Offering hospitality in summer (St. Sergius guesthouse for women)

Name of Monastic Community	Jurisdiction (*)	Activity 1	Activity 2	Activity 3	Activity 4	Activity 5
Monastery Marcha	Serbian	Personal face-to-face counseling for persons "in trouble"	Taking care of growing Orthodox cemetery	Candle making		
Nativity of the Mother of God Serbian Orthodox Monastery	Serbian	Hosting retreats and youth conferences	Farming: chicken and bees			
St. Xenia Skete	Serbian	A lot of gardening: vegetables, flowers (spring-summer)	Orthodox publishing work	Hosting pilgrims (spring - fall) and correspondence with pilgrims	Iconography	Making prayer ropes
St. Paisius Monastery	Serbian	Publishing	Gardening, olive and fruit orchards	Livestock	Making prayer ropes	Cemetery
St. Xenia Sisterhood	Serbian	Bookstore	Gardening	Aiding the poor		
St. Xenia Metochion (St. Xenia Monastic Community)	Serbian	Orthodox bookstore	Mental health counseling	Icon painting and icon classes	Gardening	
Monastery of St. Mary of Egypt	MP	Parish Ministry (St. Nicholas English-Language parish, New York, NY); Our Lady of Kazan mission, (Spokane, WA)	Candle making	Prospora baking	Sale of religious items	

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## Appendix G. Sources of Income of US Orthodox Monasteries (as reported in the survey)

Please, list most important sources of income of your monastic community (for instance, private donations, endowments, bequests, selling of religious items, farming, offering educational events and programs, etc.). List these sources of income in the order of importance starting from the most important.

Name of Monastic Community	Jurisdiction (*)	Source of Income 1	Source of Income 2	Source of Income 3	Source of Income 4	Source of Income 5
Holy Convent of St. Thekla	AOCA	No answer given				
St. Paul Orthodox Skete	AOCA	Pledges (regular donations)	Irregular private donations	Speaking at public events		
Skete of the St. Maximos the Confessor	Bulgarian	Private donations	Social security income of monks	Icon commissions		
St. Anthony's Greek Orthodox Monastery	GOA	Private donations	Selling of religious items (incense, prayer ropes, postcards, recorded homilies, books, church music)	Bequests		
Holy Transfiguration Greek Orthodox Monastery	GOA	Beeswax candle making and sale	Private donations			
Holy Archangels Greek Orthodox Monastery	GOA	Private donations	40 day liturgy services (monastery maintains Orthodox cemetery)			
St. Nektarios Greek Orthodox Monastery	GOA	Private donations	Selling of religious items			
Panagia Vlahernon Greek Orthodox Monastery	GOA	Candle making	Private donations	Book store / Gift store		
St. Gregory Palamas Monastery	GOA	Candle making and selling (50%)	Private donations (40%)	Book store / Gift shop		
Holy Trinity Greek Orthodox Monastery	GOA	Private donations	Selling items from gift shop	Candles		



Name of Monastic Community	Jurisdiction (*)	Source of Income 1	Source of Income 2	Source of Income 3	Source of Income 4	Source of Income 5
Holy Monastery of Panagia Pammakaristos	GOA	No answer provided				
Saint Paraskevi Greek Orthodox Monastery	GOA	Private donations	Bookstore			
St. John the Forerunner Greek Orthodox Monastery	GOA	Selling items from bakery	Gift shop: wide variety of items; not only religious items, but also sweets, coffee, soaps, honey, etc.	Private donations	Fundraising	
All Saints Greek Orthodox Monastery	GOA	Selling handicrafts and icon restoration (60%)	Private donations (33%)	Selling religious items (7%)		
Monastery of the Holy Theotokos the Life Giving Spring	GOA	Private donations	Selling of religious items			
Annunciation of the Theotokos Greek Orthodox Monastery	GOA	Selling of religious items	Private donations	Candles (candle box)		
St. John Chrysostom Monastery	GOA	Private donations	Bequests and selling burial lots	Selling of religious items and handicrafts		
Holy Protection of the Theotokos Greek Orthodox Monastery	GOA	Selling baked good	Selling religious items	Private donations		
Panagia Prousiotissa Greek Orthodox Monastery	GOA	Private donations	Selling religious items (books and icons from Greece)			
Nativity of the Theotokos Greek Orthodox Monastery	GOA	Private donations	Selling our handiwork: hand painted icons, decoupage icons on marble, agate and wood; vestments and ecclesiastical items, embroidery.	Baptismal and wedding items: flavors, candles, baptismal outfits, wedding crowns, etc.		

