

Hard Data on Russian and Ukrainian Orthodox Churches¹

by Nathaniel Davis

*Nathaniel Davis, now Hixon Professor of Humanities at Harry Mudd College in Claremont, California, is author of the highly acclaimed **A Long Walk to the Church. A Contemporary History of Russian Orthodoxy** (1995). This paper was presented at a seminar of the AAASS in Denver CO, November 2000.*

During the past half century the leadership of the Russian Orthodox Church has often been vague, and sometimes misleading, in its presentation of hard statistics on the institutional strength of the Church. In 1945 Metropolitan Nikolai (Yarushevich) stated that the Church had 30,000 parishes. In truth it had about 14,000 of them. In April 1961, in applying for membership in the World Council of Churches, Metropolitan Nikodim (Rotov) gave the figure of "20,000 churches." By then the Soviet Government's archives indicated that there were about 11,000 functioning churches in the country. During Nikita Khrushchev's anti-religious campaign in the early 1960s that number fell to approximately 8,000, and fell to about 6,700 by 1988. Even Patriarch Aleksii II has occasionally allowed himself, or inadvertently fallen into, a few statistical inaccuracies.² Understandably, Russian Orthodox Church hierarchs were discrete about their losses, as the Soviet authorities would no doubt have taken punitive measures against them and their Church if they had expressed themselves candidly. A turnaround in church fortunes came after the 1988 Millennium of the baptism of Rus, however, and by 1994 the Church had almost 13,000 parishes, or "church societies."³

¹Some data on the Greek Catholic Church in Ukraine is included in this discussion in order to round out the picture of the churches in Ukraine.

²See Nathaniel Davis, *A Long Walk to Church; A Contemporary History of Russian Orthodoxy* (Boulder: Westview Press, 1995) pp. 89-90, 71-272, Note 115. See also Nathaniel Davis, "The Russian Orthodox Church: Opportunity and Trouble," *Communist and Post-Communist Studies*, Vol. 29, No. 3, 1996, p. 283, Note 4.

³Davis, particularly pp. 32-33, 112-113. Largely because of the nature of my sources, most place names are rendered in Russian, rather than in Ukrainian, Baltic, Central Asian languages, Moldovan, Belarussian, etc. A few of the most prominent names such as Kiev (Kyiv), Lvov (Lviv), Kishinev (Chisinau) are rendered in both languages. Also cities and territories that have reverted to their original names such as Leningrad (St. Petersburg) have been rendered in both forms.

In light of the foregoing history, it may be worthwhile to present statistics on the institutional strength of the Russian Church, the splintered Ukrainian Orthodox Church bodies, and a few related church institutions between 1994 and 1999. I am indebted to Russian and Ukrainian governmental authorities and the Chancery and published works of the Russian Orthodox Church for statistics that I believe are reliable.⁴

The following table presents data on the number of registered church societies under the Moscow Patriarchate's jurisdiction in the former USSR for 1998 and 1999. A diocese-by-diocese and oblast-by-oblast listing for 1999 is presented in Table 3 at the end of the article.⁵

Table 1.

	1998	1999
Russia	8,493	8,729
Ukraine	7,449	8,016
Belarus	1,029	1,121
Kazakhstan and Central Asia	313	318
Baltic states	181	184
Moldova	953	628
LTotals	18,418	18,998

Russia, the heartland of the Church, achieved modest gains of 2.8% between 1998 and 1999, although the Russian dioceses overtook the Ukrainian ones numerically in the

⁴I have found, studying Soviet, Russian and Ukrainian official statistics over a period of 45 years, that the data-while held in secret archives for long periods of time-have generally been carefully prepared and reliable. Bits of these data have leaked out during the whole period under study and more recently Ukrainian and Russian officials have generously given me official statistics. I am particularly grateful to Viktor Bondarenko and his colleagues at the Ukrainian State Committee for Religious Affairs and Aleksandr Kudravtsev and his colleagues at the Russian Ministry of Justice, Registration Department for Religious Organizations. I am able to present only a part of these materials here, and interested scholars may wish to write me at 1783 Longwood Ave., Claremont, CA 91711, for clarification and further data.

