

LATIN AMERICAN SOCIO-RELIGIOUS STUDIES PROGRAM (PROLADES)

**A CLASSIFICATION SYSTEM
OF RELIGIOUS GROUPS
IN THE AMERICAS
BY MAJOR TRADITIONS
AND FAMILY TYPES**

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PROLADES

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PRESENTATION

This document provides an introduction to the classification system of “religious groups” defined by the author, with the amplification of the typology by means of an annotated outline that seeks to define the origin, the historical development and the particular doctrines of each Major Religious Tradition, Family and Subfamily that exists in the Americas, particularly in Latin America and among Hispanics in the USA and Canada.

Although the author’s initial interest in developing a classification system of religious groups in Central America was focused on the problem of defining the characteristics and the composition of the Protestant Movement in that historical and geographical context as part of his Doctor of Missiology dissertation (“A History of the Protestant Movement in Central America, 1750-1980”) in the School of World Mission at Fuller Theological Seminary in Pasadena, California, during 1980-1982, his curiosity and desire to more fully understand the socio-religious realities of all of the Latin American and Caribbean cultural areas motivated him to pursue a more thorough study of this subject.

Since the beginning of the Latin American Socio-Religious Studies Program (Programa Latinoamericano de Estudios Sociorreligiosos, PROLADES) in 1977 in Central America, we have had a working definition of the “Protestant Movement” that can be clearly seen in all of the documents produced by PROLADES (or by PROCADES between 1977 and 1983), especially in the series of national directories of the Protestant Movement that were produced between 1977 and 1983 for each country of Central America (Belize, Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica and Panama) under the author’s supervision and with his technical support. However, in the present document we have presented a more complete definition of the Protestant Movement, both for the benefit of those who form part of this movement as well as to differentiate ourselves from those who are not part of this movement.

Without an adequate definition of the religious groups that compose the Protestant Movement, it would be impossible to measure and evaluate its growth historically and sociologically in the continental context of the Americas in general, or in the specific context of a particular region or country.

It should be obvious that not all the religious groups called “non-Catholic Christian groups” fit within our definition of the “Protestant Movement.” For example, in many countries where a national census or public opinion poll has measured “religious affiliation” within the nation’s total population, the officials have included in their definition of “Protestant” many religious groups that we have excluded from our definition of the “Protestant Movement,” such as the Church of Jesus Christ of Latter-day Saints (Mormons), Jehovah’s Witnesses, Christian Science, Light of the World Church, Voice of the Cornerstone, Mita Congregation, People of Amos, Growing in Grace International Ministries, New Apostolic Church International, etc. For those of us who identify as Protestant or Evangelical (the term most used in Latin America), it is important to clarify the difference between those who we consider to be part of the Protestant Movement and those who are not, and so that the general public is not confused by misleading census and public opinion poll information about “religious affiliation.”

However, we also recognize that not everyone is going to be satisfied with our definition of the “Protestant Movement” in any specific country, such as Costa Rica where I have lived since 1972. Because most of the religious groups that we have defined as belonging to the Protestant Movement in Costa Rica self-identify as “Evangelical” and not with the term “Protestant,” and because of the Evangelical public’s lack of knowledge about the origin and development of the Protestant Movement in Europe, the USA and elsewhere, most Evangelicals in Costa Rica would not personally identify as “Protestant” or understand what we mean by the “Protestant Movement.” Some leaders of Evangelical denominations in Costa Rica would not draw as large a circle as we do to include all the religious groups that are part of our definition of

the Protestant Movement, rather their definition would be much more limited in scope. Many non-Pentecostal leaders would not include Pentecostals in their definition of “Evangelical,” nor would some Pentecostals include some non-Pentecostals in their definition of “the Body of Christ.” Some of the non-Pentecostal denominations are very exclusive and refuse to fellowship with Christians of other denominations for a variety of reasons, including doctrinal, organizational and behavioral. Some of the non-Pentecostal denominations have an anti-Pentecostal stance, whereas many Pentecostals refer to non-Pentecostals as their “cold brethren.” In addition, some Evangelical leaders may be unhappy that we have included Adventists in our definition of the Protestant Movement.

However, in general, the majority of Evangelical leaders in Latin America and the Caribbean are in agreement about which religious groups should be called “Evangelical” and which ones should not be included in this term. This consensus can be seen in the composition of the membership of the various Evangelical Alliances in each country and which groups would not qualify for membership. However, some “Evangelical groups” choose not to join an Evangelical Alliance due to their own reservations about “joining” any interdenominational organization. It should be noted that none of the Adventist church bodies are members of any Evangelical Alliance in any Spanish-speaking Latin American country, although this may not be true of some of the countries and dependent territories in English, French or Dutch-speaking areas of the Caribbean region. In addition, none of the religious groups that we have classified as Marginal Christian Groups would qualify or be allowed to become members of an Evangelical Alliance in Latin America or the Caribbean region because of major differences in their belief systems.

Nevertheless, in some of the English-speaking countries, Protestant Councils of Churches or Ecumenical Councils of Churches have been formed with a broad-based membership that may include a greater diversity of religious groups than can be found in the various Evangelical Alliances in Latin America.

—Clifton L. Holland, Director of PROLADES

Document #1

TOWARD A CLASSIFICATION SYSTEM OF RELIGIOUS GROUPS IN THE AMERICAS BY MAJOR TRADITIONS AND FAMILY TYPES

INTRODUCTION

During the past 52 years (1968-2020), the author has sought to gain a clearer understanding of the origin, growth and development of religious groups and movements around the world. We have approached this study from the perspective of an evangelical missiologist ("missiology" is the study of the Christian Mission), who has attempted to understand the phenomenology of religion aided by the social sciences.

Much of our research has been in the area of the sociology of religion, and we have focused largely on the Latin American and Caribbean cultural regions. One of the early results of our research was *The Religious Dimension in Hispanic Los Angeles: A Protestant Case Study* (Pasadena, CA: William Carey Press, 1974). This study was done while the author was a student in the School of World Mission at Fuller Theological Seminary in Pasadena, California (1968-1972; M.A. in Missiology, 1974). In 1972, he moved to Costa Rica and began his missionary career with the Latin America Mission (LAM), where he served with the International Institute for In-Depth Evangelization (INDEPTH), and later became founder and Executive Director of the independent Missiological Institute of the Americas (1981-1989) – *Instituto Misiológico de las Américas* (IMDELA). Also, in 1981, IDEA Ministries (In-Depth Evangelism Associates, Inc.) was founded by the author in California as a nonprofit organization to provide public relations and fundraising services in the USA for IMDELA and its respective ministries.

Between 1974 and 1981, the author coordinated a regional study of the Protestant movement in each country of Central America, under the auspices of PROLADES (Programa Latinoamericano de Estudios Sociorreligiosos / Latin American Socio-Religious Studies Program). Originally PROLADES was the research department of INDEPTH but this program was incorporated into IMDELA when it was founded in 1981. PROLADES became independent of IMDELA in 1989 under the author's direction and with the support of IDEA Ministries.

In 2014, IDEA Ministries ceased to exist and Holland International Consultants became the sponsor of PROLADES, with its U.S. headquarters in Fairfax, California, and its field office in San Pedro, Montes de Oca, Costa Rica. In 2016, the Costa Rica office was moved to the Holland ranch, located about 7 km northeast of the village of Buena Vista in the hill country of the Cantón of Liberia, Guanacaste province.

Part of the information compiled for this regional study was published in 1982 by the MARC Division of World Vision International, edited by Clifton L. Holland, *World Christianity: Central America and the Caribbean* (Monrovia, CA). The larger body of information from this study remains formally unpublished: "A History of the Protestant Movement in Central America, 1750-1980" (Doctor of Missiology dissertation, School of World Mission, Fuller Theological Seminary, 1985). The original text was written in English between 1980 and 1985 but we have also produced an updated English version, as well as a Spanish version, with computer-generated graphics for both versions, which are now available on our website at www.prolades.com

Since 1980, the author has conducted similar research in more than a dozen other countries of Latin America and the Caribbean, as well as providing technical assistance for research projects sponsored by other organizations in many countries. One such project was developed as a joint venture between IDEA/PROLADES and VELA (*Visión Evangelizadora Latinoamericana* / Latin American Evangelistic

Vision) in Mexico City, under the leadership of the Rev. Galo Vázquez (Executive Director of VELA) and Dr. Peter Larson (Director of Research for VELA and Professor of Missiology at the Lomas Verdes Baptist Seminary). VELA has published a multi-volume series on "Protestant Church Growth in the Mexico City Metro Area" (1987-1999, *México Hoy y Mañana*). Some of this information is now available on our website at: http://www.prolades.com/urban_lam/AMCM/amcm_home.htm

For a more complete listing of our research projects, publications and consulting services, see: <http://www.prolades.com/clh-resume.htm>

TOWARD A TYPOLOGY OF RELIGIOUS GROUPS BY FAMILY TYPES

One of the tools that we developed to aid our research has been a classification system (or typology) of religious groups. Many of the basic elements of the current version of our typology were adapted from J. Gordon Melton's innovative study on religious groups in North America, *Encyclopedia of American Religions* (Detroit, MI: Gale Publishing Company, 1978, 2nd edition, 2 volumes; an edition by Triumph Books, Terrytown, NY, 1991, in 3 volumes; and the latest edition by Gale-Cengage Learning, Farmington Hills, MI, 2009, 8th edition, 1 volume).

Rather than using traditional terminology and concepts defined by Ernst Troeltsch (1865-1923, a German Protestant theologian and writer on philosophy of religion and philosophy of history) and his disciples derived from Max Weber's European-oriented "church-sect" dichotomy (see Troeltsch, *The Social Teaching of the Christian Churches* [Macmillan 1931], and the writings of Joachim Wach, Ernest Becker, H. Richard Niebuhr, J. Milton Yinger and others of the same tradition), we have opted to follow Melton and a new tradition in the sociology of religion that focuses on the nature, growth and development of "primary religious groups." The fathers of this new tradition are Elmer T. Clark (1886-1966), Arthur Carl Piepkorn (1907-1973), Brian R. Wilson (1926-2004), Igor Kopytoff (1930-2013), and J. Gordon Melton (Clark, Piepkorn and Melton, with special reference to the U.S. and Canadian religious context). For reference, see the following documents: <http://hrr.hartsem.edu/ency/cstheory.htm> - <http://hrr.hartsem.edu/ency/Troeltsch.htm>

The innovation made by Melton was that of identifying and defining major "families of religious groups" within each religious "tradition," according to the sociological characteristics of each "primary religious group" and its corresponding subculture or group culture. Melton defines three categories of factors that have to do with the classification of "primary religious groups" by family types: **worldview** (belief system), **common heritage** (historical background), and **lifestyle** (interaction with the larger society). This implies that primary religious groups within a "family" have more in common among themselves than with religious groups that are not of the same family.

However, within each "family of primary religious groups" notable differences may exist that divide the members of the same family into subgroups, each with its corresponding religious beliefs and subculture. This is the case, for example, with the "Baptist Family" that can be subdivided into Calvinist, Arminian (General) and Seventh-Day Baptists (although Melton includes several other subdivisions: Primitive Baptists, Black Baptists, Christian Church and related church bodies, and the Christadelphians). We have added the Restoration Movement Family to our classification system, where we have placed the "Christian Church-Churches of Christ and related church bodies." We have also included the Adventist Family within our definition of the Protestant movement even though it has had a problematic historical relationship with other Protestant groups. However, we have placed the Christadelphians in the Marginal Christian Groups category, along with other denominations/groups that we consider to be outside the boundaries of our definition of the Protestant movement.

Although we have depended upon Melton quite heavily for the principal features of our typology, our fieldwork experience in Latin America and the Caribbean regions since 1972 has led us to make

modifications in Melton's typology to contextualize it for these cultural areas, as well as for the Hispanic context in the USA and Canada. Some of Melton's categories proved to be inadequate to describe the complex phenomena that we discovered in our own fieldwork. This was true especially regarding religious groups within the "Pentecostal Tradition." We found it necessary to define new families and subfamilies of denominations and independent churches, thus adding new categories to Melton's basic typology of 1978 (2nd edition). In other cases, we decided to change the names of some of the "families" listed by Melton for the sake of clarity: for example, the "European Free Church Family" was changed to the "Anabaptist / Mennonite Family."

It should be noted that our revised global typology includes Christian Churches of different traditions as well as other churches and/or primary religious groups that are non-Christian. Our typology is intended to be all-inclusive (universal in scope) to allow all religious groups to be included and described, whether or not they are "Christian."

Below is an overview of the main categories of our global classification system:

A	OLDER LITURGICAL CHRISTIAN CHURCHES
A1	EASTERN ORTHODOX TRADITION
A2	WESTERN ROMAN TRADITION
B	PROTESTANT MOVEMENT
C	MARGINAL CHRISTIAN GROUPS
D	NON-CHRISTIAN RELIGIONS
E	MULTI-RELIGIOUS GROUPS
F	NON-RELIGIOUS GROUPS - POPULATION SEGMENTS
G	UNCLASSIFIED GROUPS

TOWARD A CLEARER UNDERSTANDING OF THE PROTESTANT MOVEMENT

During the 1970s and early 1980s, the initial research problem that we encountered was to define the nature of the "Protestant movement" and its perimeters in order to conduct a study of "Protestant church growth" in each country of the Central American region (1977-1981). Consequently, there was a need to develop a general classification system of religious groups with a breakdown of the component parts of the Protestant movement.

Therefore, we defined the primary purpose of our research activities as follows: to study the "Protestant movement" as a socio-religious phenomenon within the larger Latin American and Caribbean contexts; to demonstrate its diversity as well as its unity within a complex stream of consciousness that sets it apart from other religious movements in human history; and to define the origin and development (historical heritage) of each family and subfamily within each major tradition, as well as the belief system (worldview) and relationship to the larger society (lifestyle) of each denomination and association or fellowship of churches.

PROLADES started with a country-by-country study of the Central American region during 1977-1981, and the preparation of a series of reports on each Central American country where we classified each Protestant denomination, church association or fellowship of churches, and independent congregation (as much as possible) based on the "families and subfamilies of churches" defined in our typology. These reports included an historical, statistical and geographical analysis of the growth of each "tradition,"

"family" and "subfamily" within the Protestant movement in each country (national analysis) as well as in the entire Central American region (regional analysis).

Our expanded typology now includes a description of each denomination (primary group), family of denominations (family type), and general tradition (clusters of families of denominations) within the Protestant movement in Latin America and the Caribbean regions. We have added the Iberian Peninsula (Spain and Portugal) to our general study of religious groups and movements, along with information about denominations in the USA and Canada that have ministries among Hispanics and other ethnic groups that originated in Latin America, the Caribbean, and the Iberian Peninsula.

Many updates and additions were made to this document between 2009 and 2012 when we were compiling the "PROLADES Encyclopedia of Religion in Latin America and the Caribbean" (in English, Spanish and Portuguese) as we discovered many additional religious groups in each country that were not previously identified and included in the earlier editions of this Classification System. After a delay of about five years (2013-2017), the English edition of the Encyclopedia was finally completed. Because the chapter on "Religion in Brazil" was completed only a short time ago (30 September 2017), many of the religious groups that are unique to Brazil have not yet been incorporated into the text of our current Classification System. That is a task that still awaits us as time permits.

The chart presented below gives a general overview of our working definition of the Protestant movement, and includes the approximate initiation (or birth) dates of each "tradition" and "family."

A CLASSIFICATION SYSTEM OF THE PROTESTANT MOVEMENT BY MAJOR TRADITIONS AND DENOMINATIONAL FAMILIES

B1.0	OLDER LITURGICAL (CLASSICAL) TRADITION, 1517-1530
B1.1	Lutheran Family (1517, 1530)
B1.2	Reformed-Presbyterian-Congregational Families (1523)
B1.3	Anglican-Episcopal Family (1534)
B2.0	EVANGELICAL SEPARATIST ("FREE CHURCH") TRADITION, 1521
B2.1	Anabaptist-Mennonite-Quaker Families (1521)
B2.2	Baptist Family (1610)
B2.3	Pietist Family (1670)
B2.4	Independent Fundamentalist Family (1827)
B2.5	Holiness Family (1830s)
B2.6	Restoration Movement Family (1830s)
B2.7	Other Separatist denominations and churches
B3.0	ADVENTIST TRADITION, 1836
B3.1	Millerist Family that observes Sunday (1855)
B3.2	Millerist Family that observes Saturday (1850s)
B3.3	Adventist Church of God Family (1863)
B3.4	Other Adventist denominations and churches
B4.0	PENTECOSTAL TRADITION: 1901-1906
B4.01	Apostolic Faith Pentecostal Family (1901)
B4.02	Pentecostal Holiness Family (1906)
B4.03	Name of Jesus ("Oneness") Pentecostal Family (1907)
B4.04	Finished Work of Christ Pentecostal Family (1910)
B4.05	Sabbatical Pentecostal Family (1930s)

B4.06	Healing-Deliverance Pentecostal Family (1947)
B4.07	Latter Rain Pentecostal Family (1948)
B4.08	Charismatic-Pentecostal Family (1950s)
B4.09	Shepherding Pentecostal Family (1968)
B4.10	Word of Faith Pentecostal Family (1970s)
B4.11	New Apostolic Reformation Family (1990s)
B4.99	Other Pentecostal denominations and churches
B5.0	UNCLASSIFIED PROTESTANT GROUPS
B6.0	PARA-CHURCH GROUPS / NON-DENOMINATIONAL GROUPS

SOURCE: Clifton L. Holland, IDEA/PROLADES
Last revised on 22 April 2012

OUR CONTINUING RESEARCH EFFORTS

After we completed the first stage of our studies and publications about the Protestant movement in Central America (1977-1981), we expanded our efforts to include every country of Latin America and the Caribbean regions, the Iberian Peninsula (Spain and Portugal), and among ethnic groups in the USA and Canada that originated in those previously mentioned geographical and cultural contexts.

In order to accomplish this task, we sought to enlist the participation of professors and students in programs of theological and university education, together with the support and encouragement of denominational and para-church leaders in the geographical areas previously cited. During the late-1980s we created a "Latin American Church Growth Task Force," known as LACGTF, composed of representatives of Protestant educational institutions and mission agencies.

The main participants in the LACGTF were the following: Chairman, Clifton L. Holland (IDEA-PROLADES Ministries); Vice-Chairman, Dr. Charles Van Engen (School of World Mission/Fuller Theological Seminary); Secretary-Treasurer, Dr. Juan Carlos Miranda (Fuller Evangelistic Association); members-at-large were Dr. Paul Pierson (Dean, School of World Mission/Fuller Theological Seminary); Drs. Manfred Grellert and W. Dayton Roberts (MARC-World Vision International); and Dr. Samuel Wilson (Zwemer Institute and former director of MARC). Occasional participants were: Dr. Douglas Smith (Director, Institute for Latin American Studies, U.S. Center for World Mission); Mr. Robert Gordon (Director of Research, Mission Aviation Fellowship); and Dr. Daryl Platt (O.C.-SEPAL).

This volunteer group of Latin American specialists had its first meeting in 1988 at Fuller Theological Seminary in Pasadena, CA. The various meetings of the LACGTF were dedicated to a discussion of (1) the practical and methodological aspects of conducting a comprehensive "national church growth survey" of the Protestant movement in each country of Latin America and the Caribbean regions during the next decade; (2) the human and financial resources that would be required to conduct these national surveys in a timely and coordinated manner; (3) the production of a series of expanded "Status of Christianity Country Profiles" on each country and for each region; and (4) the feasibility of producing an updated volume on *Latin American Church Growth* as a continuation of the efforts of missionaries William R. Read, Victor M. Monterroso and Harman A. Johnson of the CGRILA team (Church Growth Research in Latin America) during the period 1966-1979 (published in English by William B. Erdmans Publishing Company in 1969, and in Spanish by Casa Bautista de Publicaciones in 1970).

In summary, the members of the LACGTF agreed that (1) the possibility of obtaining the large-scale funding needed to finance such an endeavor was very unlikely; (2) the best way to proceed with the project was for the Holland-Platt team to recruit, train and supervise a team of researchers and office staff from

among cooperating mission agencies and denominations in each region; and (3) take as long as needed to complete the research, process the data gathered, and publish and distribute the results, country by country and region by region.

The LACGTF was discontinued officially in 1994 when the members dispersed and regular meetings in the Pasadena area were no longer possible. At that time, we decided to reorganize the LACGTF into a “working group” and an “advisory group” and begin to implement our global strategy as funds were available. Holland (chairman) in Costa Rica and Platt (vice-chairman) in Los Angeles, CA, agreed to be coordinators of the Working Group. Dr. Charles Van Engen (Professor of Missiology, School of World Mission, Fuller Theological Seminary) agreed to serve as chairman of the Advisory Group.

Since 1994, the Latin American Socio-Religious Studies Program (PROLADES), with financial support from IDEA Ministries, has become the primary vehicle for achieving the goals defined by the LACGTF. We have continued to maintain a working relationship with key leaders in many countries who are involved in national and international organizations that are unifying Evangelicals around common causes, such as national Evangelical alliances and/or ministerial associations, the Latin American Fellowship of Evangelicals (CONELA), the Latin American Theological Fraternity (FTL), the Lausanne Committee for World Evangelization, the World Evangelical Fellowship (WEF), the "AD2000 and Beyond Movement" and other organizations. We continue to network with these interdenominational groups, together with denominational and para-church organizations, to accomplish our LACGTF goals throughout the Americas.

Since 1997, the author has dedicated most of his free time to the task of identifying and describing every known religious group (Christian or non-Christian) in every country of Latin America, the Caribbean, the Iberian Peninsula (Spain and Portugal), and among ethnic groups in the USA and Canada that originated in those previously mentioned geographical and cultural contexts. We have created and developed our PROLADES Religion-in-the-Americas (RITA) website (<http://www.prolades.com>) and web pages for every region of the Americas, plus the Iberian Peninsula, where a great deal of information is now available on “ethnic and religious diversity” for every country and dependent territory (British, Dutch, French and U.S. administered areas).

In addition, our PROLADES-RITA website now includes an online searchable database of all known religious groups, with their associated classification codes, in each of the 52 countries and dependent territories, which is available at: http://www.prolades.com/search_rita/ The RITA database is being updated continuously as new information becomes available.

In 1997, the author became associated with the Evangelical University of the Americas (Universidad Evangélica de las Américas, UNELA) in San José, Costa Rica, as a professor of missiology, urban studies and the social sciences. This provided us with an opportunity of training a new generation of students in these fields of study and of using the research and information management tools that we created for PROLADES and that were utilized in many countries. At the same time, we expanded our classification system of religious groups to make it more comprehensive, and we began the long process of compiling, editing and producing documents on many of these groups. Many of these documents are now available on our various websites by region, country and topic. In addition, we created two new websites to facilitate the dissemination of information about three of our important collections:

- A Study of Ethnic and Religious Diversity in major urban areas in the USA and Latin America: http://www.prolades.com/!urban_studies_home.htm
- An Online Handbook of Hispanic Protestant Denominations, Institutions and Ministries in the USA: <http://www.hispanicchurchesusa.net/index.htm>
- An Online Handbook of Hispanic Protestant Denominations, Institutions and Ministries in Canada: <http://www.hispanicchurchesusa.net/AETH/Canada/Hispanics%20in%20Canada.html>

- An Online Handbook of Protestant Denominations, Institutions and Ministries in Puerto Rico: http://www.hispanicchurchesusa.net/AETH/Puerto%20Rico/puerto_rico_home.htm
- An Encyclopedia of Religion in Latin America and the Caribbean: <http://www.prolades.com/encyclopedia/encyclopedia-main-index.htm>

Since my retirement from teaching and administrative responsibilities at UNELA in 2006, I have dedicated most of my time and effort to the development of these new collections of materials with the assistance of the PROLADES staff. As of April 2012, we had completed about 1,170 pages of the Encyclopedia in English, and we had translated the text of all the Spanish-speaking countries into Spanish (Carmen Luna, translator). After completing the chapter on “Religion in Brazil” (298 pages) in November 2017, the size of the completed encyclopedia had increased to about 1,600 pages for each of the English and Spanish editions. The home page for the PROLADES Encyclopedia is located at: <http://www.prolades.com/encyclopedia/encyclopedia-main-index.htm>

Our general focus in the current document has been to present an overview of all religious groups known to exist in the Americas (North, Central and South America, as well as the Caribbean cultural area) in order to help us "understand our universe" in the important area of religious studies (beliefs, attitudes and behavior) and the historical development of each religious Tradition, Family and Group. More specifically, it has been to help us understand the phenomenon of the "Protestant Movement" within the general context of ethnic and religious diversity in the Americas, as well as a global perspective.

Size and Projected Growth of Major Religious Groups

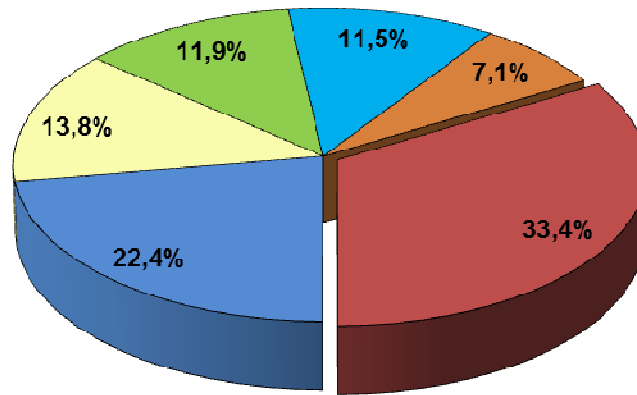
	2010 POPULATION	% OF WORLD POPULATION IN 2010	PROJECTED 2050 POPULATION	% OF WORLD POPULATION IN 2050	POPULATION GROWTH 2010-2050
Christians	2,168,330,000	31.4%	2,918,070,000	31.4%	749,740,000
Muslims	1,599,700,000	23.2	2,761,480,000	29.7	1,161,780,000
Unaffiliated	1,131,150,000	16.4	1,230,340,000	13.2	99,190,000
Hindus	1,032,210,000	15.0	1,384,360,000	14.9	352,140,000
Buddhists	487,760,000	7.1	486,270,000	5.2	-1,490,000
Folk Religions	404,690,000	5.9	449,140,000	4.8	44,450,000
Other Religions	58,150,000	0.8	61,450,000	0.7	3,300,000
Jews	13,860,000	0.2	16,090,000	0.2	2,230,000
World total	6,895,850,000	100.0	9,307,190,000	100.0	2,411,340,000

Source: The Future of World Religions: Population Growth Projections, 2010-2050

PEW RESEARCH CENTER

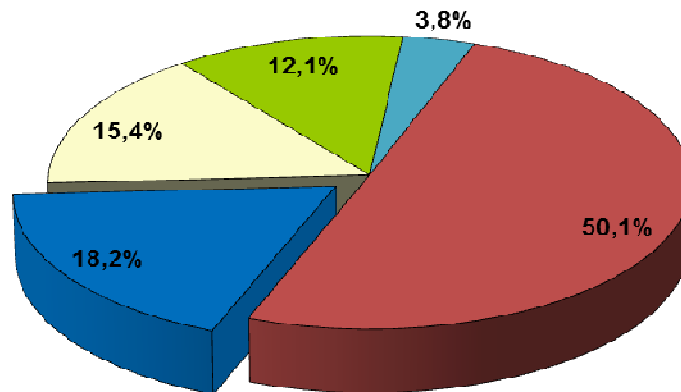
By way of comparison in order for the reader to better comprehend the global proportional representation of the world’s religions, we have created two graphics below that illustrate the data provided by *The CIA World Factbook* for 2009: <http://www.eauk.org/church/research-and-statistics/religion-around-the-world.cfm>

WORLD RELIGION STATISTICS BY MAJOR TRADITIONS, 2009



■ CHRISTIANITY
 ■ ISLAM
 ■ HINDU
 ■ OTHERS
 ■ NONE
 ■ BUDDHIST

WORLD CHRISTIANITY STATISTICS BY MAJOR TRADITIONS, 2009



■ ROMAN CATHOLIC
 ■ PROTESTANT
 ■ OTHER
 ■ ORTHODOX
 ■ ANGLICAN

See the following PROLADES documents for detailed information about religious affiliation in each country and dependent territory of the Americas and the Iberian Peninsula (Spain & Portugal), which are updated continuously and available online.