Name of Monastic Community	Jurisdiction (*)	Source of Income 1	Source of Income 2	Source of Income 3	Source of Income 4	Source of Income 5
Parakletos Greek Orthodox Monastery	GOA	Private donations	Selling religious items via online store			
Entrance of the Theotokos Skete	GOA	Private donations	Farming	Hosting educational events and talking at educational events		
Holy Cross Orthodox Monastery	OCA	Earning from professional employment and/or social security checks of the monks	Private offerings for the sacraments and blessings	Private donations		
Monastery of St. Tikhon of Zadonsk	OCA	Private donations	Bookstore	Candles		
Monks of New Skete	OCA	Private donations	Royalties	Dog training	Dog breeding (German Shepherds)	
Monastery of St. John of San Francisco	OCA	Private donations	Candle making	Selling of religious items		
Monastery of the Holy Archangel Michael	OCA	Private donations	Candle sales	Guest house (offering is suggested)		
Holy Ascension Romanian Orthodox Monastery	OCA	Private donations	Selling religious items	Hosting events and programs		
Holy Myrrhbearers Monastery	OCA	Private donations	Selling of religious items including liturgical texts	Farming and sale of related items, such as wool yarn, woven goods, eggs etc.		
Dormition of the Mother of God Orthodox Monastery	OCA	Private donations	Selling religious items (icons, icons mounted on wood and granite, wedding crowns, gift baskets, prayer ropes)	Sewing clerical vestments	Selling of candles for weddings and baptisms,	

Name of Monastic Community	Juris- diction (*)	Source of Income 1	Source of Income 2	Source of Income 3	Source of Income 4	Source of Income 5
Nuns of New Skete	OCA	Bakery (making cheesecakes in particular)	Online store with great variety of products: foods (cheesecake, pancake mixture, cheese spreads), ornaments, crosses, painted eggs, mugs, CDs, greeting cards, DVDs, books, soaps, dog related products	Private donations	Selling of icons	
Holy Assumption Monastery	OCA	Sisters' private resources	Private donations	Sales in bookstore (including fine teas, lavender oil, olive oil, honey, clothes, greeting cards and bookmarks) and on farmers' market. Mounting icons.		
Presentation of the Virgin Mary Orthodox Monastery	OCA	Private donations on monthly base	Donations as a result of special mailings three times a year	Sale of liturgical candles		
St. Barbara Orthodox Monastery	OCA	Private donations	Nuns' personal resources (i.e. social security)	Selling of caskets		
Protection of the Holy Virgin Orthodox Monastery	OCA	Benefactors. That is, individuals and parishes who give monthly fixed sum	The Veil newsletter published by monastery and mailed 3 times per year	Bookstore/icons/gift shop		

<b>Name of Monastic Community</b>	<b>Jurisdiction (*)</b>	<b>Source of Income 1</b>	<b>Source of Income 2</b>	<b>Source of Income 3</b>	<b>Source of Income 4</b>	<b>Source of Income 5</b>
Nativity of Our Lord Jesus Christ Monastery	OCA	Private donations	Selling religious items	Guest speakers, educational programs		
Our Lady of Kazan Skete	OCA	Bequests	Pensions of nuns	Private donations		
Orthodox Monastery of the Transfiguration	OCA	Fundraising efforts	Private donations	Hosting events	Offering hospitality	Selling of religious items
Sts. Mary and Martha Orthodox Monastery	OCA	No answer provided				
Protecting Veil of the Theotokos Orthodox Community	OCA	Secular work outside of monastic community				
St. Sabbas the Sanctified Orthodox Monastery	ROCOR	Offerings	Income from restaurant and lectures	Private donors		
Christminster (Christ the Saviour) Monastery	ROCOR	Private income of monks (they have outside secular jobs)	Private donations			
All-Merciful Saviour Orthodox Monastery	ROCOR	Sale of "Monastery Blend" coffee and teas	Private donations	Gift shop		
Monastery of the Glorious Ascension	ROCOR	Private donations	Candles sale	Bookstore and gift shop		
Brotherhood of the Holy Cross	ROCOR	Private donations	Candle sales	Bookstore (selling books, burial shrouds, incense, charcoal)		
Skete of St. John the Theologian	ROCOR	Sale of Church goods (made in Russia)	Private donations	Sale of religious items: sacramental wine, incense, silver and gold neck crosses		