⁵The approximately 150 Russian Orthodox parishes in Western Europe, Africa, Northern and South America, Japan and other places outside the former USSR are not included in these figures.

mid-1990s because of Church schisms in Ukraine. Since the mid-1990s the expansion in Russia has steadily slowed, and most of the Russian dioceses evidenced no increase at all from 1998 to 1999. Another nine dioceses increased by only one or two parishes. Only Moscow oblast-outside the city-recorded an increase of 97 parishes representing about 30% of the new parishes in the whole republic. Kursk (193 to 212 parishes), Sverdlovsk oblast (212 to 238), Tyumen (44-50) and Chelyabinsk (82-101) accounted for more than half of the rest of the increase of 236 registered church societies overall.

Ukraine deserves a longer look at the splintered Orthodox. Table 2⁶ gives the number of church societies (parishes plus monasteries-see Note 6) from 1992 to 1999:

Table 2.

	Ukrainian Orthodox Church Moscow Patriarchate	Ukrainian Orthodox Church Kiev Patriarchate	Ukrainian Autocephalous Orthodox Church
1992	5,469	not yet formed ⁷	1,489
1993	5,590 ⁸	1,763	--
1994	5,811	1,906	281
1995	5,993	1,753	608
1996	6,564	1,332	1,209

⁶Figures are for January 1, as are virtually all Soviet-Russian-Ukrainian figures compiled over the years. Russian figures were given me by the Ministry of Justice. Ukrainian figures were given me by the Ukrainian State Committee for Religious Affairs, which was never abolished, as the Soviet/Russian Council was. Other figures are from the Chancery of the Russian Orthodox Patriarchate. For the number of registered church societies I have included the number of parishes plus the number of male and female convents, as at least one church in each convent serves a broad public of surrounding inhabitants and pilgrims. I have not included diocesan headquarters churches or seminary churches, as these churches mostly serve more focused communities. Parishes pending or in the process of registration are not included (in the statistical tables their numbers are small).

⁷The Ukrainian Orthodox Church was formed on June 25, 1992 at a joint church council of Ukrainian Orthodox loyal to Metropolitan Filaret (Denisenko), just removed as Exarch and demoted by a bishop's council of the Russian Orthodox Church, and some representatives of the Ukrainian Autocephalous Orthodox Church. See Davis, *A Long Walk to Church*, pp. 99-100.

⁸Statistics published shortly after January 1, 1993, recorded 5,658 parishes under the Moscow Patriarchate and 1,665 under the Kiev Patriarchate. See Davis, *A Long Walk to Church*, pp. 101-102.

1997	6,891	1,514	1,164
1998	7,449	1,896	1,061
1999	8,016	2,195	1,024

From slightly more than three times as many parishes as the Kiev Patriarchate, the Orthodox loyal to the Moscow Patriarchate have grown to almost four times the Kiev Patriarchate's numerical strength. When I interviewed Patriarch Filaret (Denisenko) of the Kiev Patriarchate in June, 1999, he conceded that the Moscow Patriarchate had more parishes, but asserted that the Kiev Patriarchate had larger churches and more adherents. His aide gave me a copy of a poll taken by the Kiev International Sociological Institute in December-January, 1997-1998, indicating that 23% of the respondents adhered the Ukrainian Orthodox Church-Kiev Patriarchate, while only 17% favored the Moscow Patriarchate, with the Ukrainian Autocephalous Orthodox Church trailing at 2% and the Greek Catholics at 7%. Forty three percent responded that they did not adhere to any church, 3% said they adhered to other confessions, and 5% said it was "difficult to say." It is true that the Kiev Patriarchate has St. Vladimir's Cathedral and the St. Michael's Monastery complex in Kiev, as well as some other large churches, but it is doubtful that the Kiev Patriarchate actually does have more adherents throughout the republic than the Moscow-adhering church. It is notable, as will be discussed below, that those in orders-monks and nuns-overwhelmingly support the Moscow Patriarchate. Moreover, official figures for 1999 show only 1,743 clergy overall adhering to the Kiev Patriarchate, while 6,568 adhere to the Moscow church.