RELIGIOUS AFFILIATION IN THE AMERICAS & THE IBERIAN PENINSULA

Table of Statistics on Religious Affiliation in the Americas and the Iberian Peninsula:

<http://www.prolades.com/americas-tabla-encuestas-censos.htm>

Latin American Population & Religious Affiliation in the Americas by Region and Country:

http://www.prolades.com/dbases/latam%20statistics/latam_population_and_religious_affiliation_2011_regions_countries-prolades.pdf

ANNOTATED OUTLINE OF OUR PRESENT CLASSIFICATION SYSTEM

Presented below is an “Annotated Outline of the Classification System of Religious Groups” (Document #2), which identifies the major Traditions and Family Types that we have developed under the auspices of PROLADES, as part of our ongoing research activities and studies throughout the Americas under the direction of the author.

Since 1997, we have produced more detailed computer-generated reports in Excel based on this classification system, which lists the primary religious groups by family types (clascode), along with their respective denominational acronyms (dencode) and contact information, within each major tradition. Our PROLADES-RITA online searchable database allows the user to search and sort using a variety of options, including the country, classcode, denomination name (English and Spanish), and contact information (city, state, zipcode): http://www.prolades.com/search_rita/

We would like to emphasize that the current edition of our annotated classification system document is not in its final form, but rather it is a preliminary version, a “work in progress,” one that is being continuously undated as new information becomes available. What we mean by this is that our research efforts up to this point are tentative, en route, and that we are moving progressively toward a more comprehensive typology that will more accurately and clearly describe the religious marketplace in the Americas at the beginning of the 21st century, with a special focus on the historical development of the Protestant Movement.

The fact that this information now exists in a computer database with search codes gives us the ability to continuously update our files and to quickly and easily print out new reports that show the contents of this expanding database of information on all known religious groups in every country and dependent territory of the Americas. Currently, we have decided to place “on hold” any further research by PROLADES in Spain and Portugal, although we maintain contact with fellow researchers in those two countries.

We welcome your comments and suggestions regarding the current version of our typology -- there have been many previous editions/versions of our classification system since 1980. During the coming years, we will make the appropriate modifications, revisions and updates in our online database and produce an updated version of this classification system in conjunction with the production of the PROLADES “Encyclopedia of Religion in Latin America and the Caribbean” in English, Spanish and Portuguese (Brazil only).

If you would like to receive our updated reports or collaborate with us on this ongoing project, please contact us at our Regional Office for Latin America & the Caribbean in Costa Rica: prolades1@gmail.com

Clifton L. Holland, Director of PROLADES
Holland Family Ranch
Cañas Dulces de Liberia, Guanacaste, Costa Rica

Document #2

AN ANNOTATED OUTLINE OF THE PROLADES CLASSIFICATION SYSTEM OF RELIGIOUS GROUPS BY MAJOR TRADITIONS, FAMILIES AND SUBFAMILIES WITH SPECIAL REFERENCE TO THE AMERICAS

Compiled by Clifton L. Holland

First Edition: 30 October 1993
(Last Modified on 16 January 2021)



PART A: OLDER LITURGICAL CHRISTIAN CHURCHES

A1.0 EASTERN LITURGICAL CHURCHES (Hellenist/Byzantine)

General Overview: founded by the early apostles and disciples of Jesus in the 1st century AD throughout the Middle East, beginning with the Day of Pentecost (ca. 33 AD); the Christian Church developed an episcopal structure of national autonomous "sees" [seat of authority, led by a bishop], the most prominent of which were designated "patriarchates" [originally there were five: Alexandria, Antioch, Jerusalem, Rome and Constantinople]; other churches [called "autocephalous" = self-governing], led by a bishop, were established in the Mediterranean, the Middle East [including Armenia], and as far east as India [Mar Thoma Church of India] by the end of the First Century. After the conversion of the Roman Emperor Constantine [312 AD], the Christian Church was granted equal legal status with paganism within the Roman Empire; this led to the celebration of the First Ecumenical Council, held in Nicaea in 325 AD, that included the participation of the Bishop of Rome who was given a special place of honor as the "patriarch" of the Church of the West [Western Roman Empire]. However, the Eastern Church has never recognized the supremacy of the Bishop of Rome over the various patriarchs of the Eastern Church; all of the ecumenical councils [325-787 AD] were called by the Roman Emperor, not by the Bishop of Rome. It was not until the Great Schism of 1040 that the Western Church [Roman and Latin-speaking] and the Eastern Church [Byzantine and Greek-speaking] severed the ecumenical relationship that had existed for a millennium and went their separate ways for the next millennium.

<http://www.kentaurus.com/domine/catholic.htm#EasternRiteCatholic>

<http://www.kentaurus.com/domine/orthodox.htm>

A1.100 EASTERN ORTHODOX TRADITION

Overview: uses the Greek Liturgy of St. Chrysostom [Eastern rite], affirms the authority of the seven ecumenical councils and creeds; recognizes the primacy of the "ecumenical" patriarch of Constantinople [position of honor, not of power]; all the patriarchates are of equal authority and none has the right to interfere with the work in another's territory [patriarchates]; rejects the "filioque" doctrine of the Roman Catholic Church, the supremacy of the Bishop of Rome, celibacy of the priesthood, papal infallibility, etc.; but affirms the doctrine of "apostolic succession" that is shared equally by all the patriarchs and bishops of the Eastern Church:

<http://www.orthodoxinfo.com/general/>

A1.1100 PATRIARCHATES:

- A1.1101 The Ecumenical Patriarchate of Constantinople ("see" of the Eastern Orthodox Churches); since 1586 the Ecumenical Patriarchate has had its headquarters in the relatively modest Basilica of St. George in the Phanar district of Istanbul - <http://www.patriarchate.org/index> - http://en.wikipedia.org/wiki/Ecumenical_Patriarchate_of_Constantinople
- A1.11011 Orthodox Church of Turkey - <http://www.voskrese.info/spl/Xturk-orth-ch.html>
- A1.11012 Orthodox Church of Crete and the Aegean (Dodecanese Islands) –
- A1.11013 The Monastery of Mount Athos, Greece - <http://www.inathos.gr/athos/en/>
- A1.11014 Greeks of the dispersion, together with certain Russian, Ukrainian, Polish and Albanian dioceses in emigration, including the following:
- The Moscow Patriarchate - <http://www.mospat.ru/index.php?lng=1>
 - The Russian Archdiocese of Western Europe - <http://www.exarchat.eu/spip.php?rubrique113>
 - Synod of Bishops of the Russian Orthodox Church Outside Russia [In Exile]- ROCOR - http://orthodoxwiki.org/Russian_Orthodox_Church_Outside_Russia - <http://www.russianorthodoxchurch.ws/english/pages/history/briefhistory.html>
 - The Orthodox Church in America <http://oca.org/>
 - Eastern Orthodox Church of Finland - <http://www.cnewa.us/default.aspx?ID=30&pagetypeID=9&sitecode=US&pageno=1>
- A1.1102 Patriarchate of Alexandria (Egypt): Alexandrian Orthodox Church - <http://www.patriarchateofalexandria.com/>
- A1.1103 Patriarchate of Antioch (Damascus: includes Syria, Lebanon, Iraq and emigrants to America); in addition there was a division in the Antioch Patriarchate into Monophysites and Melkites; now the **Orthodox Melkite Syriac Church**, which continues in Syria, Libya and Iraq and among emigrants to America: <http://www.melkite.org/>
- A1.1104 Patriarchate of Jerusalem/Brotherhood of the Holy Sepulcher (**Israel/Palestine**): the patriarchate of Jerusalem was created by the Caledonian Council [451 B.C.]; a minority survived persecution by the Arabs during the VI-XI centuries; although the Muslims held power in Jerusalem after 638, Christians made pilgrimages to sacred sites in Palestine except during brief periods; Muslim domination was practically uninterrupted until the conquest of Jerusalem by the Seljuk Turks in 1071; the Sacred City was recuperated from the Muslims occasionally by the Christian armies during the Crusades (XI-XIII centuries), but the Holy Land was not permanently conquered; in 1291 the last Latin possessions in Palestine were lost; the **Eastern Orthodox Church** now has a minority presence in Palestine and Israel; the **Brotherhood of the Sacred Sepulcher** takes care of many of the sacred places: http://www.jerusalem-patriarchate.info/en/iera_adelf.htm
- A1.1105 Patriarchate of Rome – Roman Catholic Church (broke from Eastern Orthodox Churches in 1054 AD; see A2.1)
- ## A1.1200 AUTOCEPHALOUS ORTHODOX CHURCHES:
- A1.1201 Albanian Orthodox Church - <http://www.orthodoxalbania.org/>
- A1.1202 Bulgarian Orthodox Church - <http://www.bulgariandiocese.org/>
- A1.1203 Byelorussian Orthodox Church - <http://www.pravoslavie.us/ByelorussianExarchate.htm>
- A1.1204 Croatian Orthodox Church - <http://www.croatianviewpoint.com/HousingFrameOne.php?ShowThisPage=WhoAreTheCroatianOrthodox>
- A1.1205 Cypriot Orthodox Church: <http://www.churchofcyprus.org.cy/>

- A1.1206 Czechoslovakian Orthodox Church - <http://www.cnewa.us/default.aspx?ID=26&pagetypeID=9&sitecode=US&pageno=1>
- A1.1207 Estonian Orthodox Church - <http://www.orthodoxa.org/>
- A1.1208 Finnish Orthodox Church (see: A1.11013) – http://www.pravmir.com/article_1181.html
- A1.1209 Georgian Orthodox Church - <http://www.patriarchate.ge/>
- A1.1210 Greek Orthodox Church (see A1.1105) - <http://www.greekorthodoxchurch.org/>
- A1.1211 Macedonian Orthodox Church - <http://www.mpc.org.mk/english/default.asp>
- A1.1212 **Orthodox Church in America** (see: A1.11013) (prior to 1970, known as the Russian Orthodox Greek Catholic Church of America) - <http://www.oca.org/>
- A1.1213 Polish Orthodox Church - <http://www.cnewa.us/default.aspx?ID=24&pagetypeID=9&sitecode=US&pageno=1>
- A1.1214 Romanian Orthodox Church - <http://www.patriarhia.ro/en/>
- A1.1215 **Russian Orthodox Church** (see A1.11013)
- A1.12151 **Russian Orthodox Church (Old Believers)**
<http://www.cnewa.us/default.aspx?ID=48&pagetypeID=9&sitecode=US&pageno=1>
- A1.12152 **Russian Orthodox Church Abroad, Diocese of North America** (organized by clerics who fled the 1917 Bolshevik Revolution and established their headquarters in exile in Stavropol in southern Russia, then in Ottoman Turkey, then in Serbia and finally in New York City; they formally broke relations with the Diocese of Moscow in 1927 over atheist government influence on church leadership; after 80 years of exile, the Church Abroad reunited with the Diocese of Moscow on May 17, 2007; the Church Abroad is now known as the **Russian Orthodox Church Outside of Russia, ROCOR**) – <http://www.synod.com/synod/indexeng.htm>
- A1.12153 **Russian Orthodox Church Abroad, Diocese of South America** (under Bishop Alexander Mileant of Los Angeles, CA: includes Argentina, Brazil, Chile, Paraguay, Uruguay and Venezuela) - http://www.fatheralexander.org/latest/south_america.htm
- A1.12154 **Russian True Orthodox Church of the Catacombs** (1927, Moscow, Russia; a division in the Russian Orthodox Church by those who opposed Metropolitan Sergius and his political concessions to the Soviet Government, which they felt were too extreme, but were also at variance with him on a number of canonical and theological issues; his alliance with the authorities allowed him to turn over to the civil authorities all hierarchs and clergy who were at odds with him on political issues as well as purely church-related issues; a considerable part of the Russian Orthodox Church stood in opposition to Metropolitan Sergius and took the stand of the **True Orthodox Church**; the Russian authorities took their stand in the church dispute and were prepared to use whatever means necessary to bring the bishops under the obedience of Metropolitan Sergius; this tragic resolve on the part of the Soviet government caused the numerous **True Orthodox Church** eparchies and communities to go underground for the length of the Soviet period; during the 1970s-1980s, many of the True Orthodox Church communities had lost their last bishops and much of their clergy; many of these groups were forced to exist and celebrate services in the absence of a priest; after the change in political conditions in the late 1980s, the True Orthodox Church began to emerge from the underground; various churches solved the question of their future existence in different ways: some of the communities joined the **Russian Orthodox Church Outside of Russia [ROCOR]**, which by that time had begun to open communities within Russia, while others renewed their episcopacy and clergy through arrangements made with other jurisdictions; the **Russian True Orthodox Church - Metropolitan of Moscow** chose the latter; today, this Church is led by Metropolitan Vyacheslav of Moscow and Kolomensk together with Archbishop Mikhail of Krutitski and Bronitski, Archbishop Alexy of Minneapolis and Chicago, Bishop Haralampos (Western Rite) and Bishop Vladimir; Bishop Vladika Seraphim [Carlos Alberto Gómez-Herrera] heads the **Eparquia de Costa Rica, Nicaragua y Panamá**) - <http://www.theorthodox.org/>

- A1.12155 **American Carpatho-Russian Orthodox Church** (1938, Johnstown, Pennsylvania; Father Orestes P. Chornoch, first Bishop) <http://www.acrod.org/>
- A1.1216 Serbian Orthodox Church (Yugoslavia): <http://www.serbianorthodoxchurch.com/>
- A1.1217 Sinai Orthodox Church: <http://www.sinaimonastery.com/en/index.php?lid=8>
- A1.1218 Slavonic Orthodox Church: http://orthodoxwiki.org/Church_Slavonic
- A1.1219 Ukrainian Orthodox Church: <http://www.uocofusa.org/>
- A1.1220 Chinese Orthodox Church: http://www.orthodox.cn/index_en.html
- A1.1221 Japanese Orthodox Church: http://orthodoxwiki.org/Church_of_Japan
- A1.1222 Armenian Orthodox Church, Holy See of Cecilia: <http://www.armenianorthodoxchurch.org/>
- A1.1299 Other Eastern Orthodox jurisdictions worldwide

A1.1300 OTHER EASTERN ORTHODOX JURISDICTIONS IN THE AMERICAS

- A1.1301 **Orthodox Greek Archdiocese of North and South America** (1921, New York State; in 1908, the Church of Greece received authority over the Greek Orthodox Archdiocese; in 1922, Patriarch Meletios IV transferred the archdiocese back to the jurisdiction of the Church of Constantinople; in 1996, the one Archdiocese was split by the Ecumenical Patriarchate, dividing the administration of the two continents into four parts – the USA-America, Canada, Central America and South America – and leaving only the territory of the USA for the Archdiocese of North America; the Vicaria Arzobispal Ortodoxa Griega “San Juan Crisóstomo” en Centro América has its headquarters in Costa Rica and is under the jurisdiction of the Santa Metrópoli de México, headed by Archbishop Atenágoras) - http://orthodoxwiki.org/Greek_Orthodox_Archdiocese_of_America - <http://www.ortodoxiaamericacentral.net/>
- A1.1302 **African Orthodox Church** (1921, Chicago) - <http://www.theafricanorthodoxchurchofafrica.com/>
- A1.1303 **Holy Eastern Orthodox Catholic and Apostolic Church in North America** (1927, Philadelphia, PA; founded by Bishop Aftimius Ofiesh; it is Eastern Orthodox in faith and practice and adheres to the Byzantine rite; it acknowledges the primacy of the Russian jurisdiction and preserves a filial relation to the Orthodox Church of Russia by the Patriarchal Authority of Moscow and All Russia; it is now known as **The Holy Eastern Orthodox Church of the United States - THEOCUS**, and is organized as follows: Metropolitan See of Philadelphia, Orthodox-Greek Catholic Missionary Eparchy of Trenton and All New Jersey, and the Orthodox-Greek Catholic Diocese of Providence and All New England; it previously sponsored a mission in Puerto Rico) – <http://www.theocus.com/>
- A1.1304 **American Catholic Church, Archdiocese of New York** (founded in New York State in 1927 by James Francis Augustine Lashley [1881-1983] as a break-off from African Orthodox Church, its Primate was James Francis Augustine Lashley from 1927 to 1982, followed by Bishop Michael Eugene Verra; during the 1960s, Bishop Lashley built a substantial jurisdiction with 20 congregations: nine in the USA and 11 in the West Indies; Verra changed the name to **Orthodox Catholic Church in America-Western Rite**; in the 1990s, only two parishes and three priests were reported in the USA, and two parishes and two priests in Trinidad-Tobago) -http://orthodoxwiki.org/Western_Rite
- A1.1305 **American Carpatho-Russian Orthodox Greek Catholic Church of the USA** (1930s, Johnston, PA) - <http://www.acrod.org/>

- A1.1306 **American Orthodox Catholic Church (AOCC)** - The AOCC is the oldest Catholic-Orthodox institution in the USA; it was founded by Archbishop Aftimios Ofiesh in 1930 and was restructured in 1951 under Archbishop Peter Zurawetzsky; **in 1964 the Archbishop was Mons. Walter Propheta**, who led the organization until his death in 1974; on 6 June 2009, the Orthodox archbishops in the USA met to appoint new authorities for the period 2009-2012; Archbishop Alexander Bartholomew, Director of the Society of Secular Clerics of Saint Basil, with headquarters in Florida, USA, was chosen to be the new Metropolitan Archbishop of the AOCC: <http://aocc.wordpress.com/about/> - http://orthodoxwiki.org/American_Orthodox_Catholic_Church - http://www.jiffynotes.com/a_study_guides/book_notes/ear_01/ear_01_00050.html
- Bishop Walter A. Propheta** [1912-1972], aka Archbishop and Patriarch Wolodymyr I, with headquarters in Shirley, NY, from 1964-1974; he ordained and consecrated a number of clergymen who became part of the AOCC; later some of them left this jurisdiction and founded their own autonomous groups and others were received into different jurisdictions as a result of the struggle for the control of the church after Propheta's death in 1974: http://www.novelguide.com/a/discover/ear_01/ear_01_00050.html
- A1.13061 **American Orthodox Catholic Church** (1969; Pasadena, CA; Bishop Stephen A. Kochones) - http://www.novelguide.com/a/discover/ear_01/ear_01_00050.html
- A1.1307 **Orthodox Catholic Church of North and South America** (1969, Akron, OH; Bishop Joseph W. Alisauskas, Jr.; in 1988 the **Catholic Orthodox Church of Guatemala and Latin America** — reported an estimate 200,000 parishioners — became affiliated with this body under Bishop José Imre of Tiquisate, Guatemala; Father Andrés Giron of this Church was elected to the Guatemalan Parliament and was a member of the UN Human Rights Commission) - <http://www.orthodoxcatholicchurch.org/index.html> http://orthodoxwiki.org/American_Orthodox_Catholic_Church
- A1.1308 **Greek Orthodox Archdiocese of Vasiloupolis** (founded in 1970 when Archimandrite Pangratos Vrionis was elected and consecrated by Romanian Bishop Theofil Ionescu, Russian Patriarchal Dositheus Ivanchenko, and Albanian Apb. Christoforus Rado to serve among the Greek-Americans who had migrated to Long Island, NY, from Albania, Romania, and parts of Russia; through the 1970s, Metropolitan Pangratos moved to build the archdiocese that had grown primarily through the addition of conservative ethnic parishes; he is assisted by five titular bishops: Michael Pangratos [Rouse] of New Carthage, Kyrill Esposito of Taormina, Elias Milazzo of Apollonia, George Dimitre Pias of Palation and Metropolitan, and **Leontios de Noronhos of Brazil and Argentina**; together with Metropolitan Pangratos they constitute the Hierarchial Consistory) - http://www.novelguide.com/a/discover/ear_01/ear_01_00050.html
- A1.1309 **Mercian Orthodox Catholic Church** (1970, Motley, MN; Bishop Joseph G. Sokolowski [born in 1903 in Kracow, Poland, and died in Minnesota in 1989]; this body continues the Eastern or Catholic Orthodox tradition initiated by **Father Joseph Rene Vilathi (or Vilatte)** [1854-1829]; Sokolowski is considered the rightful inheritor of Vilathi's leadership; its apostolic orders originate from the Syrian and Russian [Greek] Churches; it began as an Orthodox jurisdiction in America began on May 29, 1892, when Father Joseph (Vilathi), a priest who served the Belgian congregations of Little Sturgeon and Green Bay, Wisconsin, was summoned to Ceylon to be consecrated **Archbishop Timotheos** as the first Bishop for the Orthodox Syrian Church of Antioch in America; the consecration took place at the Church of Our Lady of Good Death, Colombo, Ceylon (Sri Lanka), and was done canonically resulting from a Bull issued by His Holiness Ignatius Peter III, **Patriarch of the Orthodox**

Syrian Church of Antioch; Proto-Metropolitan **Archbishop Timotheos** returned to the USA and continued to establish parishes in Wisconsin, Michigan, Illinois and New York; many of these parishes still stand today, although some have been sold or taken over by other denominations during some trying times experienced after the death of Archbishop Timotheos on July 8, 1929; the Church was originally known as the "**American Orthodox Catholic Archdiocese**," but because of several schisms that caused various unorthodox groups to form, the Church was later renamed and restructured; although the Apostolic Succession of the **Eastern Orthodox Catholic Church** dates back to His Eminence Archbishop Timotheos [Vilathi], who brought the Syrian Succession to the American Church, it also possesses succession from the **Russian Orthodox Greek Catholic Church** from Archbishop Konstantin [Wendland]; the Russian Succession comes into the Church through **Archbishop [Joseph John] Skureth** who was born on January 8, 1933, and after years of education and priestly formation and eventual ordination to priest in the **Antiochian Orthodox Church of America** under Metropolitan Archbishop Michael Shaheen; he was later consecrated by **Bishop William Henry Francis Brothers**, a Bishop in the Vilathi Succession; Father Skureth immediately began establishing missions and promoting the Church throughout Northern Indiana where he established Holy Martyrs of Port Royal Cathedral; after a time of dialogue with the Russian Orthodox Greek Catholic Church, Father Skureth was consecrated a Bishop by Archbishop Konstantin Nikolaevich [Wendland] of the **Russian Orthodox Greek Catholic Church in America** on April 17, 1966, assisted by Archbishop Dosifej Ivanchenko in New York; **Archbishop Skureth** served the **Eastern Orthodox Catholic Church** for several years as pastor of Holy Martyrs of Port Royal Cathedral, Gary Indiana; Father Sokolowski was consecrated in 1970 by **Archbishop Skureth**; Sokolowski served as a bishop for several years under **Francis Xavier Resch** in the **Archdiocese of the Old Catholic Church in America**; however, he broke with Resch's successor, **Walter X. Brown**, in 1975; Sokolowski founded an independent jurisdiction, **St. Paul's Monastery Old Catholic Church** in 1970; in the late 1970s the jurisdiction began to use the name **Orthodox Catholic and gradually added the name Mercian**; in 1987, Bishop Sokolowski consecrated **Stephen Robert Thomas**, announced his retirement at 84 years of age, and named Thomas as his successor; the church experienced significant growth through the 1980s and spread into Canada, Malaysia, Mexico, West Africa, Belgium and Japan; today this jurisdiction is known as the **Orthodox Catholic Church**) –

http://www.novelguide.com/a/discover/ear_01/ear_01_00050.html -
<http://www.rbsocc.org/history.html>

- A1.1310 **American National Catholic Church, aka American Independent Orthodox Church** (1976; Compton, CA; Richard W. Bridges; through the 1980s, the church was known as the American Independent Orthodox Church but adopted its present name around 1990; Archbishop Bridges attained some fame in 1990 when he consecrated Fr. George A. Stallings as the bishop of the African-American Catholic Congregation) –
http://www.novelguide.com/a/discover/ear_01/ear_01_00050.html
- A1.1311 **Association of Occidental Orthodox Parishes** (1981, New York, NY; Fr. Steven Empson) –
http://www.novelguide.com/a/discover/ear_01/ear_01_00050.html
- A1.1312 **Byzantine Catholic Church** (1984, Los Angeles, CA; Mar Markus I; this church assumed its present form in 1984 by a merger of the Byzantine Old Catholic Church and the **Holy Orthodox Catholic Church, Eastern and Apostolic**; the Byzantine Old Catholic Church, Inc., was an Old Catholic jurisdiction and now an Orthodox Catholic Jurisdiction whose history is intimately tied to the career of its leader, Mar Markus I [aka Mark I. Miller], the duly elected Patriarch, in 1967; in 1997 the Patriarchate reported over 500 congregations worldwide, with affiliated congregations spread throughout the USA as well as in Great

Britain, France, Italy, Congo, Nigeria, Liberia, Haiti, South America, and with a reported membership of over 100,000) –

http://www.novelguide.com/a/discover/ear_01/ear_01_00050.html

- A1.1313 **Iglesia Católica Apostólica Ortodoxa** (Heredia, Costa Rica; Mons. Nicolás, 1990s)
- A1.1314 **Inclusive Orthodox Church** (1994, Hawaii) - <http://inclusiveorthodox.org/>
- A1.1315 **Antiochian Archdiocese of Mexico, Venezuela, Central America and the Caribbean - Iglesia Católica Apostólica Ortodoxa de Antioquia** (a jurisdiction of the Antiochian Orthodox Church administered by His Beatitude Patriarch Ignatius IV of Antioch in Damascus, Syria; the **Antiochian Orthodox Christian Archdiocese of Mexico** has parishes in the following countries: Mexico, Guatemala [1995], Puerto Rico and Venezuela; the Patriarchate of Antioch coordinates the following archdioceses in the South America: Antiochian Orthodox Archdiocese of Buenos Aires and All Argentina, the Antiochian Orthodox Archdiocese of Brazil, and the Antiochian Orthodox Archdiocese of Chile) - <http://www.iglesiaortodoxa.org/> - <http://www.acoantioquena.com/> - <http://www.iglesiaortodoxa.org.gt/> -
- A1.1316 **Hispanic Eastern Church, Orthodox Church of Spain, Portugal and Iberoamerica - Iglesia Oriental Hispana + Iglesia Ortodoxa en España, Portugal e IberoAmérica** (The diocese was founded September 9, 1984 by the **Holy Synod of the True Church of Orthodox Christians of Greece**, with nearly one million faithful in Greece and a similar number in Romania; both churches constitute the traditional observant part of orthodoxy; the Greek Church was founded in the 1920s, initially as a strong reaction against several forms of modernism that threatened Greek Orthodoxy at that time; the traditional Greek Church, which the Greek public called "**Church of the Old Calendar**," is recognized by the Greek government as the true Orthodox Church; its baptisms and marriages are registered in the national archives; in September 1984, the Holy Synod of the Greek Church elevated our city to the dignity of an autonomous church with its own Holy Synod; the first Primate of the metropolis was His Beatitude Gabriel; after his resignation in September 1990, the Holy Synod elected Monsignor Evloghios, Archbishop of Milan, Primate of the Metropolitan Church; it currently exists in Europe and America with eight dioceses = **the Autonomous Metropolitan Orthodox Church of Western Europe and the Americas**) - <http://iglesia-ortodoxa.blogspot.com/>
- A1.1399 Other similar groups

A1.1400 SCHISMATIC GROUPS / EASTERN ORTHODOX ORIGINS

- A1.1401 **Khlysty** (founded by Daniel Filppov in 1631 in Kostroma Province in Russia) - <http://www.themystica.com/mystica/articles/k/khlysty.html>
- A1.1402 **Doukhobors** (Russian roots; led by Sabellius Kapustin in the Ukraine; Peter Verigin led a migration to Western Canada in the 1890s; name means "spirit wrestlers") - <http://www.thecanadianencyclopedia.com/index.cfm?PgNm=TCE&Params=A1ARTA0002376>
- A1.1403 **Molokans** (Russian roots; founded by Simeon Uklein in the late 1800s; migration to America began in 1904; known today as the "Molokan Society of Spiritual Jumpers") - <http://www.molokane.org/>

A1.2000 NON-CHALCEDONIAN ORTHODOX TRADITION

General overview: rejects the Chalcedonian Creed of 451 AD; separated in doctrine and culture from the Eastern and Western Churches; geographically isolated and marginalized by the spread of Islam; affirms the doctrine of "apostolic succession" from Jesus and the Apostles in the 1st century to their own patriarchs and bishops today. - <http://en.wikipedia.org/wiki/Non-Chalcedonianism>