Name of Monastic Community	Jurisdiction (*)	Source of Income 1	Source of Income 2	Source of Income 3	Source of Income 4	Source of Income 5
Brotherhood of St. John Climacus	ROCOR	Secular employment of Hieromonk Innokentij	Private donations			
Hermitage of St. Arsenius	ROCOR	Donations	Serving as fill in priest	Sales of jam and jelly and sheep milk soaps		
Hermitage of the Holy Cross	ROCOR	Selling religious items	Private donations	Cemetery plots		
Holy Trinity Monastery	ROCOR	Private donations	Bequests			
St. Anthony the Great Stavropegial Monastery	ROCOR	Private donations	Renting out the rooms in "gostinica" (hotel) that belongs to monastery	Selling books and calendars		
Resurrection of Christ / St. Seraphim Skete	ROCOR	Nursing; income from the private practice of Archimandrite John who is RN	Editing documents in English and cataloguing for local libraries. Deacon John is professional editor.	Private donations		
Russian Orthodox Convent Novo-Diveevo	ROCOR	Providing cemetery plots and funeral services	Bookstore	Rent of cottages		
St. Nicholas Monastery	ROCOR	Philanthropy				
Convent of the Nativity of the Virgin Mary	ROCOR	Selling of beeswax candles	Private donations			
St. Elizabeth Skete	ROCOR	Incense	Candles	Gift store: prayer ropes, organic skin products, perfumes, lip balms, herbal teas, soaps, baths salts)		

<b>Name of Monastic Community</b>	<b>Juris- diction (*)</b>	<b>Source of Income 1</b>	<b>Source of Income 2</b>	<b>Source of Income 3</b>	<b>Source of Income 4</b>	<b>Source of Income 5</b>
St. Dumitru Romanian Orthodox Monastery	Romanian	Private donations	Selling of religious items			
Protection of the Mother of God Romanian Monastery	Romanian	Private donations	Selling of religious items			
St. Sava Serbian Stavropegial Orthodox Monastery	Serbian	Private donations	Candle shop	Cemetery		
St. Archangel Michael Skete	Serbian	Private donations	Handicrafts	Alaska permanent fund's dividends		
St. Mark Serbian Orthodox Monastery	Serbian	Private donations				
Protection of the Most Holy Mother of God ("New Gracanica") Monastery	Serbian	Private donations	Catering food services for funeral and Memorial luncheons, baptismal meals, and weddings.	Candle sales		
St. Herman of Alaska Monastery	Serbian	Book publishing (including ebooks)	Private donations	Selling religious items in our bookstore		
St. Nilus Skete	Serbian	Making prayer ropes	Alaska dividend	Private donations		
Monastery Marcha	Serbian	Private donations	Social security income by nuns	Selling of hand-made candles to Orthodox parishes		
Nativity of the Mother of God Serbian Orthodox Monastery	Serbian	Private donations	Selling religious items via bookstore	Selling of honey, eggs and candles		
St. Xenia Skete	Serbian	Private donations	Selling of Orthodox books	Occasional grant income		
St. Paisius Monastery	Serbian	Gift shop: prayer ropes, books, CDs, silver rings, icons.	Private donations from benefactors and "friends of monastery"	Offering hospitality		
St. Xenia Sisterhood	Serbian	Private donations				

<b>Name of Monastic Community</b>	<b>Juris-diction (*)</b>	<b>Source of Income 1</b>	<b>Source of Income 2</b>	<b>Source of Income 3</b>	<b>Source of Income 4</b>	<b>Source of Income 5</b>
St. Xenia Metochion (St. Xenia Monastic Community)	Serbian	Social security income of nuns	Stipend from the local parish for running their bookstore	Income from mental health counseling (private practice of Mother Superior)		
Monastery of St. Mary of Egypt	MP	Labor of monastics	Private donations of faithful			

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