The Autocephalists, who were mostly from Western Ukraine, and who came to the merger with Filaret's adherents in June of 1992, gained in strength at the expense of the Kiev Patriarchate through the mid-1990s - as Table 2 shows. This was due in part to the death of the Autocephalons Patriarch Mstyslav (Skrypnyk), aged ninety-five, in June, 1993, the elevation of Vladimir/Volodymyr (Romanskyuk), a hero of resistance to Soviet power who had been confined in Siberia for ten years and the death of Vladimir/Volodymyr in mysterious and suspicious circumstances in 1994. Rightly or

wrongly Filaret was suspected of complicity in Vladimir's/ Volodymyr's death, and was opposed by numerous Autocephalists who believed his personal lifestyle and autocratic ways had been reprehensible.⁹ When Filaret was himself elevated to the dignity of Patriarch in 1994, the defection of Autocephalists from the Kiev Patriarchate was considerable. A third Autocephalous Patriarch, Petro (Petrus, Petr), was named and elevated in Lvov/Lviv in July 1993, but his church community languished and ultimately dissolved.

As Table 2 shows, the anti-Filaret Autocephalists have slowly declined in strength since 1996. Their Patriarch Dmitri/Dymytri (Petro Yarema) was 77 at the time of his enthronement in 1993 and died on February 25, 2000, but the Autocephalists do have young and vigorous bishops. In particular, I have talked a number of times with a young and rising star of the Church, the Archbishop of Kharkov and Poltava, Igor/Ihor (Isitschenko), who is managing the central church offices in Kiev. The Church lists four other bishops and a total of eleven dioceses. Seven hundred and ninety, or over three quarters, of the community's 1,024 registered church societies are in Lvov, Ternopol and Ivano-Frankovsk, with 126 more in Volyn/Vinnitsa and Khmel'nitski in Western Ukraine. Kiev and Cherkassy have 42 parishes and Bishop Igor has 15 parishes (and 11 priests) in Kharkov and Poltava.

So far as the Greek Catholics (Uniates) are concerned, the number of their registered churches grew from 2,643 in 1992 to 3,079 in 1996 and 3,271 in 1999.¹⁰ The Greek Catholics, sometimes aided by sympathetic local officials, blew away the Russian Orthodox in the regions that had been forcibly incorporated into the Russian Orthodox Church at the Council of Lvov/Lviv. Even in 1999, there were only 22 parishes adhering to the Moscow Patriarchate in Ivano-Frankovsk, while the Greek Catholics had 659 registered church societies. The Kiev Patriarchate incidentally, lost 246 parishes in Ivano-

⁹Davis, *A Long Walk to Church*, pp 80, 99-102, 266, Note 66. See also Davis, "The Russian Orthodox Church: Opportunities and Trouble," pp. 277-278.

¹⁰According to the publication *Ukrainske Pravoslavne Slovo*, August 6-19, 1999, No. 5-6, p.11, the Greek Catholics had 3,301 parishes in latter 1999 (30 more than on Jan. 1, 1999).

Frankovsk between 1994 and 1997, recovering about a hundred by 1998 at the expense of the Autocephalists, who fell from 251 parishes in 1997 to 142 in 1998. The story is similar in Lvov/Lviv and Ternopol.

The Moscow Patriarchate, including Aleksii II himself, accuses the Greek and Roman Catholics of "ecclesiastical imperialism," even in Eastern Ukraine and Russia. These accusations are probably somewhat exaggerated if one lays aside the situation in Western Ukraine. There was one registered Greek Catholic Church in all of the Russian Republic in 1999 and in the territories/oblasts of Central and Eastern Ukraine one can usually count the Greek Catholic churches on the fingers of one hand. Donetsk (14 parishes and 2 convents), Kiev (13 parishes and one monastery in the city and oblast) and Odessa (7 parishes) are the exceptions.

There were 758 registered Roman Catholic church societies in Ukraine in 1999, but 608 of them are in Western Ukraine, which was of course once Polish Catholic territory. In Central and Eastern Ukraine there are only two oblasts with more than ten Roman Catholic parishes (12 in the Crimea and 18 in Kiev city and oblast), and one can, as with the Greek Catholics, count the number of Roman Catholic churches in most oblasts on the finger of a hand. There were 218 registered Roman Catholic church societies in the Russian Republic in 1999, but some of these parishes were established in the time of Peter and Catherine the Great. Locally the Orthodox sometimes resent active and enterprising Catholic priests, and I remember encountering this sentiment as far East as Tomsk, in Siberia. In general, however, the Roman Catholics are a small minority and a very small threat to Orthodoxy in Russia.