A1.2100 THE NESTORIAN FAMILY ("Church of the East")

General Overview: liturgy and scriptures in Aramaic; observe seven sacraments; claim a special relationship with the Apostle Thaddeus, who visited the Kingdom of Oshroene soon after Pentecost and won converts in Edessa; historically centered in Syria [Kurdistan] but spread to India and China; trace their authority to Nestorius, patriarch of Constantinople, who was deposed by the Council of Ephesus in 431 AD because of his opinions concerning the "nature of Christ" [two natures, one human and one divine, and separable; hence Christ was not divine, but God was living in Christ]; also reject the "Theotokos" statement that affirms that Christ was "begotten...of Mary the virgin, the God-bearer [theotokos]"; the Nestorian position was considered to be "heretical" by the Council of Chalcedon [451 AD] that defined the "orthodox" solution to this controversy in the Chalcedonian Creed which was rejected by the Nestorians and Monophysites: <http://www.nestorian.org/>

- A1.2101 **Apostolic Catholic Assyrian Church of the East** (1st century in Edessa, Assyria [Kurdistan]; headquarters now in Damascus, Syria) - <http://www.oikoumene.org/member-churches/regions/north-america/united-states-of-america/holy-apostolic-catholic-assyrian-church-of-the-east.html>
- A1.21011 **Apostolic Catholic Assyrian Church of the East, North American Diocese** (1890s, Chicago, IL) - <http://www.oikoumene.org/member-churches/regions/north-america/united-states-of-america/holy-apostolic-catholic-assyrian-church-of-the-east.html>
- A1.2102 **Holy Apostolic Catholic Assyrian Church of the East** (310 AD, Pope bar Gaggai, Bishop of Seleucia-Ctesiphon, "Catholicos of the East" in Persia; this church identified with the Nestorians in the 5th century; its headquarters form many centuries were in in Baghdad, Iraq; it has related churches in Iraq, Iran, Syria, Lebanon, India, Australia, USA and Canada; since 1976, Mar Dinkha IV [b. 1935] has been the Patriarch, and currently resides near Chicago, IL) - <http://www.marsargis.assyriancafe.com/>

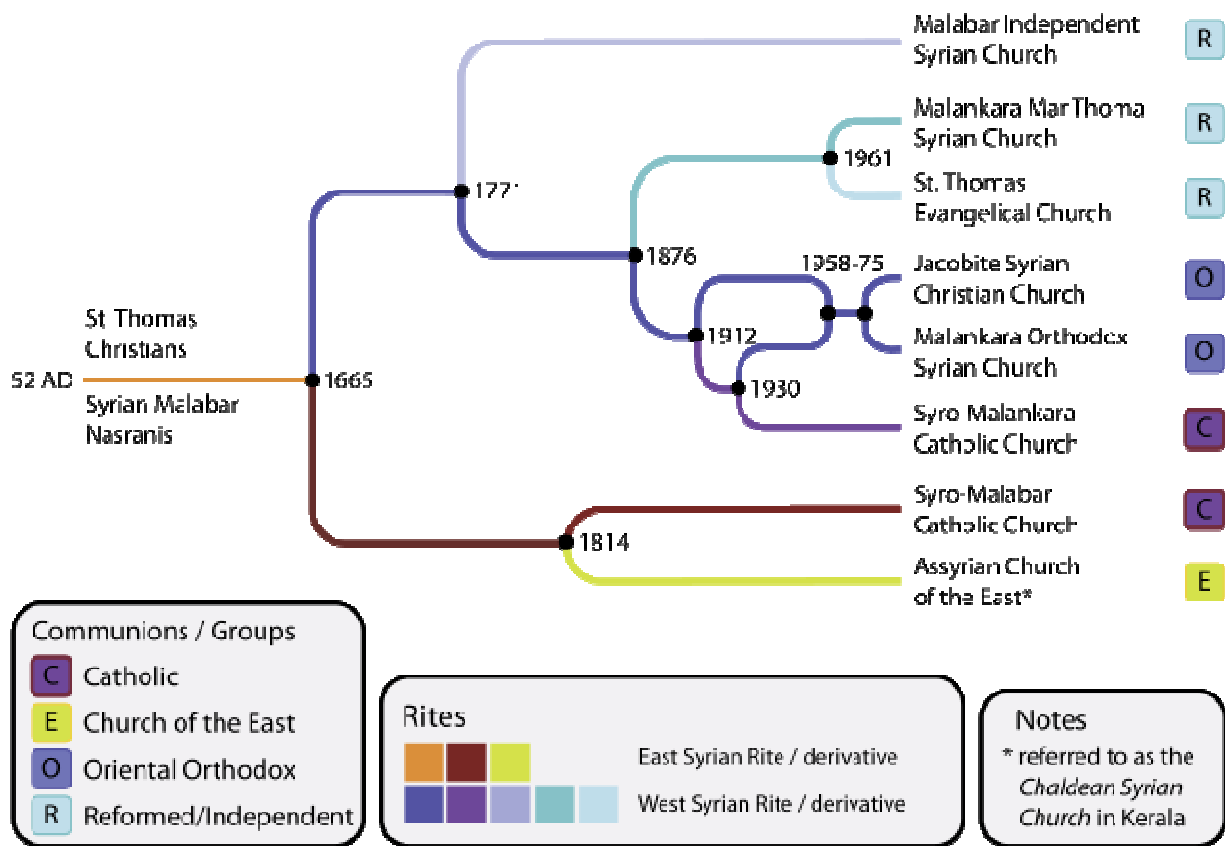
- A1.21021 **Orthodox Church of the East, aka Church of the East in America** (founded in 1959 in Vashon, WA, by Bishop John Marion Stanley, and it is one of several churches claiming affiliation with the ancient Church of the East through the lineage of its episcopal orders; Bishop Stanley was affiliated with the **American Orthodox Catholic Church** between 1970 and 1977, at which time Patriarch Mar Apriam I [Richard B. Morrill] of the **Holy Orthodox Catholic Church, Eastern and Apostolic**, gave his patriarchal blessing and letter to return the Orthodox Church of the East to an autonomous and autocephalous independent status; some of the prelates and clergy in Stanley's jurisdiction had previously been under Mar Apriam I; since that time, the Orthodox Church of the East has remained autonomous, though in dialogue, with the Church of the East in Iraq and the Church of the East in India; it also remains in open communion with the Free Protestant Episcopal Church) -
http://www.novelguide.com/a/discover/ear_01/ear_01_00051.html -
<http://faithfamilyjesus.com/churchprofile.php?ChurchID=400786>
- A1.2103 **Holy Orthodox Catholic Church, Eastern and Apostolic** (1938, Tarzana, California; this body merged with the **Byzantine Old Catholic Church** in 1984 to form the Byzantine Catholic Church, Inc.; see A1.1313) - **NOTE: THIS GROUP MAY BELONG IN CATHOLIC SECTION**
- A1.2104 **American Orthodox Church** (founded in the Philippines; there has been a group in Los Angeles, California since 1981) - <http://www.orthodox.org.ph/content/view/281/50/>
- A1.2105 **Holy Eastern and Apostolic Orthodox Catholic Church - Iglesia Católica Ortodoxa Santa, Oriental y Apostólica** (1976, Sacramento, California; founded by Mar Apriam – Richard B. Morrill, previously affiliated with the **American Orthodox Catholic Church [Walter A. Propheta]**; has a seminary in Tarzana, CA; there are affiliated churches in Brazil, Chile, Mexico, Trinidad-Tobago and other countries) - **NOTE: THIS GROUP MAY BELONG IN CATHOLIC SECTION**
- A1.2199 Other Nestorian Groups
- A1.2200 THE MONOPHYSITE FAMILY**
- Overview:** rejects the Chalcedonian Creed and its "orthodox" view of the nature of Christ; monophysite = "one nature" = the human and divine in Christ constituted only one nature, not two -- one human and one divine: <http://www.merriam-webster.com/dictionary/monophysite>
The Monophysites reject the Chalcedonian Creed (451 d.C.); after 451, a large part of Asia Minor, Syria, Palestine and Egypt declared themselves to be followers of the Monophysite protest in rebellion against the Eastern Roman Empire and the domination of the Eastern Orthodox Church, with headquarters in Constantinople; Monophysite believers suffered political and religious persecution by the Roman Empire until the 7th Century, and afterwards by the Persians and Arabs: <http://www.earlychristianhistory.info/monoph.html>
- A1.2201 **Syrian Orthodox Church (Jacobite) of Antioch and All the East** (1st century, Antioch; headquarters now in Damascus, Syria; led by Archbishop Moran Mor Ignatius Zakka I Iwas, Patriarch of Antioch and All the East, Supreme Head of the Universal Syrian Orthodox Church of St. Peter See of Antioch) -
http://catholicose.org/PauloseII/Church_History_Universal.htm

Historical Note: “The Syrian Orthodox Church is the most ancient one in the whole of Christendom and that its Patriarch of Antioch once ruled over the entire Christian East including various nations of different nationalities and languages and had outstanding accomplishments in many fields by the efforts of the inspired leadership provided by its patriarchs, even when they had to pass through trials and persecutions. It is clear also that the Church in the Middle East met with hard circumstances, which resulted in the emigration of its children in thousands to North and South America and to Europe, especially to Germany, Sweden, France, and Australia. Hence the position of its Patriarchate was disturbed by moving from one country to another. At last Damascus became the Headquarters. Such was also the case with its Archdioceses. Some of them ceased and new ones were established in other countries. **By the Grace of God, we are the Patriarch of Antioch and all the East and the Supreme Head of the Universal Syrian Orthodox Church.** We have at present about two and a half million followers, most of whom are in India and the rest are in Syria, Iraq, Lebanon, Jordan, Egypt, Turkey, Europe and North and South America. We have also a **Catholicos in India** whom we consecrated in 1964 whose title is the "Catholicos of the East". There are also 22 Archdioceses in the Middle East, India and North America. At present, many of our followers are university graduates and are highly educated. Our boys and girls in the Middle East receive their primary and secondary education in our own schools and continue their higher study either in government or in Western private colleges. But in India we have our own colleges. We have two major theological Schools to educate our clergy; one of them is in Lebanon and the other in India. Recently we have started a few Social Welfare institutions. We are very glad to say that we have received some aid from the Evangelical Churches in Germany. *Our vision of the fraternity of Christendom and of all mankind led us in 1960 to join the World Council of Churches which we consider a hopeful sign for the future of Christianity and the mankind at large.* Although the number of the followers of our Church is reduced due to the dreadful calamities and severe persecutions which befell our Church, we are very proud of our Church and of its Syriac (Aramaic) language, which is the mother tongue of our Lord Jesus Christ, and of its many activities.

Source: <http://soca.cjb.net/>

- A1.22011 **Syrian Orthodox Church (Jacobite) of Antioch and All The East, Diocese of North America** (headquarters of the Patriarchal Vicariate in St. Laurent, Quebec, Canada, for all North America) - http://syrianorthodoxchurch.com/a_arch_can.htm
- A1.2202 **Mar Thoma Syrian Church of Malabar** (traditionally believed to have been founded by Saint Thomas = Mar Thoma, one of the 12 disciples of Jesus Christ, and known by the name of the Apostle, in the year AD 52; this is one of the oldest denominations of Christianity; the Church defines itself as "Apostolic in origin, Universal in nature, Biblical in faith, Evangelical in principle, Ecumenical in outlook, Oriental in worship, Democratic in function, and Episcopal in character; headquartered at Thiruvalla in Kerala State, India, the church has adherents worldwide) - <http://marthoma.in/>

Historical Note: The oldest ecclesiastical Christian tradition in the subcontinent of India is the Eastern Orthodox tradition, which is represented by the Indian Orthodox Church, the Orthodox Syrian Church of the East, the Armenian Apostolic Church, and the Chaldean Syrian Church. These traditions claim a historical connection to the Apostle Thomas (or St. Thomas), who allegedly established a Christian church in India during the 1st century AD. See chart below.



Source: http://www.thefullwiki.org/Saint_Thomas_Christians

A1.22021 **Syriac Orthodox Church of Malabar** (4th century, Malabar coast in southwest India in the modern State of Kerala, near Madras; it traces its history to the 1st century AD and to the missionary work of the Apostle Thomas = Mar Thoma; in 325 AD the Orthodox Church Patriarchate of Antioch sent missionaries to Malabar to strengthen the Mar Thoma Church; the authority of the Patriarch of the **Syriac Apostolic Catholic Church of Antioch and All the East [Jacobite]** has been recognized since 1876 – see chart above) -

<http://www.syrianchurch.org/malankarasyrrianchurch/MalankaraHistory.htm>

A1.22022 **Malankara Archdiocese of the Syrian Orthodox Church in North America** (1960s, its U.S. headquarters have been in New York City, NY) - <http://www.malankara.com/>

Malankara Jacobite Syriac Orthodox Church in India -- an autonomous jurisdiction of the Syriac Orthodox Church of Antioch (Damascus, Syria)

At least from the fourth century the Indian Church entered into a close relationship with the Persian or East Syrian Church. From the Persians, the Indians inherited *East Syrian language and liturgies* and gradually came to be known as Syrian Christians. In the 16th century Roman Catholic missionaries came to Kerala. They tried to unite the Syrian Christians to the Roman Catholic Church and this led to a split in the community. Those who accepted Catholicism are the present **Syro-Malabar Catholics**. In the

17th century the Church came to a relationship with the Antiochene Church which again caused splits. As a result of this relationship the Church received *West Syrian liturgies and practices*. **The Church entered into a new phase of its history by the establishment of the Catholicate in 1912.** At present the Church is using the West Syrian liturgy. The faith of the Church is that which was established by the three Ecumenical Councils of Nicea (A.D. 325), Constantinople (A.D. 381) and Ephesus (A.D. 431). The Church is in communion with the other Oriental Orthodox Churches, namely Antiochene, Alexandrian, Armenian, Eritrean and Ethiopian Orthodox Churches. The Church is in good ecumenical relationship with the Eastern Orthodox, Roman Catholic and Protestant Churches. At present the Church has over 2 million faithful with 30 dioceses all over the world.

Source: http://mosc.in/index.php?option=com_content&task=view&id=122&Itemid=150

A1.22023 **Mar Thoma Christian Church of the East & Abroad** (1880s in Malankara, India; a reformist movement that *does not recognize* the authority of the **Patriarch of the Syrian Apostolic Catholic Church of Antioch and All the East**; it is known historically by various names: “Mar Thoma Syrian Church of Malabar,” “Portuguese Orthodox Church,” “Malankara Portuguese Church,” “Iberian Orthodox Church” and “Universal Bible Church” -- it has affiliated churches in India, Burma-Myanmar, Tibet, Thailand, Syria and Israel, Portugal and the USA; its international headquarters are now in White River Junction, Vermont, under Patriarch Catholics +Mar Isagelos Yaza - Michai; in Portugal, the church has been known as **Igreja Ortodoxa em Portugal e América do Catolicos-Patriarca de Santo Tome** or “Iberian Orthodox Church” since 1932) - <http://www.mishqana.org>

A1.2203 **Armenian Apostolic Church** (1st century, Kingdom of Armenia; Mother See of Holy Etchmiadzin) - <http://www.armenianchurch.org/index.jsp>

Historical Overview: According to tradition, the Eastern Church was created in the Armenian Kingdom through the evangelistic work of the Apostles Thaddeus and Bartholomew during the 1st century, between 35 y 60 AD; officially, the church was established in 301 d.C. by a decree of King Tiridates II of Armenia, who proclaimed Christianity to be “the official state religion”; Tiridates was converted to Christianity by Saint Gregory “The Illuminator” who the King named “the head of the Church”; Gregory was ordained “Bishop of the Church of Armenia” by the Bishop of Caesarea; the main church of Armenia is in Etchmiadzin, near Yerevan, and the original monastery is still in use; today, the old Armenian Kingdom is part of the national territory of Turkey and the adjacent parts of the old Russian Empire; *the head of the Armenian Apostolic Church is called “Catholic of Armenia” [Universal Bishop] and lives in Etchmiadzin*; there are two patriarchs of the Apostolic Church of Armenia in Jerusalem and Istanbul [Constantinople] and 35 dioceses in the entire world, three of which are located in Latin America—Dioceses of Brazil, Dioceses of Argentina and Dioceses of Uruguay; the Church arrived in the U.S. in the 1890s by the emigration of Armenians fleeing from the wars and persecution of the Turks in the Middle East; three diocese were formed in North America, two in the U.S. and one in Canada; there were massive emigrations to the Americas between 1909 and 1911 by Armenians who escaped the slaughters of Adaná, as well as survivors of the genocide and slaughters in Cilicia in 1920—more than one and-a-half million Armenians died in these atrocities; between 1947 and 1960, thousands of Armenians left the Balkans and Turkey to escape communist occupation and the pogrom of 1955 in Istanbul. Source: <http://www.cathcil.org/v02/index.htm>

A1.22031 **Armenian Apostolic Church, Dioceses of America** (1889, Worcester, Massachusetts - <http://www.armenianchurch.org/index.jsp?sid=1&id=94&pid=3>

A1.22032 **Armenian Apostolic Church, Prelate of the East** (1889, New York City, NY) - <http://www.armenianchurched.org/>

- A1.22033 **Armenian Apostolic Church, Prelate of the West** (1927, Fresno, California; headquarters are now in Burbank, CA) - <http://www.armenianchurchwd.com/>
- A1.22034 **Armenian Apostolic Church, Prelate of Canada** (1984, Willowdale, Ontario; headquarters today are in Outremont, Quebec) - <http://www.armenianchurch.ca/>
- A1.22035 **Armenian Apostolic Church, Dioceses of South America** (includes Argentina, Uruguay, Brazil and Venezuela) - <http://www.armenianchurch.org/index.jsp?sid=1&id=95&pid=3>
- A2.2204 **Armenian Orthodox Church Catholicosate of Cilicia** (1st century, Kingdom of Armenia; Mother See now in Beirut, Lebanon) - <http://www.cathcil.org/v02/index.htm>

Historical Overview: On the seashore of Antelias, a suburb of Beirut, Lebanon, are located the headquarters of the *Catholicosate of Cilicia*. The history of the Catholicosate of Cilicia is closely linked to the life of the Armenian people. It was at the beginning of the 4th century, 301 AD, that Christianity was officially accepted by the Armenians as the state religion. St. Gregory the Illuminator, the patron Saint of the Armenian Church, and King Thiridates III, the ruler of the time, played a pivotal role in the official Christianization of Armenia. It is a well-recognized historical fact that the Armenians were the first nation to formally adhere to Christianity. This conversion was followed in the 4th and 5th centuries by a process of institutionalization and Armenization of Christianity in Armenia. St. Gregory the Illuminator became the organizer of the Armenian Church hierarchy. From that time, the heads of the Armenian Church have been called Catholicos and still hold the same title. St. Gregory chose as the site of the Catholicosate then the capital city of Vagharshapat, in Armenia. He built the pontifical residence next to the church called "Holy Mother of God" (which in recent times would take on the name of St. Etchmiadzin).

The continual upheaval that characterized the political scenes of Armenia caused the political power to move to safer places. The Church center moved as well to different locations together with the political authority. Thus, in 485, the Catholicosate was transferred to the new capital in Dvin. In the 10th century it moved from Dvin to Dzoravank and then to Aghtamar (927), to Arghina (947) and to Ani (992). After the fall of Ani and the Armenian Kingdom of Bagradits in 1045, masses of Armenians migrated to Cilicia. The Catholicosate, together with the people, settled there. It was first established in Thavblour (1062), then in Dzamendav (1072), in Dzovk (1116), in Hromkla (1149), and finally in Sis (1293), the capital of the Cilician Kingdom, on the south coastal region of Asia Minor, where it remained for seven centuries. After the fall of the Armenian Kingdom in Cilicia, in 1375, the Church also assumed the role of national leadership, and the Catholicos was recognized as Ethnarch (Head of Nation).

The existence of two Catholicosates within the Armenian Church, namely the Catholicosate of Etchmiadzin (the Catholicosate of All Armenians), Etchmiadzin-Armenia, and the Catholicosate of the Great House of Cilicia, Antelias-Lebanon, is due to historical circumstances. In the 10th century, when Armenia was devastated by the Seljuks, many Armenians left their homeland and came to settle in Cilicia where they reorganized their political, ecclesiastical and cultural life. The Catholicosate also took refuge in Cilicia. In 1375 the Armenian Kingdom of Cilicia was destroyed. Cilicia became a battleground for hostile Seljuks, Mamluks and other invaders. In the meantime Armenia was having a relatively peaceful time. The deteriorating situation in Cilicia on one hand and the growing cultural and ecclesiastical awakening in Armenia on the other, led the bishops of Armenia to elect a Catholicos in Etchmiadzin. The latter was the original seat of the Catholicosate, but it had ceased to function as Catholicossal See after 485. Thus, in 1441, a new Catholicos was elected in Etchmiadzin in the person of Kirakos Virapetsi. At the same time Krikor Moussapegiants (1439-1446) was the Catholicos of Cilicia. Therefore, since 1441, there have been two Catholicosates in the Armenian Church with equal rights and privileges, and with their respective jurisdictions. The primacy of honor of the Catholicosate of Etchmiadzin has always been recognized by the Catholicosate of Cilicia.

During World War I (1915-1918), one and a half million Armenians were massacred by the Turks. In 1921, when the French forces evacuated Cilicia, a second wave of massacres ordered by Kemalist Turkey took the lives of another three hundred thousand Armenians. The rest of the Armenians were forced to leave their homeland and found refuge mostly in Syria and Lebanon. The Catholicosate in Sis was robbed and ruined by the Turks. Catholicos Sahak II followed his flock in exile.

After wandering in Syria and Lebanon, in 1930, he established the Catholicosate in Antelias, Lebanon. Thus, a new era opened in the history of the Catholicosate with the organization of Dioceses and the founding of a new theological seminary. The Armenian people spread all over the world looked at the Catholicosate with new hopes and expectations.

In order to fulfill the great task now entrusted to the Armenian Catholicosate of Cilicia in the Armenian Diaspora, Catholicos Sahak II, already advanced in age, asked the help of Archbishop Papken Gulesserian, who was enthroned as Coadjutor-Catholicos in 1931. Soon a printing press was established in Antelias, a monthly review under the name of HASK (Ear of Corn) started to get published regularly, together with a number of religious, educational, historical and philological publications. The Coadjutor-Catholicos Papken I passed away in 1936, after five years of intensive and fruitful activities.



Archbishop Bedros Saradjian, Primate of the Armenians in Cyprus, was nominated Vicar-General to Catholicos Sahak II. By the donation of Simon and Mathilde Kayekjian, the property of the Catholicosate was purchased from the American Near East Relief organization, which 1922-1928 had run an Armenian orphanage in the same place where the Catholicosate was located in 1930. The Cathedral was built through the donation of an unknown benefactor, whose name, Sarkis Kenadjian, was announced only after his death. A Chapel in memory of the one and a half million Armenian martyrs, as well as a residence for the Catholicos and a new Seminary building were constructed one after the other. Catholicos Sahak died in 1939. He was succeeded by Catholicos Bedros I, who passed away the following year.



The election of the new Catholicos took place in 1943 and the Primate of the Armenian Church in North America, Archbishop Karekin Hovsepianz, was elected Catholicos. During his pontificate (1945-1952), the Catholicosate flourished primarily in the area of cultural activities. Catholicos Karekin I, being a great scholar, encouraged the higher studies in the Seminary and gave impetus to Armenological publications and conferences. The scope of the work of the Catholicosate was considerably widened.

Four years elapsed between his death and the election of his successor, Catholicos Zareh I Payaslian (1956-1963), the first graduate of the Seminary of Antelias. Catholicos Zareh I was an experienced church leader, having served as Primate of Aleppo (Syria) for sixteen years. During his short reign, the service of the Catholicosate was extended to various communities in the Diaspora who had been in desperate need of spiritual care for many years and the Seminary was given particular attention. His personal insights and saintly life had a determining influence on all and especially the seminarians who entered the service of the Church. The relations of the Catholicosate with other churches and states of the Middle East were strengthened. In 1962, the Catholicosate became a full member of the World Council of Churches and sent observers to the Vatican Council II. His close associate, Archbishop Khoren I Paroyan, the Primate of the Armenian Church in Lebanon, succeeded him in 1963.

Under the pontificate of Khoren I, the Catholicosate went through an era of achievements in various domains. Through his strenuous efforts the Catholicosate reached financial stability; the terrain of the Catholicosate was expanded and new constructions came to meet the growing needs of the Catholicosate. In 1977, Catholicos Khoren wished to have an assistant. Archbishop Karekin II Sarkissian, the Primate of

the Eastern Diocese of the USA, was elected Coadjutor-Catholicos. Although 18 years of his pontificate were difficult years in Lebanon because of the civil war, Catholicos Karekin II succeeded to elevate the Catholicosate of Cilicia to a new level of witness and service. He improved the printing house, restarted the publication of the annual "HASK Armenological," established the Christian Education Department, organized seminars on contemporary issues, and enlarged the scope of the ecumenical involvement of the Catholicosate. In April 1995 Catholicos Karekin II was elected Catholicos of All Armenians in Etchmiadzin, Armenia. In 1995, Archbishop Aram Keshishian, the Primate of the Armenian Church in Lebanon, was elected Catholicos by an Electoral Assembly composed of 185 clergy and lay delegates.

Source: <http://www.armenianorthodoxchurch.org/>

A1.2299 Other Monophysite Groups

A1.2300 COPTIC CHURCH FAMILY

Overview: Patriarchate of Alexandria, now located in Cairo; prior to 450 AD the Christian Church in Egypt, the Coptic Church, was among the largest in Christendom; but after its patriarch, Dioscurus, was deposed by the Council of Chalcedon, the Coptic believers suffered persecution by other Christians and later [after 640 AD] by the Arabs; many Coptics use the Liturgy of St. Basil the Great [born 330 AD]; there is particular devotion to the Virgin Mary.

A1.2301 **Coptic Orthodox Church, Patriarchate of Alexandria** (Cairo, Egypt; claims to have been founded by the Apostle Mark in the first century; it has affiliated Coptic jurisdictions in Africa, Europe, Asia, Australia, North and South America) -

<http://www.laiglesiaortodoxa.org/ortodoxia.html>

A1.23011 **Coptic Orthodox Church in North America** (1962, New York) - <http://www.coptic.org/> -

<http://www.ecucopt.org/>

A1.23012 **Coptic Orthodox Church in Mexico - Iglesia Copta Ortodoxa en México** (founded in Tlayacapan, State of Morelos, in 2002 under the authority of Pope Shenouda III in Cairo; the first priest in Mexico was Mikhail Eduard, followed by Zakaria Albramously in 2006) -

<http://www.laiglesiaortodoxa.org/historia.html>

A1.2302 **Ethiopian Orthodox Tewahedo Church** (Addis Abba, Ethiopia; *Tewahedo* is a Ge'ez word meaning "being made one" or "unified"; this word refers to the Oriental Orthodox belief in the one single unified Nature of Christ, i.e., a belief that a complete, natural union of the Divine and Human Natures into One is self-evident in order to accomplish the divine salvation of humankind; it traces its origin to the conversion of the Ethiopian eunuch by Phillip during the 1st century, although historically the Abyssinians became Christians in the 4th century: in 339 AD missionary Frumentius was consecrated as the first Bishop of Ethiopia by the Patriarchate of Alexandria of the Orthodox Church; it was administratively part of the Coptic Orthodox Church until 1959, when it was granted its own Patriarch by Coptic Orthodox Pope of Alexandria and Patriarch of All Africa, Cyril VI; it has dioceses in Ethiopia, Eritrea, Sudan, Djibouti, Jerusalem, London, the USA, Jamaica and Trinidad-Tobago; His Holiness Abuna Thaddaeus is **Archbishop of the Caribbean and Latin America**) -

<http://www.prairienet.org/dx-mages/eotc.htm> - <http://www.eotc.faithweb.com/> -

<http://www.ethiopianorthodox.org/english/indexenglish.html> -

<http://eotcarchdiocesecaribbeanandlatinamerica.org/martinique/holytrinity.html>

- A1.23021 **Ethiopian Orthodox Coptic Church, Diocese of North and South America** (1959, Manhattan, New York; this is an autocephalous body that recognizes H.H. Pope Shenouda III, Abuna Merkorios, in exile, as the lawful Patriarch, and Abuna Nathanael Joshua Shiloh as the Metropolitan Primate; being an autocephalous body, this group is not under the control or directly governed by the See of Alexandria) - http://www.independentmovement.us/index.php5?title=Ethiopian_Orthodox_Coptic_Church_of_North_and_South_America
- A1.2303 **Ethiopian Orthodox Church** (New York City, 1968; Archbishop Abba Laike M. Mandefro; later, led by Archbishop Abuna Yesesaq of the **Ethiopian Orthodox Church in Jamaica and the Western Hemisphere**; affiliated with the **Ethiopian Orthodox Tewahedo Church**; a mission was established in Jamaica in 1970 and about 1,200 “dreads” were baptized in one year; the famous Rastafarian singer Bob Marley was baptized in this church before his death in 1981 in Jamaica) - <http://www.voskrese.info/spl/rasta-hist.html> - <http://www.ethiopianorthodoxchurch.info/about.html> - <http://orthodoxhistory.org/tag/jamaica/>
- A1.2399 Other Coptic Groups

A1.3 INTRAFaITH ORGANIZATIONS



A2.0 WESTERN CATHOLIC LITURGICAL TRADITION (Western Roman Empire)

General Overview: the Roman Catholic tradition affirms the doctrine of "apostolic succession" from Jesus of Nazareth through the Apostle Simon Peter, who became the first Bishop of Rome (ca. 64 AD); led today by the Pope – Bishop of Rome – and the College of Cardinals who elect the Pope; the "holy see" is Vatican City, surrounded by the city of Rome; worship is centered on the liturgy and the seven sacraments (baptism, confirmation, Eucharist, penance, extreme unction, holy orders and matrimony), the most important of which is the Mass ("Eucharist" = based on the doctrine of "transubstantiation" -- a belief that the physical bread and wine are transformed into the true real and substantial presence of the body and blood of Christ); traditional Mass was conducted in Latin (Latin rite) but since the Second Vatican Council (1960s), the vernacular languages are commonly used; the liturgical year and calendar, along with the "sacramentals" (holy water, rosaries, holy medals, etc.), sacred art, sacred music, prayer cycle of the Liturgy of the Hours (the Divine Office), are strong components of tradition RCC worship.