To round out the picture in the splintered Ukraine, the Belokrinitsa Old Believers had 45 parishes in 1999, 13 of them in the Odessa territory (oblast), and two convents, both in the Chernovtsy territory. The priestless Old Believers had six parishes. In the Russian Republic the Old Believers had 198 parishes, mostly concentrated in Siberia, the Urals, and the region of The Volga (although 30 of their parishes are located in Moscow and St. Petersburg cities and oblasts). Over a hundred and fifty of the Old Believer parishes in the former USSR are of the Belokrinitsa branch, and over 70 are priestless

Pomortsy and ancient Orthodox Christians.

The True Orthodox Christians had 26 parishes in Ukraine in 1999, 8 in Odessa and 7 in Zaporozhe. In the Russian Republic they had 81 parishes.

The Russian "Free Church," associated with the Russian Orthodox Church Abroad, had 118 parishes in 1999, four of them in Moscow, and 7 administrative "Centers."¹¹

In the March, 2000, issue of *Religion State and Society*, Felix Corley of the Keston Institute describes the situation in four dioceses of the Russian heartland where bad leadership has brought on troubles for the Russian Orthodox Church. In three of the four dioceses (Astrakhan, Saratov and Omsk) new parishes have not been established, and in the fourth Bishop Nikon (Mironov) has been accused in the public prints of twice having ordered the public burning of books by the martyred and immensely admired liberal priest, Aleksandr Men, and by Ivan Ilin, and two distinguished American Orthodox scholars, Alexander Schemann and John Meyendorff. Bishop Nikon has also been accused of sodomy, and post KGB ties, and was actually removed and sent to the Monastery of Caves at Pskov to "cool off." What is notable is the extend to which faulty leadership can negatively affect the fortunes and effectiveness of a diocese. The official Ministry of Justice figures reflect the failure of Astrakhan (39 parishes), Saratov (118 parishes) and Omsk (61 parishes) to grow. In most of theses dioceses the number of Orthodox parishes is half or less than the total number of registered church societies of various denominations.¹²

¹¹For discussion of the history and situation of the Russian Orthodox Church Abroad, see Davis, *A Long Walk to Church*, pp. 5, 39, 76-78, 82, 89, 92, 94-95, 101-102, 109, 122, 129, 135, 141, 176 and 216.

¹²Felix Corley, "Unsuccessful Orthodoxy in Russian Heartlands," *Religion, State and Society*, Vol. 28, No. 1, March 2000, pp. 37-52. See also N. Mitrokhin and S. Timofeeva, *Episkopy i Eparkhii Russkoi Pravoslavnoi Tserkvi* [Bishops and Dioceses of the Russian Orthodox Church], M.:000 "Panorama," 1997, ISBN 5-85895-031-0. Statistics given under the name and diocese of each ruling bishop pp.52-54, 151-152, 204-210, 256-259. The Mitrokhin Timofeeva book was denounced in the *Moskovski Tserkovny Vestnik* [the Moscow Church Herald], Evgeni Polishchuk, "Ostorozhno: Nodobrochachestvenny Produk [Careful: Not a Good quality product]," May 7, 1998, pp.3-4.

So far as human resources are concerned, the Russian Orthodox Church has suffered throughout the post-world-war-II period from a shortage of clergy, compared to the number of parishes that need a priest.¹³ The worst problem has been in Ukraine, and still is. In January, 1993, there were 4042 "church servers" for 5, 590 registered church societies.¹⁴ The problem was exacerbated by the fact that the city of Kiev has always had a modest numerical surplus of priests manning the Church's central administrative offices, while the wholesale closure of the Moscow Patriarchate's churches in Greek Catholic territories (oblasts) in Western Ukraine produced slight surpluses of priests over parishes in those territories. By January, 1994, over 800 churches servers had been added to the roster, particularly in Volyn (never a Greek Catholic stronghold), Donetsk (where the population is largely Russian) and Odessa (where the only Russian Orthodox seminary in Ukraine prior to 1988 was ably run and aggressive in recruitment).¹⁵ By 1998 there were 6,044 church servers adhering to the Moscow Patriarchate in Ukraine, and in 1999 there were 6,564, still a large deficit. The Crimea, for example, had 189 church servers for 348 registered church societies, Khmel'nitski had 333 clergy for 718 church societies.

The Ukrainian Orthodox Church - Kiev Patriarchate has 415 registered church societies, or almost a quarter of its functioning parishes in Volyn/Lutsk/Rovno (almost half the number of the parishes adhering to Moscow in those oblasts), and 265 registered church societies in Ivano-Frankovsk territory (over ten times the number of parishes (22) adhering to Moscow). It has 531 registered church societies in Lvov/Ternopol (three times Moscow's number (169)) and 309 registered church societies in Kiev/Cherkassy (about 40% of the parishes that adhere to Moscow (805) a respectable figure but less than the Kiev Patriarchate's hierarchs would have one understand). In contrast, the Kiev Patriarchate has only 3 parishes in Mukachevo (where the Moscow Patriarchate has 505) and 10 parishes in Kharkov (where the Moscow Patriarchate had 212 - a disparity that

¹³See Davis, *A Long Walk to Church*, Chapter 9.

¹⁴"Church servers" include deacons and readers and well as priests, so the shortfall of ordained priests has been all the more acute.

¹⁵Davis, *A Long Walk to Church*, pp. 165, 169, 173.

is explained in part by the large number of ethnic Russians who live in Eastern Ukraine).

As might be expected, the Ukrainian Autocephalists concentrate their strength in Lvov/Ternopol (642 parishes), Ivano-Frankovsk (148 parishes), modestly in Khmelnytsky (59 parishes) and Kiev/Cherkassy (42 parishes). They have less than ten parishes each in two thirds of Ukraine's provinces (oblasts). The Greek Catholics have over 93% of their parishes in Lvov/Ternopol (2,190), Ivano-Frankovsk (659) and Mukachevo (296). In most of Ukraine's provinces they have less than 10 parish churches in each province (oblast).

So far as clergy are concerned - that is priests and deacons - the particular problem for the Moscow Patriarchate has, as always, been Ukraine. In 1993 the numerical strength of the clergy was 72% of the parishes that needed to be served. This figure rose to 84% in 1994 (largely because of defections from the Kiev Patriarchate when Filaret (Denisenko) was elevated to the Patriarchal throne), and has hovered just over 80% since that time (82% in 1999). Areas of particular clerical strength have been Donetsk (145% more clergy over parishes), Lugansk (139%), Ternopol (123%), Ivano-Frankovsk (105%), Kiev city and oblast (102%) and Lvov (100%). Reasons vary. Donetsk and Lugansk are populated largely by Russians loyal to Moscow rather than by Ukrainians. Ternopol, Ivano-Frankovsk and Lvov have lost so many parishes to the Greek Catholics as to make even the small, beleaguered band of loyal clergy outnumber the parish churches. Kiev is the administrative center of the Moscow Patriarchate in Ukraine and supports the Church bureaucrats, hierarchs and administrators. While parishes (412) outnumber clergy in Kiev oblast, clergy (105) outnumber parishes (75) in the city. The number of clergy are notably inadequate in the oblast of Khmelnytsky (47%), Simferopol (53%), Vinnitsa (62%) and Zhitomir (62%). Khmelnytsky achieved a large increase in parishes with increased numbers of clergy lagging, Zhitomir suffered the defection of its presiding bishop, Ioann (Bodnarchuk) to the Autocephalists, and Simferopol diocese also experienced leadership problems, with Archbishop Lazar (Shvets) involved. Archbishop Makari (Svistun) of Vinnitsa became controversial in connection with his ecumenical

activities abroad.

So far as the Russian Republic and Central Asia are concerned, the number of priests and deacons does exceed the number of parishes in most dioceses. The largest excesses appear to be in Moscow (about 400 more priests and deacons than parishes) and in Central Asia (about 100 more priests and deacons than parishes, with a favorable balance of almost forty priests even without deacons in Alma Ata and Chimkent dioceses) in Nizhegorod (over a hundred more priests and deacons than parishes), in Novosibirsk (about 50 more priests and deacons than parishes). The largest deficits of priests and deacons are in Voronezh (where Metropolitan Mefodi (Nemtsov) is widely suspected of past collaboration with the Communist authorities and is unpopular)¹⁶, Novogorod (historically an "orphan" diocese without its own presiding bishop), Vologda and Yuzhno-Sakhalin (remote and inaccessible areas).¹⁷

In general the Monastics in Ukraine - monks and nuns - remained loyal to the Moscow Patriarchate, not passing over to the Kiev Patriarchate, the Autocephalists or even the Greek Catholics - although the surviving Greek Catholics in Religious Orders and new recruits did swell the numbers of Greek Catholic monks, nuns and novices (1274 of them in 1999).