Since the East-West Schism of 1054, the Christian churches that remained in communion with the See of Rome (the diocese of Rome and its bishop, the Pope, the primal patriarch) have been known as "Catholic," while the Eastern Christian churches that rejected the pope's primal authority have generally been known as "Orthodox" or "Eastern Orthodox." Following the Protestant Reformation in the 16th century, the Christian churches "in communion with the Bishop of Rome" continued to use the term "Catholic" to distinguish themselves from other Christian traditions.

See the following websites for more information: <http://www.vatican.va/> - <http://www.newadvent.org/cathen/> - http://www.bbc.co.uk/religion/religions/christianity/catholic/catholic_1.shtml

A2.100 ROMAN CATHOLIC CHURCH (RCC)

Historical Overview: the RCC was allegedly founded in the 1st century AD by Simon Peter (aka, the Apostle Peter or St. Peter) in Rome who was martyred there by the Roman Emperor Nero (ruled from 54 to 68 AD) during the later part of his reign (AD 64?). Nero was an early persecutor of Christians, who was known for having captured Christians and burned them alive as torches in his garden at night; this view is based on the writings of Tacitus, Suetonius and Cassius Dio, the main surviving sources of information about Nero's reign. According to New Testament accounts, Simon Peter was one of Twelve Apostles, chosen by Jesus from his first disciples.

The first known Christian church in Rome, the Constantinian basilica, was built in 326 AD over the site that early Roman Catholic apologists (from the 1st century on) as well as noted Italian archaeologists argue was the tomb of Saint Peter, who allegedly was buried in a common cemetery on the spot. From then on the area started to become more populated, but mostly only by dwelling houses connected with the activity of St. Peter's Church. A palace was constructed near the site of the basilica as early as the 5th century during the pontificate of Pope Symmachus (reigned 498–514 AD).

Popes in their secular role gradually came to govern neighboring regions and, through the Papal States, ruled a large portion of the Italian peninsula for more than a thousand years until the mid 19th century, when all of the territory of the Papal States was seized by the newly

created Kingdom of Italy. For much of this time the Vatican was not the habitual residence of the Popes, but rather the Lateran Palace; and in recent centuries the Popes have resided in the Quirinal Palace, while the official residence from 1309–1377 was at Avignon in France.

The RCC is the world's largest Christian denomination, with affiliated churches in nearly every country of the world. Led by the Pope, it defines its mission as spreading the gospel of Jesus of Nazareth (aka Jesus Christ), administering the sacraments and exercising charity. The RCC teaches that it is the one true Church founded by Jesus Christ, that its bishops are the successors of Jesus' apostles and that the Pope is the successor to Saint Peter (doctrine of apostolic succession). RCC doctrine maintains that the Pope is infallible when he issues a proclamation regarding a doctrine of faith or morals.

Today, the RCC's international headquarters are in Vatican City, a landlocked sovereign city-state whose territory consists of a walled enclave within the city of Rome, Italy; it has an area of approximately 44 hectares (110 acres), and a population of just over 800.

Vatican City was established in 1929 by the Lateran Treaty, signed by Cardinal Secretary of State Pietro Gasparri, on behalf of the Holy See and by Prime Minister Benito Mussolini on behalf of the Kingdom of Italy. Vatican City State is distinct from the Holy See, which dates back to early Christianity and is the main episcopal see of 1.2 billion Latin and Eastern Catholic adherents worldwide. Ordinances of Vatican City are published in Italian; official documents of the Holy See are issued mainly in Latin. The two entities have distinct passports: the Holy See, not being a country, issues only diplomatic and service passports, whereas Vatican City State issues normal passports. In each case very few passports are issued.

The Lateran Treaty in 1929, which brought the city-state into existence, spoke of it as a new creation (Preamble and Article III), not as a vestige of the much larger Papal States (756–1870) that had previously encompassed much of central Italy. Most of this territory was absorbed into the Kingdom of Italy in 1860, and the final portion, namely the city of Rome with Lazio, ten years later, in 1870.

Vatican City is an ecclesiastical or sacerdotal-monarchical state, ruled by the Bishop of Rome, known as the Pope. The highest state functionaries are all Catholic clergymen of various national origins. It is the sovereign territory of the Holy See (*Sancta Sedes*) and the location of the Pope's residence, which is referred to as the Apostolic Palace.

Administratively, the RCC is organized into "diocese" (under the authority of a bishop = bishopric), and the largest and most important are designated "archdiocese" (under the authority of an archbishop = archbishopric); diocese are grouped into provinces, regions and conferences; since the 1950s USA bishops have been organized into the National Catholic Conference in the U.S., and in Latin America into CELAM (Conferencia Episcopal Latinoamericana, 1955): http://www.vatican.va/phome_en.htm - <http://kentauros.com/domine/catholic.htm>

Doctrines that distinguish the RCC from other Christian Groups include: the infallibility of the Pope, the immaculate conception of Mary (thus, sinless), the assumption of Mary (she didn't die, but was taken bodily to heaven alive), the celibacy of the clergy, the veneration of the saints and their images, the exclusive and absolute right of the Holy Catholic Church to interpret and understand the Scriptures, the authority of the Sacred Canons (creeds) and the Church Councils (especially the Council of Trent and the First Vatican Council) to define official doctrine and practice, and "the primacy, not only of honor but also of jurisdiction, of

the Roman Pontiff, successor of St. Peter, Prince of the Apostles, Vicar of Jesus Christ." The **magisterium** of the RCC is the Church's authority or office to give authentic interpretation of the Word of God, "whether in its written form or in the form of Tradition."

However, since the 1960s, the reforms of Vatican II and the **Catholic Charismatic Renewal** movement have brought new life and vitality to old forms and structures within the RCC around the world, although not without a price: a numerical decline in clergy and members of the religious orders, growing rebellion among the laity against official policies (for example, regarding divorce, remarriage, use of birth control methods, abortion, etc.), censorship of some Catholic priests and theologians over doctrinal or political issues (e.g., "Charismatic Renewal" and "Liberation Theology"), and the outspoken rebellion of some of the councils of bishops against decisions by the Vatican (e.g., the National Catholic Council in the USA).

A2.101 CATHOLIC CHARISMATIC RENEWAL MOVEMENT

The Catholic Charismatic Renewal (CCR) began at a retreat for college students at Duquesne University in Pittsburgh, Pennsylvania (USA) in February 1967. The students had spent much of the weekend in prayer, asking God to allow them to experience the grace of both baptism and confirmation. The students, that weekend, had a powerful and transforming experience of God, which came to be known as 'baptism in the Spirit'. The account of the weekend and the experience of the Spirit quickly spread across the college campus, then to other campuses throughout the country.

The charismatic experience soon moved beyond colleges and began to have an impact on regular parishes and other Catholic institutions. Loose organisations and networks were formed. Catholic charismatic conferences began to be held, drawing over 30,000 at Notre Dame campus in South Bend Indiana in the mid 1970's.

The Renewal caught the attention of the Catholic Church, and the leaders of the movement met Pope Paul VI (1975) as well as Pope John Paul II several times. In addition, several of the bishops' conferences, of various countries, have written pastoral letters of encouragement and support for the movement.

The Catholic Charismatic Renewal is not a single, unified worldwide movement. It does not have a single founder or group of founders as many other movements do. It has no membership lists. It is a highly diverse collection of individuals, groups and activities—covenant communities, prayer groups, schools, small faith sharing groups, renewed parishes, conferences, retreats, and even involvement in various apostolates and ministries—, often quite independent of one another, in different stages and modes of development and with different emphases, that nevertheless share the same fundamental experience and espouse the same general goals.

The common thread for the Movement is the 'baptism of the Holy Spirit'. For many people, this new, powerful, and life-transforming outpouring of the Holy Spirit takes place in the context of a specifically designed seminar called 'Life in the Spirit', although many have been 'baptised in the Spirit' outside of the seminar.

Source: <http://www.iccrs.org/en/the-ccr/>

A2.200 ROMAN CATHOLIC RELIGIOUS ORDERS

Overview: Institutes of men and women of pontifical right; various ordered communities formed by priests, nuns and lay brothers and sisters carry out the work of the RCC in many countries of the world; whereas in Protestantism dissent and reform often produce new

"denominations," within Roman Catholicism these creative energies are often channeled into new religious movements within the Church of Rome; such religious orders often show all the characteristics of sectarian bodies including distinctive liturgy, theology, dress, and social zeal but tend to remain loyal to the officials of their religious order and to the Bishop of Rome; there are hundreds of religious orders within the RCC; "secular" (or diocesan) priests serve in the diocese and are assigned to local parishes, but "religious" priests normally carry out their assignments directly through the officials of their respective religious orders, as do nuns and lay brothers and sisters; for more information, see:

<http://www.shc.edu/theolibrary/orders.htm>

A2.300 AUTONOMOUS ORTHODOX CHURCHES IN COMMUNION WITH THE VATICAN – THE HOLY SEE

Overview: the autonomous Eastern Orthodox Churches that are in communion with the Vatican are under the jurisdiction of the Pope through the **Congregation for Oriental Churches** (created in 1862), one of the offices of the Roman Curia. The ecclesiastical life of the non-Latin rite churches is governed by the **Canonical Code of the Eastern Churches** that was pronounced by Pope John Paul II on 18 October 1990 and became law on 1 October 1991. According to the Oriental Code, the **Eastern Orthodox Churches in communion with the Vatican are organized under four categories:** (1) Patriarchal (Armenian, Chaldean, Coptic, Maronite, Melkite and Syrian); (2) Major Archiepiscopal (Ukrainian and Syro-Malabarian); (3) Metropolitan *sui iuris* (Ethiopian, Romanian, American Ruthenian and Syro-Malankara); and (4) Other *sui iuris* Churches (Bulgarian, Greek, Hungarian, Italo-Albanian and Slovak, in addition to a diocese that covers the present territory of former Yugoslavia) -

<http://www.byzantinecatholic.org/history/index.html>

A2.301 Maronite Catholic Church—Maronite Rite (5th century, St. Maron, Syria; this church became affiliated with the RCC in 1182; it's headquarters today are located in Bkerke, Lebanon; there are affiliated churches in Lebanon, Syria, Cyprus, Egypt, Australia, Canada, USA, Argentina, Brazil and Mexico) - <http://www.maronite-heritage.com/>

A2.302 Ukrainian Greek Catholic Church—Byzantine Rite (a division of the Ukrainian Orthodox Church that affiliated with the RCC for the first time in 1439, and again in 1596; its headquarters today are in Lviv, Ukraine; it has affiliated churches in the USA, Canada, Argentina and Brazil) - <http://www.ugkc.lviv.ua>

A2.303 Chaldean Catholic Church—Syrian Chaldean Rite (Pope Julius III ordained Bishop Simon VIII as "Patriarch of the Chaldeans" in 1553; it is a division of the **Assyrian Church of the East** [Orthodox], with headquarters today in Baghdad, Iraq; affiliated churches are located in Iraq, Iran, Syria, Lebanon, Turkey, Israel, Egypt, France and the USA) - <http://www.cnewa.us/default.aspx?ID=59&pagetypeID=9&sitecode=US&pageno=1>

A2.304 Slovak Catholic Church, Apostolic Exarchate of Kosice, Slovakia — Slovak Byzantine Rite (created by Pope John Paul in 1997 after the fall of Communism in Eastern Europe, when the people were granted religious freedom; the history of Greek Catholics in Slovakia goes back to the Union of Uzhorod in 1646, when some Orthodox churches affiliated with the RCC; at the end of WWI, when the Republic of Czechoslovakia was created, the dioceses of Presov and Mukaevo were created [Byzantine Rite but subject to the Holy See of Rome]) - <http://www.grkat.nfo.sk/eng/intro1.html>

A2.305 Ruthenian Catholic Church—Byzantine Rite (the history of Greek Catholics in the Carpathian mountains of Ukraine can be traced to the Union of Uzhorod in 1646, when some

Orthodox churches affiliated with Rome; today the Ruthenians live in Ukraine, the Czech Republic, the USA and Canada; its headquarters is in Uzhorod, Ukraine) -

- A2.306** **Romanian Catholic Church—Byzantine Rite** (the Metropolitan Bishop Atanasie of the Orthodox Church of Transylvania accepted a union with Rome in 1698; after WWI this church was transformed into the Greek Catholic Church of Romania when the region of Transylvania became part of the state of Romania; its headquarters is in Blaj, Romania; there are affiliated churches in the USA and Canada)
- A2.307** **Greek Melkite Catholic Church—Greek Byzantine Rite** (1729, Patriarch Cyrus VI, Antioch of Syria; its headquarters today is in Damascus, Syria; this is a division of the Orthodox Church Patriarch of Antioch [Jacobite, Monophysite], founded in the 5th century; there are related churches in Argentina, Brazil, Venezuela, Mexico, Canada and the USA)
- A2.308** **Coptic Catholic Church-Coptic Rite** (1741, Pope Benedict XIV named Amba Athanasius as the Apostolic Representative of Coptic Catholics in Egypt; in 1895-1899, Pope Leo XIII reestablished the Patriarchate of Egypt under Bishop Cyril Makarios as Patriarch Cyril II of Alexander of the Coptics; its headquarters is in Cairo, Egypt, and it has related churches in Egypt, France, Canada, the USA and Australia)
- A2.309** **Armenian Catholic Church—Armenian Rite** (this is a division of the **Apostolic Church of Armenia** [founded in 301 by Saint Gregory in the Kingdom of Armenia] that affiliated with the RCC in 1742 under Bishop Abraham Ardzivian, known as Patriarch Abraham Pierre I, in the region of Cilicia; its headquarters are in Beirut, Lebanon, and there are affiliated churches in Lebanon, Syria, Iraq, Turkey, Iran, Egypt, Argentina, Brazil, Uruguay, Venezuela and the USA)
- A2.310** **Orthodox Apostolic Catholic Church of Antioch - Syriac Catholic Church, Syriac Rite** (1782, Metropolitan Bishop Michael Jarweh of Aleppo; its headquarters are in Beirut, Lebanon; it is a division of the Orthodox Church Patriarchate of Antioch [Jacobite, Monophysite] founded in the 5th century; there are affiliated churches in Lebanon, Syria, Iraq, Australia, Canada, the USA, Mexico, Brazil and Venezuela)
- A2.311** **Bulgarian Byzantine Catholic Church—Byzantine Rite** (in 1861, Pope Pius IX ordained Bishop Joseph Sokolsky as the Archbishop for Bulgarian Catholics of the Byzantine Rite, with headquarters in Constantinople; the Bulgarian Catholic Church was reorganized in 1926 with its headquarters in Sophia, Bulgaria)
- A2.312** **Syro-Malankara Catholic Church—Malankara Rite** (a division of the Syriac Orthodox Church, Patriarch of India, that affiliated with the RCC in 1930; its headquarters are in the state of Kerala, India; there are affiliated churches in India, Germany, the USA and Canada)
- A2.313** **Ge-ez Catholic Church—Ethiopian Rite** (in 1961, the Metropolitan See of Addis Ababa, Ethiopia, was established with affiliated churches in Ethiopia and Eritrea)
- A2.399** Other similar churches

A2.400 OLD CATHOLIC MOVEMENT FAMILY

Overview: founded in Utrecht, Holland, 1870s; autonomous "Catholic" churches in Europe (Holland, Germany, Austria, Poland, France, Belgium, Czechoslovakia, England, Scotland, etc.) and the Americas (mainly in the USA and Canada) that affirm the Confession of Utrecht [1889] and reject the First Vatican Council's declaration of "papal infallibility," while affirming the authority of the seven ecumenical councils (held between 325-787 AD) and their respective creeds. See the following links: <http://www.americanchurch.org/history.htm> - http://en.wikipedia.org/wiki/Old_Catholic_Church <http://www.newadvent.org/cathen/11235b.htm> <http://www.oldcatholic.com/> <http://mb-soft.com/believe/txc/oldcatho.htm>

A2.401 **Polish National Catholic Church** (1904, Scranton, Pennsylvania)

A2.402 **Polish Old Catholic Church in America** (1906, primarily in New Jersey and Massachusetts)

A2.403 **North American Old Roman Catholic Church (NAORC)**, also known as **Old Roman Catholic Church of America** (1916, Chicago, Illinois; Rev. Carmel Henry Carfora, who was consecrated by Bishop Rudolph de Landas Berghes; Carfora organized his own independent jurisdiction and built a substantial church community of about 50,000 members; he absorbed numerous independent parishes, many of which had a strong ethnic composition; he also consecrated at least 30 bishops, most of whom established their own jurisdictions in the USA and elsewhere; after Carfora's death in 1958, his organization began to collapse and split into several small jurisdictions, including the **Evangelical Catholic Church of New York**, the **Holy Catholic Church of the Apostles in the Diocese of Louisiana**, and the **Universal Episcopal Communion**; more than 20 jurisdictions trace their lineage to Bishop Carfora, who was succeeded by Cyrus A. Starkey, Hubert A. Rogers [1888-1976] and James H. Rogers, the present archbishop; see the following related organizations.

A2.4031 **The North American Old Roman Catholic Church (Utrecht Succession), Archdiocese of California** (Incorporated in the State of California by the Most Rev. Edgar Ramon Verostek in 1940, shortly after being consecrated Regional Bishop of California by the Most Rev. Carmel Henry Carfora, founder and Supreme Primate of the NAORC; the current Archbishop is the Most Rev. Joseph Andrew Vellone, Parish of St. Michael in Salinas, California) - <http://naorc.org/>

A2.4032 **Old Roman Catholic Church in North America** (1958, Louisville, Kentucky; The Most Rev. Francis P. Facione, Presiding Bishop; following Archbishop Carfora's death in 1958, the North American Old Roman Catholic Church evolved into five autonomous, but cooperating ecclesial bodies, one of which is the Old Roman Catholic Church in North America; there are three dioceses: Western Regional Diocese [western USA], Diocese of Michigan and Central States, and the Diocese of the French West Indies and the Vicariate of France) - <http://orcna.org/>

A2.404 **Old Catholic Church of America** (1925, Kansas City, Missouri; Bishop Paul Francis Cope; he was succeeded by Bishop Francis Resch who moved the headquarters to Illinois; he was succeeded by Bishop Walter Xavier Brown; upon Brown's retirement in 1997, Bishop James Edward Bostwick assumed the role of Metropolitan Archbishop and moved the headquarters to DeForest, Wisconsin) - <http://www.oldcatholic.org/index.htm>

A2.4041 **Old [Catholic] Missionaries of Our Lady of Church of Joy / Iglesia Misioneros Véteros de Nuestra Señora de La Alegría** (2001, Bogotá, Colombia; led by Archbishop Mons. Gonzalo Jaramillo Hoyos; he was consecrated to this Episcopal office on 10 February 2001 by Mons. James Bostwick, Metropolitan Archbishop of the **Old Catholic Church of**

America [see A2.404]; has affiliated churches in Colombia, Venezuela, Argentina, the USA and Mexico; see below) - <http://vetero.es.tl/Nuestra-Iglesia.htm> -

Affiliated Bishops and jurisdictions:

+Mons. Ernesto Beltrán Ramos, Obispo-Colombia;
+Mons. Roger L. Bloomfield, Obispo Misionero, USA;
+Mons. Luis Alfonso Parra Dávila, Obispo Primado, República de Venezuela;
+Mons. Carlos Germano Vega García, Obispo Primado, República del Ecuador;
+Mons. Víctor Hugo García Cortez, Obispo Primado, República de México;
+Mons. Oscar Cufre, Obispo Primado, República de Argentina;
+Mons. Rodrigo Montoya, Obispo Diócesis Misionera San Francisco Javier, Medellín, Colombia.

- A2.405 **Christ Catholic Church International - CCCI** (1993, in Niagara Falls, Ontario, Canada; Archbishop Donald William Mullan) -
- A2.4051 **Old Catholic Church in Colombia – 1870 Old Catholics** (1996, Bogotá, Colombia; Monseñor José Rubén García Matíz, Archbishop of Colombia and Latin America, with affiliated churches in Colombia, Brazil and Uruguay; this organization is affiliated with **Christ Catholic Church International [CCCI]** in Niagara Falls, Ontario, Canada, under Archbishop Donald William Mullan) - <http://www.gratisweb.com/iglesiantigua/miegle.html>
- A2.406 **Church of Utrecht in America** (1941, Los Angeles, California; Richard A. Marchenna; currently led by the Right Rev. Dereck Lang; has mission work in Nicaragua: St. Martin's Seminary, La Esperanza, Zelaya, Nicaragua.) Source: Melton 2009:113-114.
- A2.407 **North Old Catholic Church in North America, Catholicate of the West** (1950, Santa Monica, California)
- A2.408 **Old Catholic Church—Anglican Rite** (1951, Laguna Beach, California; has mission work in Mexico)
- A2.409 **Old Catholic Orthodox Church / Iglesia Católica Apostólica Ortodoxa, aka Iglesia Ortodoxa de Latinoamérica, Diócesis de Centro y Sur América** (1958, founded by Jorge Rodríguez-Villa; International headquarters are now in Huntington Beach, CA; he established a mission work in Latin America under the name “**Iglesia Católica Apostólica Ortodoxa**” that exists in Colombia, Ecuador, Costa Rica, Panama and Venezuela with about 10,000 adherents; affiliated leaders are the following: Alberto Giraldo Jaramillo, Arzobispo Romano de la Arquidiócesis de Medellín, Colombia; Gonzalo Giraldo Moncada, Obispo Auxiliar de Colombia; and Jairo González-Montoya, Obispo de Colombia [Medellín] y Metropolitano de Centro y Suramérica y Prior General de la **Orden Bonaria de Colombia - Royal Imperial House of Orient, Orden Bonaria**) - <http://oldcatholicorthodoxchurch.com/> - <http://www.ordenbonaria.com/>
- A2.410 **Holy Catholic Apostolic Church of Puerto Rico** (1961) – see **A2.508**
- A2.411 **North American Old Roman Catholic Church—Schweikert** (1965, Chicago, IL)
- A2.412 **Old Roman Catholic Church in North America / Iglesia Vieja Católica Romana en Norteamérica** (1963, Chicago, Illinois; Robert A. Burns; after Burns died in 1974, Andres Johnston-Cantrell was named Bishop; in 1975, Francis P. Facione was named Bishop with headquarters in Louisville, Kentucky; in 1998, the Diocese of the French Caribbean was established under Bishop Luke Amadeo, with headquarters in Guadalupe, which had jurisdiction over the islands of Guadalupe, Marie Galante, St. Barthelemy, Saint Martín, Les Saintes, Martinique; there is also an affiliated church in Costa Rica) – <http://www.orccna.org>

Mariavite Old Catholic Church, Province of North America (founded in the USA in 1930 by Polish immigrants and their descendants; incorporated in 1972 in Wyandotte, Michigan by Bishop Robert R.J.M. Zaborowski) - http://www.poles.org/db/Z_names/Zaborowski_R.html

Background of the Old Catholic Church of Mariavites. This religious group was founded within the context of the Old Catholic Church in central Europe in 1906, in Poland, by a Franciscan nun, **Feliksa Maria Franciszka Kozłowska**, called *Matouchka* (Mother Kozłowska), and Catholic priest **Jan Maria Michał Kowalski**. In their doctrine, they tried to “imitate” the Virgin Mary, hence the name: *Mariae Vitam Imitare* (Mariavitas). In 1909, Kowalski obtained the episcopal consecration by a Bishop of the Union of Utrecht (Old Catholic), which led Pope Pius X to excommunicate them in 1910. Also, in 1924, they were excommunicated by an International Old Catholic Congress, held in Bern, Switzerland.

Bishop Kowalski introduced the public cult of Kozłowska, the *Mateczka*, the Spouse of Christ and new *Redemptrix* of the world. In 1893, sister Kozłowska reportedly received her first vision. She was said to found the new religious movement of "Mariavitism" on 2 Aug 1893. Kozłowska received several visions between 1893 and 1918 that were reported in the volume entitled *Dzieło Wielkiego Miłosierdzia (The Work of Great Mercy)* in 1922, the most important religious work for the Mariavites beside the *Bible*. In her revelation, Kozłowska received an order to fight against the moral decline of the world, especially with the sins of the clergy.

In her first vision, she was told to organize an order of the priests-Mariavites. This order was to promote the renewal of the spiritual life of the clergy. The most important purpose was to spread the perpetual Eucharistic adoration and the worship of the Perpetual Help of the Blessed Virgin Mary. In their everyday life, the clergy were to return to the Franciscan tradition of an ascetic life: fasting, modesty and simplicity in clothes and life. They recommended frequent confession and communion for the people. Notably, early adherents of the Mariavite renewal represented the elite of Polish clergy of that time. They were young priests who had completed theology studies at the Saint Petersburg Roman Catholic Theological Academy; they were often professors and lecturers at the seminary schools, and held positions as seminary Rectors or as chancery officials. Since 1906, the Mariavites have practiced the liturgy in the Polish vernacular, rather than in Latin. Below is a historical account of the Catholic Church of Mariavites.

Plock, Poland: Behind the Dobrzyń gate, in the suburb called Jerusalem suburb, from the 13th century to 1775, there was the St. Philip and Jacob's Chapel, which was visited in great number during the holidays of the patrons. In 1887, in the manor house, which was located at this place, sister **Feliksa Maria Franciszka Kozłowska** took up residence, along with several sisters of the secret Congregation of St. Clara's Poor Sisters [founded in 1212 by Clare of Assisi, one of the first followers of Saint Francis of Assisi], with very strict rule. They lived by the production of lingerie and embroidery.

In 1893, sister Feliksa had a revelation called “The Work of the Great Mercy,” which started Mariavitism, a new religious movement. It indicated the path to saving the world by adoration of the Blessed Sacrament and worship of the Heavenly Mother of Incessant Assistance. Under her effect, the Order of the Mariavite Sisters and the Congregation of Mariavites Priests was established, with priest **Jan Maria Michał Kowalski** as the superior. Intensive pastoral and charity work, masses celebrated in the Polish language, began to attract the faithful. In 1902, Mother Kozłowska purchased the occupied premises. In the period 1903-1906, efforts were made to obtain permission for the new congregation, however, finally Pope Pius X excommunicated the founders. In response, the independent **Catholic Church of Mariavites** was established in 1906; at the same time, the tsarist authorities considered the existence of the Mariavites Church as lawful. In 1909, the Mariavites were admitted to the **Utrecht Union of Old Catholic Churches**, and priest **Jan Maria Michał Kowalski** received bishop ordination. After Mother Kozłowska died in 1921, leadership authority was taken over by Archbishop Kowalski. **Later, the stormy history resulted in a schism in 1935.** During World War II, Archbishop Kowalski and many clerics were killed in Nazi concentration camps.