In 1999, the Moscow Patriarchate had authority over 434 convents, 105 in Ukraine and 329 in Russia, Central Asia, the Baltic states and Moldova. Ukraine had a total of 2982 monks, nuns and novices. If one subtracts the largest convents, the Caves and Pochaev lavras, the Holy Dormition monastery at Odessa, the Holy Trinity nunnery at Korets (Rovno oblast), the two largest nunneries in Kiev, the Protection of the Veil of the Mother of God at Krasnogorsk (Zolotonosha, Cherkassy oblast), and the Birth of the Mother of God nunnery near Aleksandrovka (Odessa oblast), then an average of only 10

¹⁶See Mitrokhin and Timofeeva, pp.183-186. See also Davis, *A Long Walk to Church*, pp.95,98, 190, 261262 (Note 29) and 275 (Note 5).

¹⁷The presiding bishop of Yuzhno-Sakhalin, Bishop Arkadi (Afonin), has a controversial history. He was accused with the accusations aired in the press not confirmed, of homosexual acts and inability to manage a diocese.

monks, nuns and novices can be found in at least half the convents of Ukraine. The convent in Ivano-Frankovsk oblast has only 6 Religious, including novices. Some of the Russian convents are even smaller.

The Kiev Patriarchate had, in 1999, still smaller convents. The three convents in Kiev oblast had 3 monks, nuns and novices in total, and the convent in Lvov oblast had 3 Religious. The Nikolaev and Chernigov convents had none in residence.

In total the Kiev Patriarchate had 17 convents with 88 monks, nuns and novices in 1999, the greatest concentrations were 49 Religious in the city of Kiev (in 7 convents), 10 in Volyn, and 10 in Rovno. This was an increase of one convent over 1998 and of 20 Religious, with one new convent with 10 Religious adhering to the Kiev Patriarchate opened in Rovno. Between 1997 and 1998 one new convent with 5 Religious adhered to the Kiev Patriarchate in Kirovograd.

In 1999 the Autocephalists had two convents, one in Vinnitsa (with no Religious reported in residence) and one in Ivano-Frankovsk (with 4 Religious in residence). In 1997 and 1998, they had only the convent in Vinnitsa (with no Religious in residence). In 1994 they had no convents.

In 1999, the Greek Catholics (Uniates) had 73 convents with 1274 monks, nuns and novices in residence. Of these, 1221 were in the three oblasts of Lvov, Ternopol and Ivano-Frankovsk, historic Western Ukrainian centers of Greek Catholicism, with 964 Religious in Lvov oblast alone. A few monks, nuns, and novices must have died in the course of 1998, as the figure for January 1, 1998 was 1292, in 61 convents or eighteen more Religious than in 1999. The figure for 1997 was the same as in 1998, in 55 convents.

In Russia, the Trinity-St. Sergius lavra has had about 125-150 monks and novices over the past few years.

In Estonia, after maintaining itself with 100-150 nuns and novices between 1960 and 1988 - about half nuns and half novices - Pyukhtitsa reached a high-water mark of 168 in 1991, but slipped back to about 120 in 1998-1999 as experienced sisters were sent out to help in the founding of newly opened nunneries throughout Russia. Also, because

of Estonia being an independent country since 1991, some of the Russian nuns have had to be relocated in Moscow and other places. The present situation is undeniably difficult for the Pyukhtitsa community.¹⁸

The Patriarch reported not long ago that there were 318 convents and monastic missions functioning under the jurisdiction of the Russian Orthodox Church in Russia.¹⁹

So far as religious education is concerned, Ukraine has increased from 8 theological schools adhering to the Moscow Patriarchate in 1994 to 14 in 1999, with the 14 schools educating 3,070 students. One of the 14 is an academy in Kiev, ranking next to the two Russian academies in Sergiev Posad (outside Moscow) and St. Petersburg. The Odessa seminary continues to be the best established (580 students in 1999).²⁰ Following in order of size are the academy and seminary in the city of Kiev (1324 students), the two seminaries in Ternopol oblast (232 students), the seminary in Chernigov (219 students), the seminary in Volyn (213 students) and the two seminaries in Rovno (198 students). Sunday schools, widely distributed, were teaching in 1235 classes in 1993 and in 2108 in 1999.

The Kiev Patriarchate had 13 theological schools in 1999, teaching 1324 students - or a little more than 40% of the enrollment in the Moscow Patriarchate's schools. The Lviv Patriarchate has 506 Sunday schools, or a little more than a quarter of the classes being maintained by the Moscow Patriarchate. In 1994 the Kiev Patriarchate was just starting its Sunday School program.

The Autocephalists had 5 seminaries in 1888, teaching 203 students. They had 94 Sunday Schools in 1999 and none in 1994.

¹⁸Davis, *A Long Walk to Church*, pp. 271-272, Note 115. I am indebted to Sister Monica Edgar, who has made repeated visits to Pyukhtitsa, for some of these observations.

¹⁹The book *Russkie Monastyri* [Russian Monasteries], Anatoli Feoktissoy, Ed., (Moscow: Ocharovanny Strannik, 1995) contains data, pictures, and listings of convents in central Russia.

²⁰See Davis, *A Long Walk to Church*, p. 169.

A distinguished public figure once said: "Just give me the facts. Please, don't try to mess up my mind with your conclusions." Thanks to the official authorities of Russia and Ukraine, quite a few facts have been presented in these pages. There are also a few conclusions that can be regarded as inescapable.

It may be recalled that Patriarch Filaret (Denisenko) told me in Kiev (Kyyiv) in June, 1999, that the Kiev Patriarchate had more adherents in Ukraine than the Ukrainian Orthodox Church loyal to the Moscow Patriarchate. The weight of the evidence - not just the number of parishes - but also the strength of the clergy, the number of monks, nuns and novices in convents, and the number and enrollment at theological institutions and Sunday schools all point to the fact that the Kiev Patriarchate has only about a quarter to a third of the institutional strength that the Moscow Patriarchate commands in Ukraine. The strength of the Autocephalists is even less, and likely to suffer still greater erosion now that Patriarch Dmitri has died. The Greek Catholics recovered their historic bastion in Western Ukraine after Mikhail Gorbachev's historic meeting with Pope John Paul II in December, 1989, but their community has more or less stabilized at 3,300 parishes and 2,300 priests and deacons, almost all of them in Western Ukraine, with a few additional communities and clergy in Belarus.²¹ The Roman Catholics have made modest gains, mostly in former Polish territories.²² When Patriarch Aleksii II talks about the "ecclesiastic imperialism" of Rome, he is clearly referring principally to the recovery by the Greek Catholics of their 3,000-3,500 parishes in Western Ukraine and Transcarpathia, taken from them by force after World War II.²³

In 1999, the Moscow Patriarchate had 19,000 parishes, representing an increase

²¹The figures for Greek Catholic parishes in Ukraine are 3,087 in 1997, 3,143 in 1998, and 3,198 in 1999. the number of priests and deacons was 2,011 in 1997, 2,052 in 1998, and 2,161 in 1999. The number of monks, nuns and novices was 1,292 in 1997, the same in 1998, and 1,274 in 1999.

²² The figures for Roman Catholic parishes in Ukraine are 712 in 1997, 732 in 1998 and 751 in 1999. The number of priests and deacons was 333 in 1997, 341 in 1998, and 401 in 1999. The number of monks, nuns and novices was 229 in 1997, 219 in 1998, and 252 in 1999. the number of Roman Catholic parishes in Eastern Ukrainian oblasts averaged three in each.