In the period 1911-1914, on the initiative of Mother Kozłowska, on the plot purchased by her, a cathedral and a monastery were erected. It is an impressive, extensive sacred complex with a three-aisle

cathedral basilica with tapering towers and square cupola over the presbytery and wings of the monastery, creating two yards. The Neo-Gothic building was designed by a talented architect-amateur, Jan Maria Kowalski, with professional assistance of other Mariavaite clerics who had technical knowledge. The decor of the interior is also of Gothic character. The main altar is a confession of the founder who was buried under the presbytery. From the side of the Vistula River, a decorative and fruit garden was made. The embroidery workroom operating until War World II was famous for its high artistic level.

Plock and the cathedral – the Sanctuary of Mercy and Charity – is a center of the Old Catholic Church of Mariavites that gathers in Poland an estimated 30,000 faithful in 36 parishes. It operates also in Paris, in the USA and Canada (more than 100,000), and in other countries. Among many Christian streams in the world, Mariavitism is the only one of Polish roots.

Source: <http://historiamariavita1.blogspot.com/2015/08/15-de-agosto-de-1914-historia-mariavita.html>

- A2.4121 **The Catholic Church of Mariavites of Argentina** was founded in 1990 by Claudio Antonio Paleka, a former member of the Liberal Catholic Church, who became affiliated with this European Old Catholic Church of Mariavites with his Virgin Mary Queen of Flowers Mission / *Misión Virgen María Reina de las Flores*. This organization was registered in the National Registry of Religious Groups (RNC = *Registro Nacional de Cultos*), under No. 3,021, with its headquarters at 840 Peru Street in the Autonomous City of Buenos Aires:
<https://es.catholic.net/op/articulos/683/cat/21/movimientos-de-origen-y-contenidos-catolicos-catolicos-disidentes.html#modal>
- A2.413 **Old Holy Catholic Church of the Netherlands** (1970s, Montreal, Canada; 1979, Vicariate of Colorado)
- A2.414 **American Catholic Church—Old Catholic** (1986, Orange, California; Bishop E. Paul Raible)
- A2.415 **United Catholic Church** (1996, Cheshire, Connecticut; Bishop Robert Bowman) - According to its website: The United Catholic Church was founded and incorporated in the state of Florida in 1996 by Bishop Robert Bowman as both a denomination and an inter-church fellowship, in response to the request of a conclave of bishops to find a means of unifying... The United Catholic Church is a recognized denomination by the National Council of Churches, and is listed in their *Yearbook of US and Canadian Churches*. In the most recently published 2006 edition, the United Catholic Church had 2,000 full members and an overall membership of 2,350 people, served by 36 churches and 56 ordained clergy. As of August 2006, the United Catholic Church has 57 ordained clergy serving over 2,365 people in 14 churches, 3 cross-denominational pastorates, and 7 chaplaincies:
<http://www.united-catholic-church.org/ABOUT%20US/AU%20Index.htm>
- A2.416 **Apostolic Catholic Church** (Tampa, Florida; Bishop Charles Leigh; there are affiliated churches in Florida, Pennsylvania and the Republic of Panama) - Information from its website states:

In its present incarnation the Apostolic Catholic Church was formed by several priests and ministers from various main line denominations who had served in the third world. They sought to recreate the vibrant radical servant churches they experienced in the mission field. The special charism of the church is service to the poor and marginalized. We are radically committed to social and economic justice. Most of our communities are in inner city or rural areas. Our priests and deacons are encouraged to live with the population they serve. They are expected to live at the same economic level as the community:
<http://www.apostoliccatholicchurch.com>
- A2.417 **American Apostolic Catholic Church – Diocese of Michigan-Georgia-Minnesota** (1990s, Greenville, MI; Rev. Vince Lavieri)

- A2.418 **Remnant Apostolic Catholic Church / Iglesia Católica Apostólica Remanente** (2006, Moreno, Buenos Aires, Argentina; organized by 30 traditionalist bishops of the Roman Catholic Church who rejected the leadership of Popes Juan XII, Paul VI, John Paul I, John Paul II and Benedict XVI and the reforms instituted by the II Vatican Council; the leaders of this new “remnant” Catholic Church are Pope León XIV – Oscar [Michaeli] de la Compasión – and Cardinales Emilio Javier de la Compasión, Alejandro de la Compasión and Matías Martín de la Compasión; their religious order is known as the Order of Our Lady of Compassion) - <http://netministries.org/see/churches.exe/ch30999>
- A2.499 Other similar churches
- A2.500 OTHER CHURCHES IN THE WESTERN ROMAN TRADITION**
(autonomous, non-papal) - <http://www.concentric.net/~Cosmas/indcathjuris.htm>
- A2.501 **Apostolic Episcopal Church, Order of the Corporate Reunion** (1874, London, England; by Reverend Frederick George Lee; established in New York City in 1925 by Bishop Arthur W. Brooks; USA headquarters are now in West Hempstead, New York) - <http://www.celticsynod.org/aec.htm> - <http://www.orgsites.com/ny/corporatereunion/>
- A2.502 **Mexican National Catholic Church / Iglesia Católica Mexicana Nacional** (1920s, an independent nationalistic Catholic Church was formed in Mexico following the Revolution of 1917 under Bishops José Joaquín Pérez y Budar, Antonio Benicio López Sierra, and Macario López y Valdez; a sister church was formed in Los Angeles, CA, in 1928 under the name “El Hogar de la Verdad,” which later became known as the **Old Catholic Orthodox Church of St. Augustine of the Mystical Body of Christ** under Bishop Alberto Luis Rodríguez y Durand) - <http://mncc.net/> - <http://www.education-1.net/ANAMNCC.htm>
- A2.503 **Puerto Rican National Catholic Church / Iglesia Católica Nacional de Puerto Rico** (Puerto Rico, 1926); see **A2.508** below.
- A2.504 **Catholic Church of the Apostles of the Latter Times** (1935, Clemery, Lorraine, France, under Fr. Michael Collin; also known as the **Renewed Church of Jesus Christ and the Apostles of Divine Love—Order of the Mother of God**; 1940s in Montreal, Canada, and since 1962 in St. Jovite, Quebec; mission houses have been established throughout Canada, the USA, the West Indies and Latin America; the current leader is Pope Gregory XVII)
- A2.505 **Independent Catholic Church in Brazil / Iglesia Católica Libre** (founded in 1936 by Salomao Barbosa Ferraz; originally he was a Presbyterian minister and later became an Anglican priest and established the “Orden de San Andres” in 1928; he was consecrated a Catholic priest by Mons. Carlos Duarte Costa in 1945; he later reconciled with the RCC in 1958 under Pope Pius VII and became the Obispo Auxiliar de la Arquidiócesis de São Paulo, Brasil) - <http://www.imisionerosanpioquinto.org/obispo-mons-pineda-castro/su-sucesion-apostolica-1>
- A2.506 **Catholic Apostolic Church in Brazil / Iglesia Católica Apostólica Brasileira** (founded in 1945 by Mons. Carlos Duarte Costa [1888-1961], Bishop of Maura, who was ordained a RCC priest in 1911; its headquarters are in Guarulhos, Sao Paulo, Brazil; Duarte Costa left the RCC in 1945 and established this independent jurisdiction, which is also known as **Iglesia Ortodoxa Libre de Iberoamérica**; Duarte Costa ordained numerous other leaders of independent Catholic jurisdictions in Latin America who trace their own “apostolic succession” to him) - <http://www.igrejabrasileira.com.br/index.html> - <http://www.imisionerosanpioquinto.org/obispo-mons-pineda-castro/su-sucesion-apostolica-1>

- A2.5061 **Missionary Church of Evangelization, Catholic and Apostolic, Order of the Holy Spirit / Iglesia Misionera de Evangelización, Católica y Apostólica, Orden del Espíritu Santo** (founded by Obispo Primado y Arzobispo Su Eminencia Reverendísima Monseñor Bruno Tinivelli Fangelli, with headquarters in Córdoba, Argentina) - <http://www.imeescueladeformacionsanpablo.com/>
- A2.5062 **Reunited Apostolic Catholic Church / Iglesia Católica Apostólica Reunida** (this jurisdiction exists in Costa Rica, Panama and the West Indies and is led by Archbishop Mons. Pablo José de Jesús María [secular name: Francisco Educaro de la Espriella Torrens] of Desamparados, Costa Rica; it claims affiliation with the **Iglesia Católica Apostólica Brasileira** founded by Mons Carlos Duarte Costa with headquarters in Ciudad de Guarulhos, Sao Paulo, Brazil; another name given for this jurisdiction is **Iglesia Ortodoxa Libre de Iberoamérica**) – for a critique of this denomination, see: <http://iglesiaortodoxabiolorusa.blogspot.com/2008/10/viernes-22-de-agosto-de-2008-costa-rica.html> - http://respuestalawebdefalsosortodoxos.blogspot.com/2010_04_01_archive.html
- A2.5063 **Holy Catholic Church** (the first Presiding Bishop was Most Rev. Robert W. Martin; this denomination is divided geographically into two distinct Metropolitan Dioceses: the northern USA is part of the Metropolitan Dioceses of Hartford, Connecticut, and the southern USA is part of the Metropolitan Dioceses of New Orleans with headquarters in Diamondhead, Mississippi) - <http://theholycatholicchurch.com/>
- A2.5064 **Catholic Apostolic Church in America** (1950, San Francisco, California; although officially reconstituted in 1983, the Catholic Apostolic Church in America continues an unbroken existence from 1950 when Stephen Meyer Corradi-Scarella established a U.S. outpost of the **Catholic Apostolic Church in Brazil / Igreja Católica Apostólica do Brasil**, which was formed in 1945 by Dom Carlos Duarte Costa, a former bishop of the Roman Catholic Church who had been excommunicated by Pope Pius XII because of his criticism of the church during World War II; among those who Costa consecrated was Dom Luis F. Castillo-Mendez, who succeeded him as patriarch of the church in 1949; Corradi-Scarella was consecrated by Mendez in 1949 and established the church as an exarchate with headquarters in New Mexico; during the 1960s, following the death of Costa, Corradi-Scarella lost touch with the Brazilian group and began to associate with the various Old Catholics in the USA; by 1970 he called his jurisdiction the **Diocese of the Old Catholic Church in America**; the church grew slowly until the 1970s; in 1973 Corradi-Scarella was joined by Francis Jerome Joachim, a priest ordained by Archbishop Bartholomew Cunningham of the **Holy Orthodox Church, Diocese of New Mexico**; Joachim brought an Eastern Orthodox perspective with him, in contrast to Corradi-Scarella's Catholic tradition; Corradi-Scarella arranged for Joachim's consecration by Archbishop David M. Johnson of the American Orthodox Church, Diocese of California, on September 28, 1974; two months later, on December 1, 1974, Corradi-Scarella, then almost seventy years old, resigned in favor of Joachim; in 1985, Joachim was named Primate of All North America and the church recognized as the **Autocephalous Catholic Apostolic Church of Brazil in North America** – see A2.506) -
- A2.5065 **Worldwide Communion of Catholic Apostolic Churches (WCCAC) / Comunión de Iglesias Católicas Apostólicas Mundiales (CICAM)** (founded by Dom Luiz Fernando Castillo Mendez in 2008 during the 6th Worldwide Council of Catholic Apostolic Churches, with the participation of 27 bishops representing 14 churches that signed the agreement establishing WCCAC-CICAM; formed by Catholic and apostolic churches that emerged from the apostolic succession of Dom Carlos Duarte Costa, or other apostolic successions recognized as valid by the majority of the seats apostolic, and share the ideals of St. Carlos of Brazil concerning the nature, organization and functioning of the Church, as expressed in the introduction of the

"Manifiesto to the Nation" by August 18, 1945 - Art.1.1) -
<http://www.facebook.com/pages/Worldwide-Communion-of-Catholic-Apostolic-Churches-WCCAC-CICAM/415244271876238?sk=info>

Mission Statement: WCCAC professes steadfastly and wholly the Catholic faith as it is witnessed in the Holy Scriptures, in the Apostles and Nicene-Constantinopolitan Creeds, in the first seven Ecumenical Councils and in the Tradition of the Undivided Church. For that reason, with Vincent of Lérins, we affirm and embrace "that which has been believed everywhere, always, and by all people; it is truly and properly Catholic." All other doctrinal postulates, beliefs and practices, so long as they are not contrary to Catholic faith can be accepted by local churches and by the faithful on the understanding that these are not binding for anyone and for that reason should be considered as matters of private belief and devotions.

Member Organizations:

- Catholic Apostolic Church of Brazil
- Renewed Ecumenical Catholic Church in Guatemala
- Catholic Apostolic Church of Argentina
- Church of the Exaltation of the Cross (Argentina)
- Province of our Lady of Guadalupe (Mexico)
- Catholic Apostolic Church of Australia
- Catholic Apostolic Church of Colombia
- Catholic Apostolic Church of France
- Catholic Apostolic Church of Mexico
- Catholic Apostolic Church (Spain) - the Diocese of Tarsis.
- Mexican National Catholic Church (USA)
- Evangelical Charismatic Catholic Church (USA)
- Opus Apostolorum (USA)
- Covenant Catholic Church (USA)
- The Anglican Catholic Archdiocese of the Americas (USA)
- The Old Roman Catholic Church of the Americas (USA)
- Catholic Apostolic Church of Canada
- Old Catholic Church (Slovakia)
- Diocese of Punta del Este (Uruguay)
- Related churches not currently part of the WCCAC: Catholic Apostolic National Church (USA)

A2.5066 The Beginning of Dissident Catholic organizations in Argentina

The history of dissident Catholic groups in Argentine actually began in Brazil in 1945. In that year, a Roman Catholic Apostolic Bishop named *Carlos Duarte Costa* was excommunicated and immediately founded the ***Iglesia Católica Apostólica Brasileira (ICAB) / Brazilian Apostolic Catholic Church***. Later, both he and other bishops of his church dedicated themselves to ordain and consecrate priests and bishops for different churches.

The initial germ of the autochthonous dissidents begins with the ***Congregación Cristiana Católica Apostólica - Sacerdotes Obreros para la Argentina (CCCA-SOA) / Christian Catholic Apostolic Congregation - Worker Priests for Argentina***, founded in 1962, by bishop (consecrated in the ICAB) *Guillermo Campos Insiarte*, and the priests Vicente Nicolás Parula and Argentino Garbin. Later, Samuel Segundo Vizzini and Pedro Badanelli, among others, were added. The CCCA-SOA has become a dissident supra-ecclesial entity, since various movements of dissident Catholic origin and content emerged from it, namely the following:

(1) At the beginning of the 1970s, a bishop of the ICAB, named *Leonardo Morizio Domínguez*, who founded the ***Iglesia Católica Apostólica Argentina (ICAA) / Argentine Catholic Apostolic Church*** in 1971, joined the CCCA-SOA. In 1974, he left this church and

joined the *Iglesia Católica Apostólica Ortodoxa Americana (ICAOA) / American Orthodox Catholic Apostolic Church (ICAOA)*, while leaving in his place Pedro Ruiz Badanelli. He was succeeded, at the head of the movement, by Bruno Tinivelli Fangelli and then José Eugenio Tenca Rusconi. With the passage of time, the ICAA positioned itself as a so-called national church and emerged from the CCCA-SOA.

(2) *Iglesia Católica Apostólica Ortodoxa Americana (ICAOA) / American Orthodox Catholic Apostolic Church* was founded in Argentina in 1974, as a screen for the actions of the ICAA (they were the same). Its visible authority was *Monsignor Jacobo Antonio Lozano Sánchez* (Archbishop of Buenos Aires and Primate of Argentina). The ICAOA began in the scandalous mass at the “Altar de la Patria,” on 24 December 1974, an event that was widely commented.

(3) One of the congregations that made up the ICAA was known as the *Iglesia Misionera de Evangelización – Católica Apostólica Nacional - Orden del Espíritu Santo (IME) / Missionary Church of Evangelization - National Apostolic Catholic - Order of the Holy Spirit*. It was founded on 27 May 1977 by *Bruno Tinivelli Fangelli*, who was then consecrated as bishop by Pedro Badanelli of the CCCA-SOA, in April 1983. However, in 1992, while holding the title of Primate Bishop of the ICAA, he was reconsecrated by the *Rev. Mons. Dr. Dom José Camargo Melo*, Primate of the *Santa Iglesia Católica, Apostólica Mexicana / Holy Catholic, Apostolic Mexican Church*. The IME is also presented as the *Iglesia Católica Nacional / National Catholic Church*.

(4) *Movimiento Católico Carismático (MCC) / Catholic Charismatic Movement* was founded in the late 1990s, in the Province of Tucumán, by Fabio Cura and Marcelo Arias, who serve as priests in a parish called Nuestra Señora del Rosario de San Nicolás.

(5) The “*Misión María Rosa Mística*” (MMRM) / *Mary Mystic Rose Mission* was founded by Pablo Bordonaro, a priest of the *Congregación de Sacerdotes Obreros Misioneros (CSOM) / Congregation of Missionary Worker Priests*, who was ordained by *Mons. José Eugenio Tenca Rusconi*. This congregation has a Shrine in the Buenos Aires town of Del Viso, but Father Bardonaro resides in La Florida, Province of Buenos Aires.

Other “Churches” that are part of the *Iglesia Católica Apostólica Argentina (ICAA) / Argentine Catholic Apostolic Church* are:

(1) *Congregación de San José Obrero de la República Argentina / Congregation of Saint Joseph the Worker of the Argentine Republic* was founded at the end of the 1990s by *Juan Guadalupe Córdoba*, who was “ordained as a priest” by *Mon. José Eugenio Tenca Rusconi*. He established a ‘parish’ dedicated to Santa Inés, at 401 Suipacha Street, in the city of Rosario.

(2) *Oratorio Carismático Cristo de la Salud y María Reina / Charismatic Oratory of Christ of Health and Queen Mary*. Founded by *David Sutil Honrado*, a Roman Catholic priest, who was separated from his parish (San Cayetano de San Justo) and was “incardinated” (to permanently link an ecclesiastic in a given diocese) in the *Congregation of Missionary Worker Priests*, by *Monsignor José E. Tenca Rusconi*. This resulted in Pope John Paul II revoking his priestly state on 16 May 1997, in accordance with Canon 1364, which typifies heresy, apostasy and schism as crimes against the faith and unity of the Church.

(3) *Congregación de San Andrés (CSA) / Congregation of San Andrés* was founded by “father” *Gustavo Gabucci*, who officiates in the parish of Our Lady of the Miraculous Medal

of Berazategui. He is a member of the **Congregation of Missionary Worker Priests**, and sporadically publishes Notices in the “Classifieds” of a national morning newspaper.

(4) ***Congregación Agustiniiana Disidente (CAD) / Dissident Augustinian Congregation*** was founded in the early 1980s by *José María Polizzi*, who was “ordained as a priest” by *Mons. Leonardo Morizio Domínguez*. They registered with the RNC under No. 2,067, and their registration was canceled in 1998/1999.

(5) ***Iglesia Apostólica Liberal de Cristo (IALC) / Liberal Apostolic Church of Christ***. After serving a prison sentence for “repeatedly promoting and facilitating the corruption of minors,” *Dante Luis Bergonzi Moreno* founded this church in 1992. His most notorious public incursions were the ‘marriage’ of two lesbians in La Pampa (February 1995), and the “celebration of a ‘mass’” one month after the death of the singer-dancer Rodrigo Bueno, on 24 July 2000.

(6) ***Sacerdotes Cristianos Apostólicos Disidentes (SCAD) / Dissenting Apostolic Christian Priests*** was founded in 1984 by *Pedro Alvaro Andrade Arregui*, who was “ordained” by *Pedro Ruiz Badanelli* (ICAA). In 1985, ‘Father Pedro’ registered his church in the **Registro Nacional de Cultos (RNC)**, under No. 1778, and established his temple at Av. Federico Lacroze #3636. He established homes for orphaned children and single mothers.

Source: <https://es.catholic.net/op/articulos/683/cat/21/movimientos-de-origen-y-contenidos-catolicos-catolicos-disidentes.html#modal>

A2.507 **Chinese Catholic Church** (Patriotic Association of Chinese Catholics, founded in 1957 in the People’s Republic of China under the Communist regime; Bishop Fu Tieshan was appointed by the State and is the leader of about 4 million Catholics; another 10 million Catholics remain faithful to the Pope and are under his jurisdiction) –
<http://www.asianews.it/index.php?l=en&art=9915> -
http://www.vatican.va/holy_father/pius_xii/encyclicals/documents/hf_p-xii_enc_29061958_ad-apostolorum-principis_en.html

A2.508 **Hispanic-Brazilian Fraternity of Christian Doctrine, St. Pius X** (1958, Brooklyn, NY: Mons. Héctor Gonzáles; the original name was the **Puerto Rican National Catholic Church / Iglesia Católica Nacional de Puerto Rico** [1926], with a loose affiliation with the Polish National Catholic Church in the USA; in 1961, the former changed its name to the **Holy Catholic Apostolic Church of Puerto Rico** as an affiliate of the Russian Orthodox Church in the Americas; in 1968 González withdrew from the latter and formed the Western Rite Vicariate with parishes in Puerto Rico, the Dominican Republic, Brazil and the USA; the name was latter changed to the **United Hispanic Old Catholic Episcopate**; after several years of controversy, the official name was changed again to that used today)

A2.509 **Orthodox Anglican Communion** (1967, Lexington, North Carolina; Metropolitan Scott E. McLaughlin)

OUR TRADITIONS: As Anglicans, we worship God using the traditional Book of Common Prayer and the Authorized Version of the Bible. We are led by Bishops who trace their Apostolic Succession through the Apostles of our Lord Jesus Christ and enjoy the same Episcopal Succession as the See of Canterbury, among others.

OUR BELIEFS: We believe and confess the three ancient Creeds of the Church: the Apostles’ Creed, the Nicene Creed, and the Athanasian Creed. We believe Holy Scripture is God’s written word. We believe in the genuine spiritual power of the sacraments. We believe in the

power of God to heal the sick and broken-hearted. We believe that loyalty to our Lord is expressed by service to our fellowmen. We believe in the necessity of inward spiritual development and the outward amendment of life of every Christian. We stand for biblical faith and morality. Thus, we ordain only Godly men to Holy Orders and affirm that marriage is a sacred bond between a man and a woman: <http://oac.orthodoxanglican.net/>

Member organizations in the Americas:

- A2.50901 **The Reformed Catholic Church of Venezuela, Anglican Rite** / *Iglesia Católica Reformada de Venezuela, Rito Anglicano*
<http://www.iglesiacatolicareformada.com/index.html>
- A2.50902 **Latin Anglican Church of Mexico** / *Iglesia Anglicana Latina de México* -
<http://www.iglesiaanglicanalatinaemexico.es.tl/>
- A2.50903 **Orthodox Anglican Church of Brazil** / *Igreja Anglicana Ortodoxa do Brasil* (Recife, Brazil; Rev. Dr. Celio Franca Spinelli) - <http://www.orthodoxanglican.net/html/brasil.html>
- A2.50904 **Orthodox Anglican Church of Colombia** / *Iglesia Anglicana Ortodoxa de Colombia* (1974, Medellín; Rev. Jaime González) - <http://www.orthodoxanglican.net/html/colombia.html>
- A2.50905 **The Orthodox Anglican Mission to Honduras**
<http://www.orthodoxanglican.net/html/honduras.html>
- A2.50906 **The Missionary Diocese of Chihuahua, Mexico**
<http://www.orthodoxanglican.net/html/mexico.html>
- A2.510 **Society of St. Pius X - SSPX** (1967, Ecône, Switzerland; Archbishop Mons. Marcel Lefebvre, 1905–1991) After a career as an Apostolic Delegate for West Africa and Superior General of the Holy Ghost Fathers, C.S.Sp. (*Congregation of the Holy Spirit under the protection of the Immaculate Heart of Mary*). Lefebvre took the lead in opposing the Modernist changes within the Roman Catholic Church advocated by the Second Vatican Council in the 1960s. In 1970, Lefebvre founded the Society of Saint Pius X (SSPX) as a small community of seminarians in the village of Écône, Switzerland, with the permission of Bishop François Charrière [fr] of Fribourg. In 1975, after a flare of tensions with the Holy See, Lefebvre was ordered to disband the Society, but ignored that decision. In 1988, against the expressed prohibition of Pope John Paul II, he consecrated four bishops to continue his work with the SSPX. The Holy See immediately declared that he and the newly-appointed bishops – priests Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson and Alfonso de Galarreta – had incurred automatic excommunication under Catholic canon law, a status Lefebvre refused to acknowledge to his death three years later. During the 1970s and 1980s the movement spread to France, the USA and Canada, where affiliated groups were formed. The SSPX-affiliated churches use the Traditional Tridentine Mass and the SSPX is the world's largest Traditionalist Catholic priestly society. The movement, which claims about 150,000 adherents worldwide, spread from Switzerland to Latin America (Mexico, Brazil, Argentina, Chile and other nations), where it is known as *Fraternidad Sacerdotal San Pío X (FSSPX)*:
<http://www.fsspx.org/> - <http://www.fsspx-sudamerica.org/>
- A2.5101 **Traditionalist Society of St. Jean Vianney** / *Sociedad Tradicionalista de St. Jean Vianney* (1988, Campos, Rio de Janeiro, Brazil; Bishop Antonio de Castro Mayer [1904-1991]; he was the Roman Catholic Bishop of Campos from 1949 to 1981, when he was forced to resign.) -
<http://www.britannica.com/biography/Saint-Jean-Baptiste-Marie-Vianney>
 In 1948, Antonio de Castro Mayer was appointed and consecrated coadjutor bishop of Campos, assuming the direction of the diocese one year later. In the 1950's, Bishop Castro Mayer published a lengthy and "Pastoral Letter on Problems of the Modern Apostolate," in which he attacked Modernism, "whose ravages he already had foreseen." During the 1960's, he opposed the Communists on the home front and the Modernists in Rome. But the Brazilian episcopate was divided on the question of the socialist land reforms; many of them approved

of these reforms but Bishop Castro Mayer, along with Archbishop Sigaud, led the minority of bishops who opposed the reforms. Geraldo de Proença Sigaud (S.V.D. = Society of the Divine Word) served as Bishop of Jacarezinho from 1947 to 1960, and as Archbishop of Diamantina from 1960 to 1980.

In Rome, Bishop Castro Mayer was again associated with Archbishop Sigaud in the formation of the *Coetus Internationalis Patrum* (Latin: International Group of Fathers), the most important and influential interest group of the "Conservative" or "Traditionalist" minority of bishops who opposed the Modernists' attempts to take over the Second Vatican Council. This organization founded by Archbishop Marcel Lefebvre and presided over by Archbishop Sigaud, among other things, organized a petition that was signed by over 450 bishops that asked for the condemnation of Communism. It was Bishop Castro Mayer who presented this petition to the Council, although to no avail.

Bishop de Castro Mayer was especially noted for his refusal to accept the post-conciliar changes in the liturgy. Until his forced retirement in 1981, the traditional Latin Mass was celebrated throughout his diocese, along with all the other traditional Catholic practices and devotions – and he continued this battle even when replaced by Bishop Carlos Navarro. The majority of the priests in the diocese of Campos (336 of them) resisted the Modernist orientations of the new bishop and remained faithful to their Traditionalist convictions. Bishop Antonio de Castro Mayer was thus able to maintain a completely traditional "diocese" within a diocese, with around 40,000 faithful, "which he organized in parallel chapels to protect the faithful from the enemies within."

His association with Archbishop Lefebvre was strengthened further in 1983 when they wrote a joint "Open Letter to the Pope," in which they "publicly exposed the proliferation of errors within the post-conciliar Church that all of their private efforts had until then done nothing to stop." His understanding of the "gravity of the crisis of faith in the Church" was so profound that he was at Archbishop Lefebvre's side on the occasion of the episcopal consecrations of 1988 that led to the excommunication of Lefebvre and his associated bishops. This led Antonio de Castro Mayer to establish the **Traditionalist Society of St. Jean Vianney** / *Sociedad Tradicionalista de St. Jean Vianney* in Campos in 1988 to further his legacy: http://archives.ssp.org/bishop_de_castro_mayer/bishop_antonio_de_castro_mayer.htm

A2.511 **Tridentine Latin-Rite Catholic Church** (1968, Spokane, Washington; affiliated with the Traditionalist movement of Pierre Martin Ngo-Dinh-Thuc, former Archbishop of Hue, Vietnam, who rejected the authority of Pope John Paul II and the innovations of Vatican II; a mission parish was formed in Mexico in 1981 under Moisés Carmona and Adolfo Zamora—see A2.516 below) - http://en.wikipedia.org/wiki/Ngo_Dinh_Thuc

Historical Note: *Pierre Martin Ngo-Dinh-Thuc* was the former Archbishop of Hue, Vietnam, prior to the Communist overthrow of the Diêm Government in November 1963. At age 12, he entered the minor seminary in An Ninh where he spent eight years before going on to study philosophy at the major seminary in Huế. Following his ordination as a priest on 20 December 1925, he taught at the Sorbonne University in Paris. He was selected to study theology in Rome and returned to Vietnam in 1927 after having been awarded three doctorates from the Pontifical Gregorian University in Rome in philosophy, theology, and Canon law. He then became a professor at the College of Vietnamese Brothers in Huế, a professor at the major seminary in Huế, and Dean of the College of Providence. In 1938, he was chosen by Rome to direct the Apostolic Vicariate at Vĩnh Long. He was consecrated a bishop on 4 May 1938, being the third Vietnamese priest raised to the rank of bishop.

In 1957, Bishop Thục founded Dalat University, and, on 24 November 1960, he was named Archbishop of Huế by Pope John XXIII. Thục had been summoned to Rome for the Second Vatican Council (1962–1965) and for political reasons and, later on, to evade

punishment by the post-Diệm government, Arch-bishop Thục was not allowed to return to his duties at home and thus began his life in exile, initially in Rome and later in Toulon, France.

Convinced of a crisis devastating the Roman Catholic Church and coming under the increasing influence of “sedevacantist” activists [sedevacantism = derived from the Latin words *sedes* or "seat" and *vacans* or "vacant"]. This position, held by a minority of Traditionalist Catholics, is that the present occupant of the papal see is not truly Pope and that, for lack of a valid Pope, the see has been vacant since the death of Pope Pius XII in 1958. Thục consecrated several bishops without a mandate from the Holy See because he believed he was morally obliged to secure apostolic succession in the Latin Church, considering the reformed rites for the sacrament of Holy Orders of Pope Paul VI to be of doubtful validity. Thục consecrated a Dominican priest, an expert on the dogma of the Assumption, advisor to Pope Pius XII, and former professor at the Pontifical Lateran University, Michel Louis Guerard des Lauriers.

On 17 October 1981, he consecrated two Mexican priests and former seminary professors, Moisés Carmona of Acapulco and Adolfo Zamora of Mexico City. Both of these priests were convinced that the Papal See of Rome was vacant and the successors of Pope Pius XII were heretical usurpers of papal office and power. In February 1982, in Munich's *Sankt Michael* church, Archbishop Thục issued a declaration that the Holy See in Rome was vacant, intimating that he desired a restoration of the hierarchy to end the vacancy. However, his newly consecrated bishops became a fragmented group. Many limited themselves essentially to sacramental ministry and only consecrated a few other bishops.

Apart from the bishops consecrated by Thục with papal mandates in Vietnam, Thục consecrated five bishops at Palmar de Troya, three sedevacantists in 1981, and provided an episcopal ordination *sub conditione* to three clerics, who presented themselves to Thục as former Old Catholics intent on joining the traditionalist faction of the Roman Catholic Church. The eleven bishops consecrated by Thục proceeded to consecrate other bishops for various Catholic splinter groups, many of them sedevacantists. Thục visited the USA at the invitation of Bishop Louis Vezelis, a Franciscan former missionary priest who had agreed to receive Episcopal Consecration by the Thục line Bishop George J. Musey, assisted by coconsecrators, Bishops Carmona, Zamora and Martínez, in order to provide bishops for an "imperfect Council," which was to take place later in Mexico in order to elect a legitimate Pope from among themselves. Source: http://en.wikipedia.org/wiki/Ngo_Dinh_Thuc

- A2.512 **Holy Palmarian Church** – *Santa Iglesia Palmera* (1968, Troya, Spain; Clemente Dominguez Gómez, who claimed to have witnessed apparitions of the Blessed Virgin Mary; the movement spread to the USA during the 1970s; in 1975, Clemente was ordained by former Archbishop Pierre Martin Ngo-Dinh-Thuc of Hue, Viet Nam [see A2.517 below], during a trip to Spain; since then the movement has spread to many other countries, particularly in Latin America) - http://en.wikipedia.org/wiki/Ngo_Dinh_Thuc
- A2.513 **Latin Rite Catholic Church** (1975, Rochester, New York; the USA branch of the Traditionalist church aligned with Pierre Martin Ngo-Dinh-Thuc, the former Archbishop of Hue, Viet Nam, which rejects the authority of Pope John Paul II; a church with the same name was formed in 1984 by Denis Chicoine as a splinter group from the Tridentine Latin Rite Catholic Church, and like its parent organization is built around a rejection of the reforms of Vatican II) - http://en.wikipedia.org/wiki/Ngo_Dinh_Thuc
- A2.514 **Anglican Catholic Church** (1977, St. Louis, Missouri; led by Bishop Albert Arthur Chambers; separated from **the Episcopal Church in the USA** [see B1.310]; originally called **The Anglican Church in North America**; uses 1928 Book of Common Prayer; see B1.310) - <http://www.anglicancatholic.org/> - <http://www.anglicancatholic.org/the-chambers-succession?class=greenlink>

- A2.5141 **The Holy Catholic Church—Western Rite (HCC—WR)** (part of the Continuing Anglican movement, representing the Chambers Succession in 1978 [Bishop Albert Arthur Chambers, 1906-1993]; it has affiliated jurisdictions in the United Kingdom, Latin America, the USA, South Africa, Canada, New Zealand, Rome and Spain; it originated with a separation of a group of bishops of the **Anglican Catholic Church – ACC** led by Bishop Thomas Justin Kleppinger, Bishop McNeley, Bishop Seeland, Bishop Leslie Hamlett and Bishop Victor Cruz-Blanco, who were concerned about what they considered to be the ACC's “doctrinal comprehensiveness and moral relativism”; in 2005, Bishop Leslie Hamlett was deposed and Bishop Wright was later elected as Metropolitan; he held that position until his death in 2009; in March 2010, the **Holy Catholic Church—Western Rite**, while also maintaining its name where represented by it currently, united with the **Holy Catholic Church - Anglican Rite** under Metropolitan Archbishop Thomas Kleppinger of the HCCAR, with headquarters in Quakertown, Pennsylvania; participating in this agreement were the following: The Rt. Rev. Leo Michael, Diocese of the Holy Trinity and Great Plains; The Rt. Rev. Henry King, Diocese of the Pacific and Southwest; The Rt. Rev. Kenneth Kinner, Missionary Diocese of the American Indian People; The Rt. Rev. Samuel Banzana, Diocese of Umzi Wase Tiyopiya [South Africa], Episcopal Visitor, Diocese of Europe; and The Rt. Rev. Victor Cruz-Blanco, **Anglican Diocese of the Caribbean and New Granada**, founded in 1988 in Barranquilla, Colombia; the later includes jurisdictions in Colombia, Ecuador and Venezuela; the HCC-WR also conducts ministry among Hispanics in the USA) – <http://holycatholicchurch-wr.webs.com/> - <http://holycatholicanglican.org/> - <http://www.iglesiaanglicanadelcaribeylanuevagrana.org/>
- A2.515 **The Church of Mr. President / Iglesia del Señor Presidente** (1979, Mexico City, DF, Mexico; founded by excommunicated Bishop Eduardo Dávila de la Garza as an **independent Mexican Apostolic Church**; it does not recognize Papal authority, rather it claims that the President of the Republic of Mexico is its highest authority—that is, it is submissive to the civil authorities; until his death in 1985, Bishop Dávila continued to ordain priests for ministry within his organization; the basic characteristic of this movement is a belief in the miracle of the “hostia sangrante” [“bleeding communion wafer”] that is reported to have taken place in 1978 in the parish of Our Lady of Guadalupe, located in a poor neighborhood on the eastside of Mexico City, under the leadership of priest José Camacho Melo; Camacho took the matter to his immediate superior, Bishop Dávila, who had his reasons for believing the priest; Dávila reported the matter to his superiors in Mexico and to the Vatican, who sometime later ordered him to burn the wafer and forget the whole matter; for failing to obey this order, Dávila and a dozen priests under his supervision were all excommunicated by the Vatican; Dávila proceeded to ordain Camacho as “bishop” and his second-in-command and renamed Camacho’s church the **“Eucharistic Sanctuary of Our Lady of Guadalupe and the Bleeding Wafer” / Santuario Eucarístico de Nuestra Señora de Guadalupe y la Hostia Sangrante**”; in 1991 Camacho was finally arrested by the civil authorities for failing to turn over the church property to the Roman Catholic Church as ordered, even though all church property in Mexico officially belongs to the State; as of November of 2002, Camacho was still free on bail and the fate of the church property is still undecided; in addition, this group rejects the reforms approved by the Second Vatican Council in the 1960s) - <http://www.churchforum.org/info/apologetica/sectas/presidente.htm>
- A2.516 **Mexican Tridentine Catholic Union / Unión Católica Trento Mexicana** (1981, led by Bishops Moisés Carmona and Adolfo Zamora, who had been ordained in October 1981 by Pierre Martin Ngo-Dinh-Thuc, former Archbishop of Hue, Vietnam , and who were former supporters of traditionalist Bishop Marcel Lefbvre; in 1993 leaders of this denomination founded the “Sociedad Sacerdotal Trento” and appointed as Superior General Presbítero Daniel Armando Pérez Gómez, as well as creating the “Liga Nacional de Católicos Tradicionalistas,” directed by Mr. Manuel Martínez Calderón of Acapatzingo, Cuernavaca,

Mexico) - <http://www.decivitatedei.blogspot.com/2012/05/historia-del-tradicionalismo-en-mexico.html>

- A2.517 **Philippine Independent Catholic Church in the Americas** / *Iglesia Católica Filipina Independiente en las Américas* (1902, The Philippines; under the leadership of Don Isabelo de los Reyes, Sr., this jurisdiction announced its independence from the Roman Catholic Church; an affiliated church was founded in 1986 in San Juan, Texas, USA) - <http://easternvisayaspicc.wordpress.com/about/>
- A2.518 **Reformed Catholic Church** / *Iglesia Católica Reformada* (founded in 1987 “as an alternative to the oppressive structures and strictures of the Roman Catholic Church, yet without denying basic catholic beliefs of faith and love, spirituality and community, prayer and sacramentality;” it has a newly formed rite in the tradition of the Orthodox churches of the Catholic tradition and the **Old Catholic Church of Utrecht**; it remains a *Catholic Church* and its priests are considered Catholic priests; the two primary lines of Apostolic Succession enjoyed by the Reformed Catholic Church are the *Antiochian-Jacobite* and the *Roman-Old Catholic*; the current Archbishop is the Most Reverend Robert J. Allmen of the Church of the Good Shepherd, Hampton Bays, New York; the Diocese of Costa Rica is called “Our Lady Mother of God” / *Diocesis de Nuestra Señora Madre de Dios*) - <http://www.reformedcatholic.org>
- The **Reformed Catholic Church** was officially incorporated California in 2016 under the guidance of the Presiding Bishop, The Most Reverend Chris Carpenter. This was the culmination of work that began in 1997 and continued growing over the intervening years. This denomination reports ordained clergy in California, Colorado, Arizona, New Mexico, Nevada, Minnesota, New York, Connecticut, Massachusetts and Georgia. The Office of the Presiding Bishop is located in Wethersfield, Connecticut: <http://www.reformedcatholic.org/our-history>
- A2.519 **African-American Catholic Congregation** (1989, Washington, DC; founded by George A. Stallings, Jr., a priest of the Roman Catholic Archdiocese of Washington, DC; an independent church for people who favored an Afrocentric but quasi-Catholic worship style) - <http://imanitempledc.com/>
- A2.520 **Christ Catholic Church International / The Christ Catholic Canadian Archdiocese** [1993, Niagara Falls, Ontario, Canada, with William Donald Mullen as Metropolitan Archbishop; formed as a merger between several Old Catholic jurisdictions and has subsequently grown through further mergers; includes groups previously known as: Liberal Catholic Church of Ontario (1930s), Church of St. Francis of Assisi (1955), Christ Catholic Church (1989), Ontario Old Catholic Church (1962), Old Catholic Church of British Columbia (1920s); now part of the **Ecumenical Catholic Church of Christ**, under Dr. Karl R. Rodig as Ecumenical Primate, with affiliated churches in Canada, the USA, the Philippines and Latin America] – <http://home.cogeco.ca/~archbishop/>
- A2.521 **Reformed Apostolic Roman Catholic Church (RARCC)** / *Iglesia Católica Romana Apostólica Reformada, ICRAR* (1998, Miami, Florida; Bishop Dr. Karl Raimund Rodig; formed among progressive priests in the USA, Africa, Sri Lanka, and Latin America to create a place for marginalized Roman Catholics to worship and serve without discrimination; the RARCC allows priests to marry, allows women full participation in the priesthood, and offers Holy Communion to all who attend [including the excommunicated, the divorced and remarried, homosexuals, etc.]; bishops are chosen by the laity, and there is an ecumenical spirit of cooperation with other Christian churches, Catholic and non-Catholic; officials report about 10,000 members in the USA, about the same amount in Africa and Sri Lanka, and a few hundred in Central America -- Costa Rica had five churches and about 250 members in 2007; there are affiliated jurisdictions in other Latin American countries – see below; now renamed

the **Ecumenical Catholic Church of Christ**, with Archbishop Rodig as the Ecumenical Primate) - <http://www.prolades.com/profiles/icref.htm> - <http://home.cogeco.ca/~archbishop/>

- A2.5211 **Ecumenical Catholic Church of Christ / Iglesia Católica Ecuménica de Cristo** (2007, Costa Rica; Monseñor Sebastián Herrera Plá; the name of this denomination changed in late 2007; it was previously known as the **Reformed Apostolic Roman Catholic Church**; its headquarters are located in Urbanización La Giralda, Province of Alajuela; Bishop Herrera Plá administers the **Diocese of Our Lady Mother of God** in Costa Rica as well as the jurisdictions of Central America, Panama and Cuba; affiliated with the Ecumenical Catholic Church, under the Ecumenical Primate Dr. Karl Raimund Rodig in Miami, FL) - <http://www.purisimaicec-cr.galeon.com/index.html>
- A2.5212 **Latin Episcopal Church of Brazil / Igreja Episcopal Latina do Brasil** (founded in 2004 and led by Mons. Dom Lucas Macieira da Silva, Arcebispo Primaz do Brasil e administrador Apostólico da América do Sul, with headquarters in Minas Gerais, Brasil; affiliated internationally with the **Ecumenical Catholic Church of Christ**, under the Ecumenical Primate Dr. Karl Raimund Rodig, in Miami, FL, the former head of the *Iglesia Católica Apostólica Romana Reformada*) - http://www.hploco.com/letra_i/igreja-latina/index.html
http://www.hploco.com/letra_i/igreja-latina/Fale_Conosco.html
- A2.522 **Our Lady of Guadalupe Apostolic Catholic Church / Iglesia Católica Apostólica “Nuestra Señora de Guadalupe”** (2001, Mexico City, Mexico; Archbishop Kenneth Maley, who is part Shawnee [an American Indian tribe], previously was a member of The Congregation of Holy Cross [Indiana Province, South Bend, Indiana] for 28 years and a Roman Catholic Church priest for 32 years; he served as a missionary in Chile and Africa during that time; after leaving the Roman Catholic Church, Maley helped to organize the **Latin American Apostolic Archdiocese of Our Lady of Guadalupe**, which in early 2008 reported affiliated churches in 14 countries and more than 300 priests; the work in Africa includes churches in Kenya, Uganda and Tanzania; in the Americas, it includes work in the USA, Mexico, Colombia, Ecuador, Peru, Chile, Argentina, Paraguay, Uruguay, Bolivia and Brazil) – <http://groups.msn.com/arcalatina> <http://groups.msn.com/iglesiaapostolica/tupginaweb2.msnw>
- A2.523 **Lutheran Orthodox Church / Iglesia Luterana Ortodoxa** (2004, Neffs, Pennsylvania; Bishop Samuel Guido and Bishop Raymond W. Copp; the church claims apostolic succession for its clergy and *does not consider itself a Protestant denomination*, but an evangelical Catholic denomination; it considers itself to be a Lutheran-rite Catholic church; however, women are ordained as priests and become bishops, unlike the practice of the Eastern Orthodox and Roman Catholic churches; the founding bishops were previously members of the **Lutheran Evangelical Protestant Church**, which is a member of the National Association of Evangelicals in the USA) – <http://www.lutheranorthodoxchurch.org>
- A2.524 **Christ The King Anglican Communion / Comunion Anglicana Cristo Rey** (Adjuntas, Puerto Rico; founded by the Rev. Mons. Juan L. Laracuente who is also in “full communion” with the **Lutheran Orthodox Church** as of 23 October 2010; an independent Anglican Province worshipping in the *Anglican and Evangelical Reformed Catholic Tradition*, united together in local churches and dedicated to fulfilling the Great Commission given by Jesus Christ; we maintain a "big tent" stance in reference to many doctrinal matters, encouraging believers of diverse backgrounds and theological traditions such as Anglican, Episcopalian, Lutheran, Catholic and other denominational and interdenominational to unite with us in a common communion to know and exalt Jesus Christ and to complete His Commission) – <http://www.forministry.com/USPRECUSACACMC/>

A2.525

Latin American Ecumenical Episcopal Conference / Conferencia Episcopal Ecueménica Latinoamericana – CONFEEL (San Jorge de Heredia, Costa Rica; Archbishop Mons. Higinio Alas; founded in October 2010 in Ciudad Victoria, Department of Cabañas, El Salvador; see list of member organizations below; formed by former Roman Catholic priests [some were excommunicated and others left voluntarily] with a liberal agenda: optional celibacy, respect for liberty of conscience, rights and cohabitation of homosexuals, allow divorced people to remarry, allow for marriages to be annulled, and teach to forgive and be forgiven is a mercy mandated by Christ) - <http://obisposecumenicos.wix.com/confeel#!> - <http://anglinews.blogspot.com/2011/04/episcopal.html>

Affiliated Churches:

+Costa Rica: Mons. Higinio Alas, Archbishop of *Iglesia Comunidad de Comunidades Nuestra Señora de Guadalupe (ICNSG)*, located in San Jorge, Province of Heredia:

<http://comunidadguadalupeiglesia.blogspot.com/2011/07/ii-conferencia-episcopal-ecumenica.html>

+Panamá: Mons. Orlando E. Rojas Bonilla of *the Iglesia Comunidad de Comunidades Nuestra Señora de Guadalupe* located in El Común, District of Tolé, Province of Chiriquí:

<http://comunidadguadalupeiglesia.blogspot.com/2011/07/para-que-todos-sean-uno-juan-1721.html>

+El Salvador: *Iglesia Católica Apostólica Salvadoreña (ICAS)*, Mons. Luis Alberto Quintanilla located in Ciudad Victoria, Department of Cabaña:

<http://iglesiacriatianacatolicaapostolica.blogspot.com>

+Puerto Rico: Archbishop Dr. Steven B. Colón Rivera of the *Iglesia Católica Apostólica Rey de Reyes (ICARR)*: <http://comunidadguadalupeiglesia.blogspot.com/2011/07/para-que-todos-sean-uno-juan-1721.html>

<http://comunidadguadalupeiglesia.blogspot.com/2011/07/para-que-todos-sean-uno-juan-1721.html>

+Ecuador: Mons. Mario Vinicio Gómez Zapata, Archbishop of the *Iglesia Católica Apostólica Renovada en Ecuador (ICARE)* in Quito:

<http://comunidadguadalupeiglesia.blogspot.com/2011/07/para-que-todos-sean-uno-juan-1721.html>

+Perú: Mons. Juan Ernesto Friarte Blas, Archbishop of the *Iglesia Católica Apostólica Renovada en Perú (ICARPE)* in Lima: <http://www.icarpe.org/>

+Colombia: Bishop Dr. Jairo Vásquez, *Diócesis Católica Apostólica Anglicana Comunidad Manos de Dios*: <http://www.comunidadmanosdedios.org/cmd/index.php/es/>

+Guatemala: Bishop Mons. Oscar Armando Díaz Duke of the *Iglesia Católica Antigua y Ortodoxa de Guatemala (ICAOG)*: <http://anglinews.blogspot.com/2011/04/episcopal.html>

+Brasil: Mons. Boanerges Waldemar Bueno, Apostolic Administrator of the *Provincia Eclesiástica de São Paulo Apóstolo (PESPA)*:

<http://anglinews.blogspot.com/2011/04/episcopal.html>

+ Colombia, Panamá, Ecuador & Venezuela: Mons. Helber Ramírez Tafur, Archbishop of the *Provincia del Espíritu Santo de la Iglesia Episcopal Independiente* in Armenia, Department of Quindío: <http://anglinews.blogspot.com/2011/04/episcopal.html>

+ Mons. Harry Bastante-Ponce, **Eparca de Perú, Ecuador y Bolivia, del Patriarcado de Montevideo**: <http://anglinews.blogspot.com/2011/04/episcopal.html>

A2.526

Worldwide Communion of Renewed Apostolic Catholic Churches / Comunión Mundial de Iglesias Católicas Apostólicas Renovadas (COMUNICAR) (founded in July 2011 in Ciudad Victoria, Department of Cabañas, El Salvador; **Arzobispo Dr. Steven B. Colon** of Puerto Rico was chosen as its first president; has same agenda as CONFEEL at the global level) - <http://obisposecumenicos.wix.com/confeel#!noticias> - <http://mncc.net/cicam-wccac.htm> - <http://mncc.net/cicam-wccac.html>

A2.527 **Old Catholic Church of the Río de la Plata / Iglesia Católica Antigua del Río de la Plata** (2008, Montevideo, Uruguay; led by Archbishop Mons. Sebastián Camacho Bentancur, Patriarch of the **World Ecumenical Apostolic Communion**; has affiliated churches in Uruguay, Brazil, Argentina, Chile, Bolivia, Peru, Ecuador, Colombia, Venezuela, Panama and Guatemala) - <http://patriarcado.webs.com/snododemontevideo.htm>

A2.599 Other similar churches

A2.6 INTRAFaITH ORGANIZATIONS



PART B: CHRISTIAN CHURCHES OF THE PROTESTANT MOVEMENT

General Overview: At the beginning of the 16th century in Europe, there were signs of general unrest against the growing power, corruption, and abuse of authority by the Papacy; the RCC was beset from within by centuries of frustrated attempts at reform, and without by the rise of strong nation states along the northern border of the Old Roman Empire that were tired of bondage to civil and religious authorities in Rome. What started out as a symbolic protest by a rebellious monk in [East] Germany in 1517, against perceived abuses by his superior officials in Rome, turned out to be the spark that ignited strong movements of religious and civil disobedience ("protests") against "the powers that be," which led to the birth of the Protestant Reformation and the civil independence of Northern Europe. The monk was Martin Luther, a member of the Augustinian Order, a Bible scholar, theologian and professor at the University of Wittenberg, and his "symbolic protest" included the composition of "Ninety-Five Theses" and nailing the document to the door of the Castle Church at Wittenberg: <http://www.carm.org/creeds/95theses.htm> - <https://lutheranreformation.org/history/reformation-timeline/>

Fundamental Doctrines of Protestantism: all denominations and independent churches that are part of the Protestant movement share certain basic beliefs that are clearly stated in **The Apostles Creed** [I century] and **The Nicene Creed** [325 AD], which are shared with other branches of Christianity; however, the Protestant reformers all had a firm conviction in *sola fide* (faith alone), *sola gratia* (grace alone), *sola scriptura* (scripture alone), a simple formula to remember the basic tenets of the Protestant Reformation: **justification by faith alone, salvation by God's grace alone and not by human merit, and the supreme authority of the Word of God as the only rule of faith and practice**; other basic concepts include the **priesthood of all believers** and the **lordship of Jesus Christ** (His divinity and power) as the only Savior of mankind.

Any religious group that does not share these convictions cannot be considered part of the Protestant movement, which is formed by church bodies, whether denominations or independent congregations, that are an integral part of the Universal Body of Christ, composed of "all true believers in the Lord Jesus Christ." Conversely, no single church body (denomination, independent church or any other organization) represents the totality of the Church of Jesus Christ on planet Earth; the concept of "denominationalism" means that each church body constituted of "born-again believers" forms part of the invisible Universal Body of Christ, and have received the gift of the Holy Spirit as a guarantee of their spiritual heritage as members of the Family of God. Those who seek to obey the Lord Jesus Christ as His disciples meet regularly in congregations of believers to share their common faith, study the Holy Scriptures, share the Lord's Supper, worship together, and support and encourage one another in the endeavors of the Christian life, in obedience to the Great Commandment and in fulfilment of the Great Commission.

The various congregations and denominations of the Protestant movement are related to each other as a "family of believers," but may have different forms of church government: the basic types are episcopal, presbyterian and congregational. Individual congregations of believers may be affiliated with other congregations in associations of churches (typically called "denominations") whether locally, regionally, nationally or internationally. Each of these denominational organizations are self-governing and usually have a legal status before their respective civil governments. The various congregations and denominations may have some **historical, doctrinal and life-style affinity** so as to be grouped into **Families of Denominations and Major Traditions** within the Protestant movement such as those listed below in this annotated outline, which is based largely on Dr. J. Melton Gordon's *Encyclopedia of American Religion* (Detroit, MI: Gale Research, 1996, Fifth Edition); see the following links for basic definitions:

<http://religiousmovements.lib.virginia.edu/profiles/listmelton.htm>

<http://www.kentaurus.com/domine/protestant.HTM>

http://bpc.org/reading_room/books/wylie/protestantism.html

The Protestant Reformation had many causes and players, but it represents a major shift in the history of the Christian Church, with the emergence of a new worldview (known as “the spirit of the Protestant Reformation”—the freedom of the individual to question authority and make his own choices, as later typified in the American Bill of Rights) that produced many radical changes in Europe and North America, and the repercussions of this Reformation have been felt around the world. **For more information, check out the following links:**

<http://www.newgenevacenter.org/west/reformation.htm>
<http://www.educ.msu.edu/homepages/laurence/reformation/index.htm>
<http://www.markers.com/ink/classic.htm>
<http://history.hanover.edu/early/prot.html>
<http://capo.org/premise/96/mar/p960304.html>
<http://www.mun.ca/rels/reform/index.html>

For links to most Protestant denominations, see the following:

<http://netministries.org/denomlst.htm>
<http://www.encyclopedia.com/searchpool.asp?target=@DOCKEYWORDS%20prot denom&unkey=prot denom>
<http://www.lupinfo.com/encyclopedia/categories/prot denom.html>

B1.0 OLDER LITURGICAL PROTESTANT TRADITION, 1517-1530

These were "Established" Churches in various countries of Europe and were under the protection and support of the State civil authorities during the early years of the Protestant Movement (16th to 18th centuries), which symbolically began in October 1517 when Martin Luther presented his Ninety-five Thesis in Wittenberg, Germany. Luther, an Augustinian monk and university professor, was a German theologian and religious reformer who was the catalyst of the Protestant Reformation. Luther's followers were first called "Lutherans," then "Evangelicals" and later "Protestants." As the Protestant Reformation swept across Northern Europe, many civil authorities (city councils, princes and kings) joined the Reformation and declared that all the subjects in their domain would henceforth be Lutherans, Calvinists (Reformed Churches), Anglicans (The Church of England) or Presbyterians (Church of Scotland), and that all other religions would be prohibited in most cases; properties that had formerly belonged to the Roman Catholic Church automatically became the property of the newly independent Protestant State Churches in their respective domains.