²³Davis, *A Long Walk to Church*, p. 22-23.

of about 500 parishes a year over the past decade.²⁴ Russia east of the Urals is no longer a church institutional wasteland, although the dioceses in the area continue to struggle with great shortages of priests formed and raised in Russia's immense Eastern regions. The Russian Orthodox Church is a highly respected institution, but it continues to function on the margins of society and politics in the states of the former USSR. It has not yet exerted the moral force that would be necessary to vanquish the "Russian Mafia" and the all-too-pervasive corruption that characterizes Russian life. In fact, at the edges it has fallen into practices that have elicited criticism of the Church's own probity. It has not altogether overcome the accusations of collaboration and compromise with the Communist authorities in years past, although at its heart it remains innocent of being taken into camp by the Bolsheviks. But the Church has not yet demonstrated that it is setting Russia on fire, so that the moral atmosphere in the whole nation can be changed. Patriarch Aleksii II is not Savonarola, or even Martin Luther, John Calvin, Ignatius Loyola or Patriarch Yermogen or Metropolitan Philip of Moscow in the 16th-17th centuries. But Aleksii II no doubt wants the best for the Church and its Christian witness, and soldiers on.

Table 3: Number of Registered Russian Orthodox Communities, Adhering to the Moscow-Patriarchate, 1999²⁵

²⁴The increase from 1998 to 1999 was 580; from 1992, 4,000. See Davis, "The Russian Orthodox Church: Opportunity and Trouble," p.282, including Note 3. See also Davis, *A Long Walk to Church*, p. 111-113. Ukraine (The Russian Orthodox Church-Moscow Patriarchate) had an increase of 667 parishes, or 9%.

²⁵For reasons of comparability of statistics, Table 3 continues to list the 67 dioceses within the USSR functioning during the quarter-century between the Khrushchev antireligious drive and the Millennium. Earlier statistics appear in Davis, *A Long Walk to Church*. Statistics for 36 new dioceses created since the Millennium appear in annotations a-ab immediately following this Table. Russian Orthodox dioceses outside the former USSR do not appear. According to the Russian Orthodox Church Calendar for 1997, there were nine such dioceses, bringing the total number of Russian Orthodox dioceses to 128. Moscow city and oblast, and Sevastopol/Simferopol diocese are treated as single dioceses in each case. See Davis, *A Long Walk to Church*, Note 37.

Ukrainske Pravoslavne Slovo in its issue No. 5-6, August 6-19, 1999, p.11, gave figures for the Ukrainian jurisdiction more recent than the official statistics cited here. As might be expected, the figures for each jurisdiction for the Ukrainian Orthodox Church-Moscow Patriarchate, the Ukrainian Orthodox

Alma Ata and Kazakhstan ^a	212	Odessa ^q	575
Arkhangelsk ^b	167	Olonets, Petrozavodsk, Karelia	45
Astrakhan ^c	58	Omsk	61
Cheboksar (Chuvash Rep.)	155	Orel ^r	215
Chelyabinsk	101	Orenburg	115
Chernigov	347	Penza ^s	360
Chernovtsy	382	Perm	155
Dnepropetrovsk ^d	451	Poltava	276
Gorkie	354	Pskov	158
Irkutsk ^f	216	Riga	111
Ivano-Frankovsk	22	Rostov-on-Don	190
Ivanovo	200	Riazan	224
Izhevsk	92	Saratov ^t	274
(Tver)	53	Simferopol	348
Kaluga	77	Smolensk ^u	142
Kazan ^g	243	Stavropol ^v	221
Khabarovsk ^h	150	Sumy	285
Kharkov	212	Sverdlovsk (Yekaterinburg) ^w	308
Khmelnitski	718	Tallin ^x	30
Kiev (Kyyiv) ⁱ	805	Tambov	106
Kirov (Vyatka)	159	Tashkent	104

ChurchKiev Patriarchate, the Ukrainian Autocephalous Orthodox Church, and the Greek Catholic Church were slightly higher than before (normally by one to three parishes and often the same figure). The only exception were a considerable increase in functioning parishes in the city of Kiev (Kyyiv), with the Moscow Patriarchate's churches increasing from 83 to 93 and the Kiev Patriarchate's churches increasing from 43 to 66. The Kiev Patriarchate and the Autocephalous Church also registered substantial gains in Dnepropetrovsk oblast, and the Greek Catholics registered substantial gains in Lvov (Lviv) oblast (1443 parishes to 1460). The Moscow Patriarchate suffered modest losses in Volyn (460 to 436).