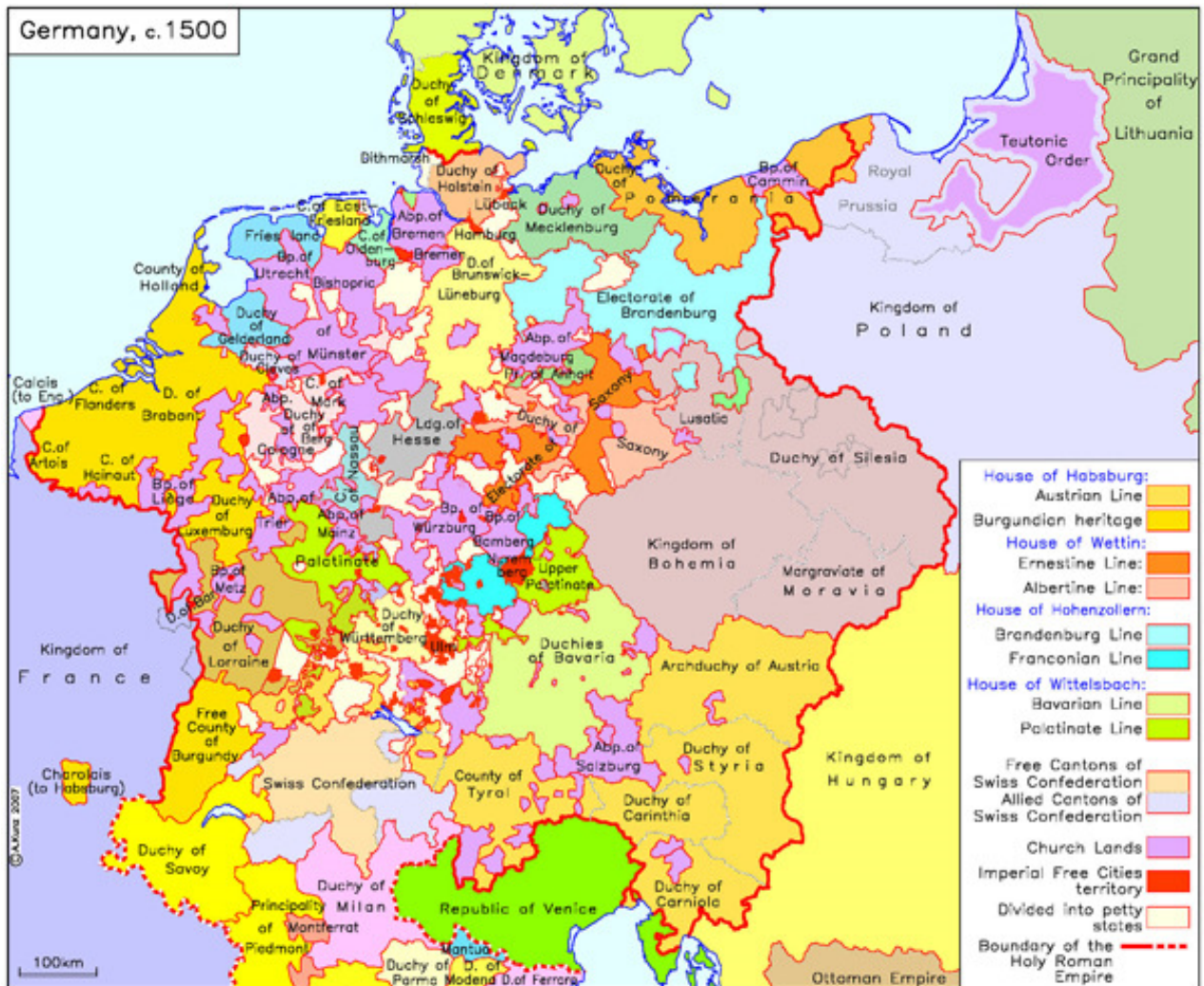
However, not all of the Roman Catholic authorities or their parishioners wanted to join the Reformation, so eventually this led to some measure of religious tolerance and parallel Church structures emerged, which were also challenged by the Anabaptist Reformers who believed in the separation of Church and State. The so-called Free-Church movement grew in Northern Europe as groups of Christians separated themselves from the various State Churches to form their own independent congregations (see **B2.0 EVANGELICAL SEPARATIST OR "FREE CHURCH" TRADITION**).

B1.10 LUTHERAN FAMILY

Overview: Martin Luther (1483-1546), presented his Ninety-five Thesis in October 1517, in Wittenberg, Germany; Luther was excommunicated from the Roman Catholic Church by papal bull *Decet Romanum Pontificem* on 3 January 1521; the *Augsburg Confession* (Lutheran Confession of Faith) was presented to Charles V at the Diet of Augsburg on 25 June 1530; Hans Lufft publishes first edition of Luther's complete German Bible in 1534; by 1574, Lufft had printed over 100,000 copies of the Luther Bible; Lutheran Churches were established in many of the Germany territories (1525) and in Denmark (1536), Norway (1536), Iceland (1540), Sweden (1544), Finland (1560), the Baltic states of Lithuania, Latvia and Estonia (since 1525), and parts of The Netherlands; the Welser Colony in Venezuela had Lutheran settlers (1529-1556); Lutheran Confessions of Faith published in the *Book of Concord* (1580); Swedish Lutherans

settled at New Sweden in the Delaware Colony (1638-1640); Trinity Lutheran Church founded by Dutch settlers in New Amsterdam (1643, now New York City), now called Evangelical Lutheran Church of St. Matthew; Danish Lutheran church established in the Virgin Islands (1666); German-speaking members seceded from Trinity Lutheran Church in NYC in 1750 and established Christ Church Lutheran; German Lutheran congregations were established in Canada in Halifax, Nova Scotia (1752) and in Dundas County, Ontario (1784); German Lutheran immigrants arrived in Brazil (1824), Argentina (1843) and Chile (1846); during the following centuries, Lutheranism itself became divided into scores of denominations, and today it covers the spectrum from ultra-conservative to ultra-liberal branches throughout the world.

Sources: <http://www.iclnet.org/pub/resources/text/wittenberg/wittenberg-home.html> -
<https://lutheranreformation.org/history/>



Although Luther is called the Father of the Reformation, he has a reluctant reformer. His early objections to Roman Catholicism focused on abuses: selling indulgences, buying and selling of high church offices, and the relentless politics involved with the papacy. He did not intend to split from the Catholic Church and start a new denomination. However, as he was forced to defend his theological positions over the next several years, Luther produced the “Augsburg Confession” that defined Lutheranism and rejected some basic tenets of Roman Catholicism. His bold doctrinal declaration that “justification (salvation) by grace through faith alone” in the atoning death of Jesus Christ, and not by works, became the defining theology of the Protestant movement. Luther rejected the papacy, all but two of the sacraments, any redemptive power for the virgin Mary, praying to saints, purgatory, and celibacy for clergy.

Basic characteristics of Lutheranism: accepts the basic sacraments of baptism (by sprinkling, including of infants), confirmation, confession, absolution, and the Lord's Supper (the doctrine of consubstantiation – Christ is “present” in the host but His passion is not repeated); Lutherans are Arminians, who believe in man's free will and reject the doctrine of predestination; church government is an Episcopal system; use is made of the liturgical calendar and liturgical garments.

Lutherans in North America. The first known Lutheran activity in America took place on Christmas Eve in 1619, when a small group of Scandinavian colonists held a communion service at Fort Churchill in Manitoba, on Hudson's Bay. The first permanent Lutheran settlers arrived from Holland and settled on Manhattan Island in 1623. The Dutch formed an outpost in Albany, New York, in 1624. Swedish Lutherans founded “New Sweden” and built a log church in Fort Christina (Wilmington) on the Delaware River, in 1638. In 1649, the Lutheran colony of New Netherland (Hudson River Valley) petitioned for a minister for their own congregation. They also built churches in the Hudson Valley in what is now the states of New York and New Jersey. Then, in the early 1700s, William Penn established a colony in America that offered religious freedom, which attracted thousands of Lutherans to the Pennsylvania Colony. In 1734, the Salzburgers, Lutheran refugees from Austria, established Lutheranism in the Georgia Colony, founded in 1732. During this same period, German Lutherans were settling in South Carolina.

Early in the 18th century, exiles from the Palatinate established German Lutheran churches in New York, Pennsylvania, Delaware and Maryland. The organization of Lutheran churches was begun by Heinrich Melchior Mühlenberg, who brought about the formation in Pennsylvania of the first Lutheran synod in the country (1748). The Synod of New York and adjoining states was established in 1786, followed by the Synod of North Carolina in 1803. With the settlement of the Midwest, the West, and the Northwest, many small synods were formed by many European national groups.

As Europeans migrated to the New World they continued to speak and worship in their native languages and use resources from their countries of origin. Europeans from a particular region would migrate to a particular region in North America and start their own churches. As the number of these congregations grew, scattered groups would form a "synod" or church body, and as the nation expanded so did the number of Lutheran church bodies, which are now referred to as denominations.

By the late 1800s, the 20 or so Lutheran church bodies that would eventually merge to become the American Lutheran Church (ALC) and the Lutheran Church in America (LCA) had been established. Massive immigration from traditionally Lutheran countries had started, and between 1840 and 1875 alone 58 Lutheran synods were formed in the USA. In 1847, the Missouri Synod of the Lutheran Church (LCMS) was founded by German immigrants to combat what they saw as the liberalization of Lutheranism in America.

There were "revivalist" and "confessional" movements within Lutheran churches in Europe and in America, and as Lutherans immigrated to the USA they were influenced by the "fundamentalist" movement from the late 1800s to the 1940s. Consequently, there developed a wide variety of expressions of Lutheranism in North America. During the 19th century Lutherans still looked to their homelands to supply pastors and worship materials, but as second and third generation Americans spoke English more than their native European languages, a need arose to provide formal theological training, hymnals, catechisms and other materials in English.

Once there were about 150 distinct Lutheran bodies, but the first significant mergers took place in 1917 when three Norwegian synods joined to form the Norwegian Lutheran Church of America (NLCA), and in 1918 when three German synods joined to form the United Lutheran Church in America (ULCA). The National Lutheran Commission had been formed in 1917 because the churches were concerned about the spiritual well-being of U.S. service personnel being sent into combat during WWI. In 1930, three churches with German origins had merged to form the American Lutheran Church (ALC), which had become one of the eight member churches in the NLCA, along with the ULCA.

The next round of mergers occurred in the early 1960s. In 1960, the American Lutheran Church (German), United Evangelical Lutheran Church (Danish) and the Evangelical Lutheran Church (Norwegian) merged to form The American Lutheran Church (ALC), which later included the Lutheran Free Church (Norwegian). In 1962, the ULCA (German, Slovak and Icelandic) joined with the Augustana

Evangelical Lutheran Church (Swedish), Finnish Evangelical Lutheran Church and American Evangelical Lutheran Church (Danish) to form the Lutheran Church in America (LCA).

In 1977, the LCMS decision to place fellowship with ALC "in protest" nudged the three church bodies, ALC, LCA and AELC (Association of Evangelical Lutheran Churches, a breakaway group from the LCMS), toward merger. The 1978, ALC and LCA conventions adopted resolutions aimed at the creation of a single church body. The AELC joined them, and the ALC-LCA Committee on Church Cooperation became the Committee on Lutheran Unity (CLU) in January 1979. By August 1986, the work had been completed and the three church bodies met in simultaneous conventions, voting overwhelmingly to accept the constitution and bylaws of the new church as well as the proposed agreement and plan of merger, thereby creating the Evangelical Lutheran Church in America (ELCA), now the fourth-largest Protestant body in the USA.

The Lutheran World Federation (LWF) is a global communion of 145 liberal Lutheran denominations that represents more than 74 million believers in 98 countries. Its offices are in the WCC headquarters in Geneva, Switzerland. Website: <https://www.lutheranworld.org/> According to the LWF's 2016 statistical report, its global membership had an increase of 2.1 million since 2013, with membership generally growing significantly in the global South while declining in the North. The survey of LWF membership statistics around the world found that, for the first time, the largest churches in the Lutheran communion are in the global South: Ethiopia (7,886,595) and Tanzania (6,531,336). Overall there was an 11% increase in Africa, bringing the total numbers in the 31 LWF member churches there to slightly over 23 million. The 54 Lutheran churches in Asia recorded an overall increase of nearly 10%, which brings the total in the region to 11.8 million members. There were 6,046,321 Lutherans in Indonesia and 4,042,543 in India.

Not all parts of the global South saw increases, with Latin America and the Caribbean showing a 7% decline to 784,215 members. Almost 85% of all Lutherans in Latin America and the Caribbean live in Brazil. Also, in Europe, there was a decline of 3.8% to 34.7 million members in the region's 41 member churches.

However, not all Lutheran bodies in the world are members of the LWF. Among the 250 different autonomous Lutheran bodies around the world, the largest number of Lutherans by country were in Germany, 14.7 million in 15 church bodies. Other European countries reported the following; 7.6 million in Sweden; 4.6 million in Finland; 4.5 million in Denmark; and 3.9 million in Norway.

The 8.7 million Lutherans in North America belong to more than 40 Lutheran denominations, although statistics for only 12 of these were included in the Association of Religion Data Archives (ARDA) for 2010. The largest of these was the **Evangelical Lutheran Church in America (ELCA)** with 4,181,219 members. **The Lutheran Church-Missouri Synod (LCMS)**, with 2,270,921 members, ranks as the second-largest Lutheran church body in North America. **The Wisconsin Evangelical Lutheran Synod (WELS)** had 382,883 members and is the third-largest Lutheran body. These three church bodies comprise about 80% of North American Lutherans. North America's two LWF member churches, the Evangelical Lutheran Church in the USA and Canada, had an average membership decline of 4.9% since 2013.

Adapted from: <https://www.valpo.edu/church-relations/resources/lutheran-church-bodies-in-north-america/> - https://www.genealoger.com/lutheran/luth_history_and_culture.htm - https://en.wikipedia.org/wiki/List_of_Lutheran_denominations_in_North_America

The origins of the **International Lutheran Council (ILC)** can be traced to a meeting of leaders of conservative confessional Lutheran churches in Uelzen, Germany, in July 1952. A second meeting was held in 1959 in Oakland, California, to discuss the topic "The Fellowship Between our Churches." This was followed in 1963 by a third meeting in Cambridge, England, where the name "International Lutheran Theological Conference" was chosen for these informal international gatherings. During the next three decades eleven more informal gatherings of the heads of confessional Lutheran churches took place. The ILC as a council of church bodies officially came into existence in 1993 in Antigua, Guatemala, with the adoption of a constitution by representatives from Lutheran church bodies from all six continents. The ILC is a worldwide association of established confessional Lutheran church bodies that "proclaim the Gospel of Jesus Christ on the basis of an unconditional commitment to the Holy Scriptures as the inspired and

infallible Word of God and to the Lutheran Confessions contained in the *Book of Concord* as the true and faithful exposition of the Word of God.” An Executive Committee made up of the officers and one representative from each of its five World Areas (Africa, Asia, Europe, Latin America and North America) is responsible for implementing the objectives of the ILC. An executive secretary, working under the general supervision of the Executive Committee, is responsible for implementing the objectives of the ILC. Member church bodies contribute, on an annual basis, financial support (based on their baptized membership and the GNP of the country in which it exists) for the costs of operating the ILC. The Council has 35 participating church bodies, including 10 countries in Latin America. The ILC offices are located at the The Lutheran Church–Missouri Synod headquarters in St. Louis, MO. - <https://ilc-online.org/about-us/>

- B1.101 **Evangelical Lutheran Church in America** (1988, a merger of the **Lutheran Church in America** [traces its origin to 1748 through a series of previous mergers], the **American Lutheran Church** (1962, a merger of various older Lutheran bodies of German, Danish and Norwegian heritage), and the **Association of Evangelical Lutheran Churches** [1976, a split from the **Lutheran Church-Missouri Synod**]; the ELCA is the most liberal of the Lutheran bodies in North America, and it is now the largest Lutheran denomination in North America and one of the largest Protestant bodies in the USA; it has mission work throughout Latin America.) - <http://www.elca.org/>
- B1.1011 **Evangelical Lutheran Church in Canada** (1986, Winnipeg, MB, Canada; a union of several Lutheran denominations in the Dominion of Canada: the American Lutheran Church and the Lutheran Church in America; it is affiliated with the **Evangelical Lutheran Church in America**, USA.) - <http://www.elcic.ca/>
- B1.1012 **The Augustana Evangelical Lutheran Church** (1860; previously called the Augustana Lutheran Synod, the Scandinavian Evangelical Lutheran Augustana Synod in North America, and the Swedish Evangelical Lutheran Augustana Synod in North America) was a Lutheran Church body, established by Norwegian and Swedish immigrants in 1860 in Jefferson Prairie, Wisconsin, as the **Scandinavian Augustana Evangelical Lutheran Synod**. It became a member of the General Council of the Evangelical Lutheran Church of North America, an association of Lutheran synods organized in 1867, but Augustana withdrew when that group became part of the **United Lutheran Church in America** in 1918. In 1962, however, the Augustana Church (with more than 600,000 members) merged with the United Lutheran Church in America, the American Evangelical Lutheran Church, and the Finnish Evangelical Lutheran Church (Suomi Synod) to form the **Lutheran Church in America**, which in turn merged into the **Evangelical Lutheran Church in America** in 1988: <https://www.britannica.com/topic/Augustana-Evangelical-Lutheran-Church>
- B1.102 **Lutheran Church-Missouri Synod** (1847, St. Louis, MO; German heritage; conservative in its theology; the roots of this denomination trace back to 1847, when Saxon [German Kingdom of Saxony] and other German immigrants established a new church body in North America, seeking the freedom to practice and follow confessional Lutheranism in the German language; initial members, which included 12 pastors representing 14 German-speaking congregations from Illinois, Indiana, Missouri, Michigan, New York and Ohio, signed the Church’s constitution on April 26, 1847, at First Saint Paul Lutheran Church in Chicago, IL; originally named the “German Evangelical Lutheran Synod of Missouri, Ohio and Other States,” the name was shortened to The Lutheran Church—Missouri Synod in 1947 on the occasion of its 100th anniversary; the LCMS has congregations in all 50 U.S. states and two Canadian provinces, but over half of its members are located in the Midwest; it is a member of the **International Lutheran Council** and is in “altar and pulpit fellowship” with most of that group’s members; the LCMS is divided into 35 districts—33 of which are geographic and two (the English and the SELC) are non-geographic: the **English District** has its origins in the former English Evangelical Lutheran Synod, which merged with the LCMS in 1911;

the **SELC District** has its origins in the congregations of the former Slovak Evangelical Lutheran Church (SELC), which merged with the LCMS in 1971; the SELC was formed in 1902 in Connellsville, Pennsylvania, and changed its name to the Synod of Evangelical Lutheran Churches in 1959 due to decreasing identification with the Slovak language and culture; the current president of the LCMS is the Rev. Matthew C. Harrison, who took office on September 1, 2010; in 2015, the Church reported 6,101 congregations with 2,060,514 baptized members in the USA and Canada; the LCMS has mission work throughout Latin America) - <http://www.lcms.org/> - <https://www.lcms.org/about/lcms-history>

- B1.1021 **The Evangelical Lutheran Church of Brazil / Igreja Evangélica Luterana do Brasil (IELB)** was founded in 1904 in Rio Grande do Sul, a southern state in Brazil. The IELB is a conservative, confessional Lutheran synod that holds to the *Book of Concord*. It started as a mission of the **Lutheran Church–Missouri Synod (LCMS)** in 1900 and was the Brazilian District of that body, but it became an independent denomination in 1980. It has about 243,100 baptized members organized in 533 parishes with 1,496 churches and 616 mission stations. The IELB is a member of the **International Lutheran Council**:
<https://ilc-online.org/members/latin-america/brazil/> - <http://www.ielb.org.br/home/>
- B1.103 **Wisconsin Evangelical Lutheran Synod** (1850, Milwaukee, Wisconsin; as of 2016, this theologically conservative body had a baptized membership of 369,221 in 1,270 congregations, with churches in 47 U.S. states and 4 provinces of Canada. It is the third largest Lutheran denomination in the USA, and the WELS school system is the fourth largest private school system in the USA. The WELS' direct predecessor, known as *The German Evangelical Ministerium of Wisconsin*, was founded in 1850 by several Lutheran churches in and around Milwaukee, Wisconsin. Many of the early pastors were educated and trained by mission societies in Germany. The early churches in the Wisconsin Synod had a strong German background; services and church business were conducted in German. Many of the pastors and congregations brought with them a tolerance towards forming joint congregations with Reformed churches, similar to the Union Churches they left behind in Germany. In 1864, the *German Evangelical Lutheran Synod of Wisconsin* was incorporated in the state of Wisconsin. During the 1870s, the WELS' constituency was composed of German, Norwegian, and English-speakers. WELS has mission work in Latin America) - <http://www.wels.net/>
- B1.104 **Danish Lutheran Churches in Tandil, Argentina** (1860s, Danish heritage)
- B1.105 **Apostolic Lutheran Church of America** (1879, New York Mills, Minnesota; Finnish heritage; formally organized in 1929) - <http://www.apostoliclutheran.org/>
- B1.106 **Lutheran Synod of Rio Grande do Sul, Brazil** (1886; German heritage; it merged with the **Evangelical Church of the Lutheran Confession** in 1998, with a new structure based on 18 synods) - <http://www.luteranos.com.br/>
- B1.107 **Church of the Lutheran Brethren of America** (1900, Fergus Falls, MN) – <http://www.clba.org/>
- B1.108 **Evangelical Lutheran Synod** (1853, Madison, WI; originally known as the **Synod for the Norwegian-Evangelical Lutheran Church in America** (the Norwegian Synod); organized at Koshkonong and Luther Valley near Madison, Wisconsin; the synod adopted the liturgy of the **Church of Norway**; three of the synod's leaders were Herman Amberg Preus, Jakob Aal Ottesen and Ulrik Vilhelm Koren; in 1957 the name was changed to **Evangelical Lutheran Synod**; its headquarters today are in Mankato, MN; has mission work in Perú) - <http://www.evangelicallutheransynod.org/>

- B1.109 **German-speaking Lutheran churches in the Americas / *Evangelisch-lutherische Kirchen*** (1940s, supervised by the Evangelical Lutheran Church of Germany) - <http://www.velkd.de/>
- B1.110 **Evangelical Church of the Lutheran Confession / *Igreja Evangélica de Confissão Luterana no Brasil*** (IECLB). The first German immigrants arrived in Brazil in 1824, bringing with them their Evangelical faith. The settlement in Sao Leopoldo became the German Protestant stronghold and the base for progressive expansion. Later, similar colonization projects attracted German immigrants to the neighboring states in the north, up to Espiritu Santo, giving rise to many Protestant congregations as well as hundreds of parish schools. The first permanent general church body was the **Synod of Rio Grande do Sul** in 1886. Other states followed. The present church was inaugurated as a federation of synods in 1949. At first restricted to the ethnic and cultural German community, IECLB members integrated themselves in Brazilian society more quickly after World War II. At its general council meeting at Sao Paulo in 1968, the four synods of partly Lutheran, partly United and Reformed traditions merged into a nationwide church with a central administration, with various regions. In 1998, the IECLB approved a new structure based on 18 synods. In 2000, six advisory groups to the presidency were set up, for theology and confessionality, mission, ecumenism, public responsibility, gender and ethnicity. The IECLB reported 1,812 congregations, 1,041 pastors, and 715,959 church members. It is a member of CLAI, the WCC and the LWF: <https://www.oikoumene.org/en/member-churches/evangelical-church-of-the-lutheran-confession-in-brazil> - <http://www.luteranos.com.br/>
- B1.111 **Association of Free Lutheran Congregations** (1962, Plymouth, MN; a fellowship of independent Lutheran congregations, who have chosen to be interdependent for the purpose of accomplishing service in the Kingdom of God that cannot be done alone; the AFLC was organized in 1962 by 40-50 congregations of the former **Lutheran Free Church** (LFC), and has grown to become a larger Lutheran church body in the USA with over 270 member congregations) - <http://www.aflc.org/>
- B1.112 **Association of Lutheran Churches in Costa Rica and Panama** (1970s, founded by Bishop Kenneth Mahler under the sponsorship of the **Lutheran Church-Missouri Synod** that had been sending missionaries to the Central American region since the 1950s. However, the work in Central America underwent a restructuring in November 1988, which led to the founding of the **Communion of Lutheran Churches of Central America** (CILCA), composed of the following: the Lutheran Faith and Hope Church of Nicaragua (ILFE), the Salvadoran Lutheran Church (ILS), the Lutheran Christian Church of Honduras (ICLH), the Guatemalan Lutheran Church (ILUGUA), and the Costa Rican Lutheran Church (ILCO). CILCA is supported by the **Evangelical Lutheran Church of Germany** (ELKB) and the **Evangelical Lutheran Church in America** (ELCA). - <https://americatatinacaribe.lutheranworld.org/es/content/acuerdo-entre-las-iglesias-luteranas-de-centro-america-alemania-y-brasil-4>
- B1.113 **Lutheran Evangelical Protestant Church, aka General Conference Evangelical Protestant Church** (1999, West Columbia, South Carolina; the current and sixth Presiding Bishop of the LEPC is The Most Rev. Nancy K. Drew who is believed to be the first female Presiding Bishop of any Lutheran denomination; both males and females may serve on the Executive and Advisory Boards and the Council of Bishops; this denomination traces its roots to 1885 when an informal fellowship was organized of German-American Lutheran congregations in the Ohio Valley who were opposed to the liberal trends that began to dominate the German and American Lutheran seminaries and denominational bodies; this older body became more

formally organized in 1912, but it eventually ceased to exist and its member congregations joined other synods) - <http://lutheranepc.com/>

B1.114 **Lutheran Congregations in Mission for Christ** (2001, Canton, Michigan; moderate to conservative theologically; formed by local churches dissatisfied with liberal trends in the Lutheran Church in America and other Lutheran denominations; has affiliated churches in the USA, Canada, Mexico, Puerto Rico and Nicaragua) - <http://www.lcmc.net/>

B1.199 Other Lutheran Churches with missionary work in Latin America and the Caribbean

B1.20 REFORMED-PRESBYTERIAN-CONGREGATIONAL TRADITION

General Overview: 1523, Ulrich Zwingli [1484-1531] and Heinrich Bullinger [1504-1571] in Zurich, Switzerland; 1536, John Calvin [1509-1564] and Theodore Beza [1519-1605] in Geneva, Switzerland; They defined "Reformed Theology," also known as **Calvinism** ["The Five Cardinal Points of Calvinism"] because of the teaching and leadership of John Calvin in the early development of the Reformed Faith in Europe, mainly in Switzerland, France, Hungary, the Netherlands, Poland, Austria, Czechia, Bohemia, England, Scotland and Ireland. The various churches related to this movement were called Reformed Churches to distinguish them from Lutheran groups. Reformed theology recognizes only two sacraments, baptism and the Lord's Supper, and was defined in a series of councils and creeds: the Berne Thesis [1528], the Diet of Augsburg [1530], the First Helvetic Confession [1536], the Belgic Confession in the Netherlands [1561], the Heidelberg Catechism in Germany [1562], the Second Helvetic Confession [1566], the Confession of Dort in Holland [1619]. Calvin's *Institutes of the Christian Religion* [1536 in Basel, Switzerland] became the standard theological treatise of the Reformed movement. John Knox [1505-1572] in Scotland introduced the Reformed Faith in the 1550s and established a form of church government known as "Presbyterian" -- a representative democracy: <http://www.smartlink.net/~douglas/calvin/>
<http://www.swrb.com/newslett/actualnls/ScotConf.htm>

Congregational churches emerged predominantly within the Reformed tradition in England and its North American Colonies as part of the progressive Puritan reformation within the Church of England [1600s], which later resulted in the establishment of the "New England Congregational Churches" based on the Cambridge Platform of 1648. Their "congregational" church governance states that each congregation is independent and autonomous to administer its own affairs. In England, the Savoy Declaration was drawn up in October 1658 by independents and Congregationalists as a modification of the Westminster Confession of Faith [1646] that was adopted by the Presbyterians in England, Scotland and Wales, and elsewhere; see the following reference: <http://www.congregationallibrary.org/researchers/congregational-christian-tradition>

B1.21 REFORMED FAMILY OF CHURCHES

Overview: Swiss, French and Dutch roots; John Calvin, Geneva, 1530s; the French Calvinists became known as "Huguenots" [Paris, 1555-1557]; French Huguenots first emigrated to Rio de Janeiro, Brazil [1555-1567] and Florida [1564]; Dutch Calvinists arrived in New Amsterdam [New York, NY] in 1623, but the first Synod of the Dutch Reformed Church was not established until 1748; the Dutch Reformed Church was temporarily established in Pernambuco, Brazil, between 1624-1654; in 1709 a large stream of German Reformed immigrants began to arrive in New York City from the Palatine region, and by 1730 more than 15,000 German Reformed immigrants had reached Pennsylvania; the first Synod of the German Reformed Church was formed in 1793 when this group separated from the Dutch Reformed Church in America.

The World Communion of Reformed Churches (WCRC) brings together 80 million Reformed Christians worldwide, which are “united in a commitment to making a difference on the big issues of our day -- climate change, human rights, economic justice and helping our neighbours of all faiths.” Its 230 member churches in 108 countries are Congregational, Presbyterian, Reformed and United churches with roots in the 16th-century Reformation led by John Calvin, John Knox and others. WCRC has its secretariat in Geneva, Switzerland.

WCRC was born through an historic merger of the **World Alliance of Reformed Churches (WARC)** and the **Reformed Ecumenical Council (REC)** in June 2010. Delegates meeting 18-28 June in Grand Rapids, Michigan, launched a landmark effort to unite Christians for common witness and service to the world. The World Alliance of Reformed Churches was the larger and older of the two. Its roots reached back to an 1875 **Alliance of Presbyterian and Reformed Churches** and the formation in 1891 of the **International Congregational Council**. These two bodies merged in 1970 to form WARC.

WARC's 75 million members in 107 countries and 214 denominations were committed to theological reflection, prophetic action and cooperative mission. From condemning apartheid to adopting the 2004 Accra Confession calling for global economic and climate justice, WARC sought justice in the unity of Christ.

The **Reformed Ecumenical Council (REC)** was formed in 1946. It gathered churches that had no other international ecumenical ties and were committed to mutual support in a Reformed confessional unity. REC encompassed 41 member denominations with 12 million members in 26 countries, the majority in Africa and Asia. Determined to act with biblical and confessional integrity, REC brought church leaders together to address apartheid, social change, economic development and foundations for common mission. REC focused as well on a youth ministry program.

<https://www.oikoumene.org/en/church-families/reformed-churches/wcrc>

- B1.2101 **Reformed Church in America** (1624, New Amsterdam Colony, now New York City, NY; Dutch immigrants formed the Reformed Protestant Dutch Church in 1628, and the present name was adopted in 1867; there are related congregations in the USA, Canada, Latin America and the Caribbean regions) - <https://www.rca.org/>
- B1.2102 **Christian Reformed Church in North America** (1857, Grand Rapids, Michigan; this denomination was formed among Dutch immigrants in the USA and Canada and represents the “re-reformed” movement in their homeland; Dutch was used in their churches until after World War I; foreign mission work and a widespread system of Christian schools was begun after World War I; Calvin College and Seminary are located in Grand Rapids, MI) - <http://crcna.org/>
- B1.2103 **Church of God, General Conference** (1825, John Winebrenner; Findlay, Ohio; a reform movement among German Reformed pastors in and around Harrisburg, Pennsylvania, following the Second Great Awakening, which sought to restore the New Testament church of true believers; mission work is conducted in India, Bangladesh, Haiti, Brazil) - http://www.abc-coggc.org/index.php?option=com_content&view=article&id=17&Itemid=3
- B1.2104 **Old and Free Christian Reformed Church / Iglesia Cristiana Reformada Vieja y Libre** (1892, *Gereformeerde Kerken*; a 1961 merger and formation of the Synod of the Free and Old Christian Reformed Churches; headquarters are in Grand Rapids, MI) <http://freereformednotesbycvd.blogspot.com/2007/06/history-of-free-reformed-churches.html>
- B1.2105 **Hungarian Reformed Church in America** (1904, Poughkeepsie, NY; many of the original Hungarian-speaking congregations became part of the Presbyterian Church in the United States in 1921; those that did not take part in the merger formed the Free Magyar Reformed Church in 1924, and the present name was adopted in 1858) - <http://hungarianrca.org/www/>

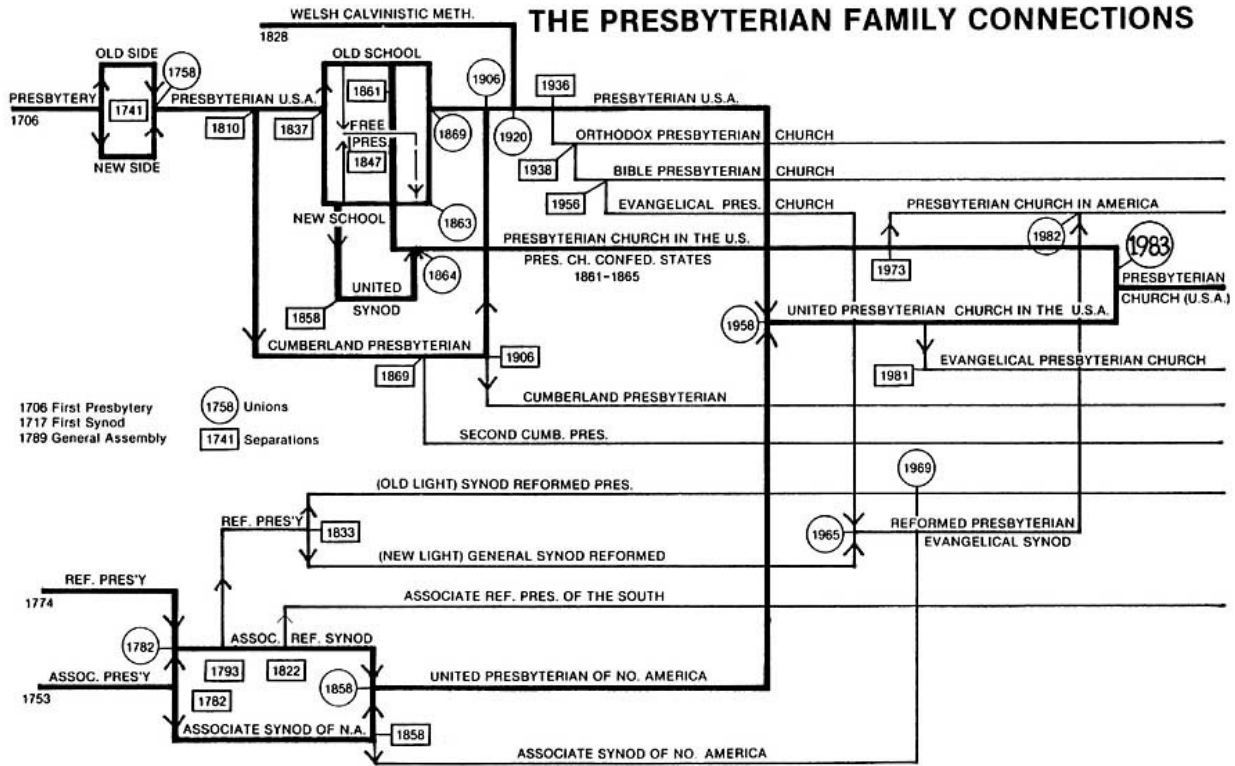
- B1.2106 **Protestant Reformed Churches in America** (1924, Grand Rapids, MI; a division in the Christian Reformed Church) - <http://www.prca.org/>
- B1.2107 **United Church of Canada** (1925, a union of the Methodist Church of Canada, the Congregational Union of Canada, the General Council of the United Churches and 70% of the Presbyterian Church of Canada; this is currently the largest Protestant church body in Canada) - <http://www.united-church.ca/>
- B1.2108 **Reformed Church in the United States** (1934, Lincoln, Nebraska) - <http://www.rcus.org/>
- B1.2109 **Canadian and American Reformed Churches** (1944, Surrey, BC, Canada) - <http://www.canrc.org/>
- B1.2110 **Orthodox Christian Reformed Church** (1979, Grand Rapids, MI; a division of the Christian Reformed Church in the USA and Canada) - <http://www.cambridgeocr.org/About.htm>
- B1.2111 **Korean Christian Reformed Church** (1991, Covina, CA; a division of the Christian Reformed Church in the USA and Canada) - http://www2.crcna.org/pages/spe_korean.cfm - <http://www.kcrcoc.com/default/index.php>
- B1.2112 **Association of Free Reformed Churches** (1994, Cleveland, Ohio; headquarters now in Geigertown, PA) - <http://www.reformiert-online.net/adressen/detail.php?id=112190&lg=eng>
- B1.2113 **United Reformed Churches in North America** (1996, Lansing, IL; a division of the Christian Reformed Church) - <http://www.urcna.org/>
- B1.2199 Other Reformed churches with missionar work in Latin America and the Caribbean

B1.22 PRESBYTERIAN FAMILY OF CHURCHES

Overview: The Protestant Reformation took root in Scotland in the 1550s, and its main inspiration was John Knox [1505-1572] who introduced Reformed teaching and practice. Knox and his colleagues produced the **Scottish Confession** and the **Book of Discipline** in 1560, and the **Book of Common Order** in 1564. With a strong emphasis on the ministry of elders, the church order promoted by Knox became known as “Presbyterian,” and the **Westminster Confession** [1647] became the basic creed of the Presbyterian Churches in the British Isles and North America. Presbyterianism spread to the American colonies in the 17th century: the Virginia Colony in 1611 and the ill-fated Scottish Presbyterian Colony in Panama [Darién Peninsula], 1698-1700). However, it was not until the early 19th century that Presbyterianism spread to Latin America; see: <http://www.carm.org/creeds/westminster.htm>

- B1.2201 **[Presbyterian] Church of Scotland** (1567, John Knox; the Westminster Confession, 1647; the Established or State Church of Scotland; there have been numerous divisions and mergers within this body) - <http://www.churchofscotland.org.uk/>
- B1.220101 **Scottish Missionary Society, SMS** (1796; the organization of the Scottish Society in 1796 [known later as the **Edinburgh Missionary Society**, and from 1818 as the Scottish Missionary Society] and the **Glasgow Society for Foreign Missions** represented both the Church of Scotland and the Secession Church, and initiated evangelization in West Africa, the Caribbean [from 1800], the Caucasus [from 1802], India [from 1823]).
- B1.220102 **Free [Presbyterian] Church of Scotland** (1843; a major division of the Church of Scotland, but most of this body reunited with the mother church in 1929)
- B1.220103 **St. Andrew’s Presbyterian Church in Buenos Aires, Argentina** (1829)

- B1.220104 **Presbyterian Churches founded in the British West Indies that are related to the Presbyterian Church of Scotland** (Jamaica, 1800s, by missionaries of the SMS).
- B1.220105 **Presbyterian Church of Belize** (1850, founded by the Free Presbyterian Church of Scotland and later affiliated with the Presbyterian Church of Scotland, which was the State Church)
- B1.220106 **Presbyterian Church of Perú** (1936, Calvin Mackay; related to the Free Presbyterian Church of Scotland)



- B1.2202 **Reformed Presbyterian Church of North America** (1782, Pittsburgh, Pennsylvania; part of the Covenanter tradition in North America with ties to the Scotch Presbyterians' Solemn League and Covenant of 1643) - <http://reformedpresbyterian.org/>
- B1.2203 **The Presbyterian Church in the United States of America (PCUSA)** was the first national Presbyterian denomination in the USA, which existed from 1788 to 1958. In that year, the PCUSA merged with the United Presbyterian Church of North America (founded in 1858), a denomination with roots in the Seceder and Covenanter traditions of Presbyterianism. The new church was named the United Presbyterian Church in the United States of America. It was a predecessor to the contemporary Presbyterian Church (USA): <https://www.history.pcusa.org/history-online/presbyterian-history/history-church>
- B1.220301 **Presbyterian Church of Chile / Iglesia Presbiteriana de Chile** (1845, David Trumbull, Valparaíso, Chile)
- B1.220302 **Presbyterian Church of Brazil / Igreja Presbiteriana do Brasil** (1859, Ashbel Green Simonton, Rio de Janeiro, Brazil)
- B1.220303 **Presbyterian Church of Colombia / Iglesia Presbiteriana de Colombia** (1861, Henry Barrington Pratt, Santa Fe de Bogotá)
- B1.220304 **National Presbyterian Church of Mexico / Iglesia Nacional Presbiteriana de México** (1872, Arcadio Morales Escalona) - <http://www.presbiterianosag.com.mx/>

- B1.220305 **National Evangelical Presbyterian Church of Guatemala** / *Iglesia Evangélica Presbiteriana Nacional de Guatemala* (1882, John Clark Hill, Ciudad de Guatemala) - <http://www.reformiert-online.net/adressen/detail.php?id=12204&lg=span>
- B1.220306 **Reformed-Presbyterian Church of Cuba** / *Iglesia Presbiteriana-Reformada de Cuba* (1890, Evaristo Callazo en Havana) - <http://www.prccuba.org/>
- B1.220307 **Presbyterian Church of Venezuela** / *Iglesia Presbiteriana de Venezuela* (1897, Theodore Pond, Caracas) - <http://www.reformiert-online.net/adressen/detail.php?id=112180&lg=span>
- B1.220308 **Boriquen Synod of Puerto Rico** / *Sínodo Boriquén de Puerto Rico* (1899, J. M. Green y Milton E. Cadwell) - <http://www.sinodoboriquen.org/>
- B1.22031 **Cumberland Presbyterian Church** (1810, Memphis, TN; a separation from the PCUSA over doctrinal and practical ministerial matters regarding educational requirements for the origination of ministers) - http://www.cumberland.org/center/CPC_Home_Page/Home.html
- B1.22032 **Cumberland Presbyterian Church in America** (1869, Huntsville, AL; a division in the mother church among Afro-Americans) - <http://www.cpcachurch.org/>
- B1.2204 The **Associate Reformed Presbyterian Church-ARPC** (1803, Winnsboro, South Carolina). The ARPC, as it exists today, is a historical descendant of the Synod of the South (founded in 1861), a Synod of the Associate Reformed Church. The original Associate Reformed Church resulted from a merger of the Associate Presbytery (from the Seceder tradition of the 18th century) and most of the Reformed Presbytery (from the Covenanter tradition of the 17th century) in Philadelphia in 1782. The northern Synods eventually merged with the forebearers of the PC(USA): <http://arpchurch.org/>
- B1.2205 **The Presbyterian Church in Canada** (1875, North York, Ontario, Canada) - <http://presbyterian.ca/>
- B1.22051 **St. Andrew's Presbyterian Church of Bermuda** (1846, part of the Presbytery of Halifax, Canada) - <http://www.st-andrews-presbyterian.org/>
- B1.2206 **Orthodox Presbyterian Church - OPC** (1936, Willow Grove, PA; controversy between conservatives and liberals within the old **Presbyterian Church of America, now PCUSA**, led to the formation of the OPC; after this split, considerable dissension became apparent among the conservatives themselves, and it became evident there were two groups within this new movement; the first group was more closely bound to traditional modes of worship, theological formulations and piety, and this group held to the classic formulations of Reformed theology as expressed in the Westminster Confession and the Catechisms, thus forming an "orthodox" faction; the other faction espoused a conservatism that showed a more keen interest in cultural and political matters and split off a year later to form the **Bible Presbyterian Church** – see below) - <http://www.opc.org/>
- B1.2207 **Bible Presbyterian Church General Synod – BPCGS** (1938, Collingswood, NJ; founded by J. Gresham Machen and Carl McIntire, it broke from the Orthodox Presbyterian Church in 1937; this group was essentially fundamentalist in nature and became associated with the "Bible" faction, which was opposed to the use of the Scofield Reference Bible because it taught Dispensationalism; the Bible Presbyterian Church affirms classic Reformed Covenant Theology, which is a decidedly non-Dispensational position and has passed resolutions against dispensationalism in its annual Synod meetings; McIntire's position laid the basis for much of what was to come to be called the "Christian Right" in American religion and politics; in 1942 McIntire gathered the independents who accepted his position into the **American Council of Christian Churches [ACCC]**, which was in strong opposition to the liberal position of the

Federal Council of Churches, later called the **National Council of Churches [NCC]**, and to the **World Council of Churches [WCC]**, founded in 1948; later, McIntire and his supporters in the ACCC refused to have fellowship with any pastor or denomination that was affiliated with the **National Association of Evangelicals [NAE]**, the **World Evangelical Fellowship [WEF]**, or any ecumenical or Pentecostal-Charismatic organization, due to its strong separatist stance based on its traditional Fundamentalist position as defenders of the authority of Scripture and “the whole counsel of God”; the denomination supports the Western Reformed Seminary in Tacoma, WA) - <http://www.bpc.org/>

- B1.22071 **American Council of Christian Churches – ACCC** (founded in 1942 by Dr. Carl McIntire and his associates; Dr. Ralph Colas currently serves as Executive Secretary with offices in Bethlehem, Pennsylvania; its members now include the Bible Presbyterian Church, the Evangelical Methodist Church of America, the Fellowship of Fundamental Bible Churches, the Free Presbyterian Church of North America, the Fundamental Methodist Church, the Independent Baptist Fellowship of North America and the Independent Churches Affiliated; the ACCC is the national equivalent of the **International Council of Christian Churches –** see below) – <http://www.amcouncilcc.org/>

The ACCC Purpose Statement declares that it is a Fundamentalist multi-denominational organization whose purposes are to **provide** information, encouragement, and assistance to Bible-believing churches, fellowships and individuals; to **preserve** our Christian heritage through exposure of, opposition to, and separation from doctrinal impurity and compromise in current religious trends and movements; to **protect** churches from religious and political restrictions, subtle or obvious, that would hinder their ministries for God; to **promote** obedience to the inerrant Word of God. Source: <http://www.amcouncilcc.org/>

- B1.22071 **International Council of Christian Churches – ICCC** (founded in 1948 as the **Fundamentalist International Council** by Dr. Carl McIntire and his associates to counteract the influence of the newly-formed World Council of Churches and its liberal and worldwide ecumenical agenda; similar regional organizations were formed for this same purpose: North America Council of Christian Churches [NACCC], Latin America Council of Christian Churches [ALADIC], Far Eastern Council of Christian Churches [FECCC], and All Africa Council of Bible-Believing Churches [AACBBC]; for information about ALADIC, see below) - <http://www.iccc.org.sg/>

- B1.22072 **Latin American Alliance of Christian Churches – ALADIC** (founded in 1949 as the **Inter American Evangelical Conference** in Buenos Aires, Argentina; later renamed ALADIC; the current president is the Rev. Steven Ricker, son the Rev. Harold L. Ricker of Guatemala) - <http://www.aladic.org/> - <http://www.iccc.org.sg/HISTORYALADIC.htm> - <http://www.aladic.org/historia.htm>

- B1.22073 **Confederation of Evangelical Fundamentalist Churches / Confederación de Iglesias Evangélicas Fundamentalistas, CIEF** (national organizations related to the ALADIC and the ICCC were established in Mexico, Guatemala, Colombia, Peru, Bolivia, Chile and Brazil; one of the principal leaders of this movement has been the Rev. Harold L. Ricker in Guatemala of the Bible Presbyterian Church, who is also associated with the Trinitarian Bible Society) - <http://www.ciefguatemala.com/index.html>

- B1.2208 **Presbyterian Church in America - PCA** (1973, Atlanta, Georgia; a split from the **Presbyterian Church in the United States, now PCUSA**, between conservatives and liberal factions; a group of conservative pastors and their churches withdrew to form the PCA) - <http://www.pcanet.org/>

- B1.22081 **Korean Presbyterian Church in America** (1976, Morganville, New Jersey; a Korean-speaking branch of the **Presbyterian Church of Korea / PCK**, based in South Korea that currently has the second largest membership of any Presbyterian denomination in the world; its U.S. headquarters today are in Anaheim, California; it adopted the name "**Korean Presbyterian Church Abroad**" / **KPCA** in 2009) - <http://www.kpca.org/> - http://warc.jalb.de/warcajsp/church.jsp?news_id=19&navi=9&church=112210
- B1.2209 **Korean American Presbyterian Church** (1978, Philadelphia, Pennsylvania; a conservative body related to the **General Assembly of the Presbyterian Church in Korea**; headquarters are in Gardena, CA) - <http://www.kapc.org/2011/>
- B1.2210 **Evangelical Presbyterian Church – EPC** (1981, St. Louis, Missouri; headquarters now in Livonia, MI) - <http://www.epc.org/>
- B1.2211 **Presbyterian Church in the USA – PCUSA** (1983, a union of various Presbyterian denominations who trace their roots to 1706, when the **Presbytery of Philadelphia**, Pennsylvania, was formed; also, with historical ties to Princeton Theological Seminary in Princeton, NJ, founded in 1812; see B1.2203) - <http://www.pcusa.org/>
- B1.2212 **Christian Presbyterian Church** (Korea, 1991; established later in Southern California) - <http://www.lapc.org/>
- B1.2213 **Evangelical Assembly of Presbyterian Churches in America** (2004, New York City, New York; consists of 7 presbyteries and 73 local churches, which coordinate various local missions, with over 100 foreign missions and congregations started by EAPCA missionaries worldwide) - <http://www.eapca.org/>
- B1.2214 **ECO: A Covenant Order of Evangelical Presbyterians** (2012, Goleta, CA; the Rev. Dr. Dana Allin is the Synod Executive; ECO was conceived of as an alternative to the **Presbyterian Church (USA)**, which theologically conservative Presbyterians considered too liberal; in particular, the Presbyterian Church (USA)'s decision to lift its ban on non-celibate gay and lesbian clergy in 2011 led a number of congregations to search for an alternative Presbyterian denomination; while other conservative Presbyterian churches in the United States existed, most of these, with the exception of the **Evangelical Presbyterian Church**, did not permit female clergy, which is practiced by ECO members; ECO is committed to cultivating a healthy, diverse, resource-rich ecosystem where pastors and congregations can flourish; **beginnings:** in the summer of 2010, seven pastors from the **Presbyterian Church (USA)** spoke of finding new ways to encourage each other in faith, ministry, and mission; they were concerned by the declining membership within their denomination -- from four million to two million in 40 years, and they worried that growing denominational disputes over theology and bureaucracy stole focus from their pastoral calling of sharing the gospel of Jesus Christ and equipping a new generation to lead; these pastors dreamed of reclaiming a sense of covenanted community among leaders from a Presbyterian and Reformed heritage, and to find new ways for churches to connect, grow, and multiply; in January 2011, these pastors sent out a letter to PC (USA) pastors around the country, asking if others wanted to join in crafting a new way forward; the response was overwhelming: just seven months later, in August 2011, nearly 2,000 men and women gathered in Minneapolis to dream and pray; this became the birth of **The Fellowship of Presbyterians**, a ministry association that seeks to equip and connect those in various Presbyterian denominations including the PC (USA); but some pastors and congregations felt the need to leave the PC (USA), and many young seminarians were looking for a different context for ordination; as a result, in January 2012, at a conference in Orlando, Florida, with more than 2,200 in atten-

dance, a new denomination was formed: **ECO: A Covenant Order of Evangelical Presbyterians**; currently **129 congregations and 216 pastors** have joined ECO; the congregations range in size from 50 to over 4,000 and are organized as one synod with nine presbyteries in the USA; the beliefs of ECO are expressed in a statement of Essential Tenets) - <http://eco-pres.org/>

B1.2299 Other Presbyterian churches with missionary work in Latin America and the Caribbean

B1.23 CONGREGATIONAL FAMILY OF CHURCHES

Overview: English roots among **Anglican Independents** in the 1550s. **Congregationalism** is a form of **Puritanism** that lies between Presbyterianism and Separatism; a movement that emerged in the New England colonies in the 1620s among the Puritan colonists. Until the American Revolution in 1776, all the ordained pastors in Congregational churches had been ordained in the Anglican Church. Under the leadership of Oliver Cromwell [1645-1658], the Congregationalists began to enjoy a higher level of tolerance; but after 1658, all the non-conformist and separatist groups suffered the consequences of anarchy and religious intolerance under Charles II and James II [1660-1688]. After the Revolution of 1689, which brought William "The Conqueror" and his wife Mary to the throne of England and Scotland, freedom of worship was granted to "everyone who swore loyalty to William and Mary, rejected the jurisdiction of the Pope and the Roman Catholic faith, and accepted the Anglican faith." Now different forms of Protestant worship could exist, but it was not until the Tolerance Act of 1829 that the dissidents enjoyed complete religious freedom.

Expansion to the Americas: after the Congregationalists migrated to the American Colonies [as refugees, after a temporary stay in Holland, 1592-1620], the Plymouth Colony was established when the "Pilgrim Fathers" arrived in New England aboard the "Mayflower" in 1620, at the same time the situation in England and the British Colonies made it possible to establish a new religious and civil experiment: founding self-determination colonies [a kind of "Commonwealth" plantation that had a commercial contract with the British government], in which the colonizers could make the necessary decisions to protect the "social welfare" of its community, under a Presbyterian system of government—including the right to choose and regulate their own religious system, with or without showing tolerance toward dissenting groups. This made it possible for the nonconformist Puritans of Congregationalist persuasion to create their own commercial colonies in New England in 1629 when they founded "The Massachusetts Bay Colony."

During the 1630s, thousands of Anglican colonizers, followers of a kind of non-separatist Puritanism, left the Old World to create new communities, villages and cities in Protestant New England under "the social pact" [social and religious self-determination principles]. Therefore, Congregational churches were established in some colonies that were separatist [independent] and in other colonies non-separatist Puritan churches were established [under the jurisdiction of the Anglican Church]. After the 1776 American Revolution, nearly all the "Congregational" churches were known as "Congregational Churches of New England" but there were serious theological differences between them: some opted for "Arminianism" while the majority professed "Calvinism." Between September 1646 and August 1648, the first Synod was held in Cambridge, New England [known as the Cambridge Synod], in which the Puritans defined their basic platform [known as the "Cambridge Platform"] that served as a guide for the future development of American Puritanism, with the exception of the Westminster Confession [that had just been approved by the English Parliament and Scottish General Assembly in June 1648] and the definition of the kind of official church government as "Congregationalist" for the affiliated churches. The Congregationalists supported the organization of the first American "foreign" missionary society in Boston in 1810 for the purpose of sending Congregational missionaries to foreign countries, called "The American Board of Commissioners for Foreign Missions – ABCFM," which began sending Congregational missionaries around the world, including to Latin America; see the following links:

<http://www.congregationallibrary.org/finding-aids/ABCFMOverview>
<http://www.congregationallibrary.org/researchers/congregational-christian-tradition>

- B1.2301 **United Church of Christ - UCC** (1957, a union of four traditions: the **Congregational Churches**, with historical roots in the Puritan churches of New England, founded in the 1630s; the **Congregational Christian Churches** that were founded as part of the Restoration Movement in the 1820s under the leadership of Barton and Stone; the **Reformed Church in the USA**, previously known as the German Reformed Church organized in 1793; and the **Evangelical German Synod of North America** that united in 1934 with the German Reformed Church to form the Evangelical and Reformed Church; all of these church bodies participated in the union of 1957 that created the United Church of Christ with headquarters in Cleveland, Ohio; some of the Armenian Congregational Churches affiliated with the UCC after 1957, but others continued as independent congregations or affiliated with the **North American Union of the Evangelical Armenian Church** that is part of the Independent Fundamentalist Tradition) - <http://www.ucc.org/>
- B1.2302 **Conservative Congregational Christian Conference - CCCC** (1948, Maplewood, MN; headquarters now in Lake Elmo, MN; related to Gordon-Conwell Theological Seminary in South Hamilton, Massachusetts; this conference represents the lineage of the more conservative Congregational churches that are affiliated with the National Association of Evangelicals [NAE] in the USA and the World Evangelical Fellowship [WEF] internationally) - <http://www.cccusa.com/>
- B1.2303 **Independent Congregational churches** (a group of Congregational churches that did not participate in the foundation of the **Conservative Congregational Christian Conference** in 1948 or in the formation of the United Church of Christ in 1957) - http://en.wikipedia.org/wiki/Congregational_church
- B1.2304 **National Association of Congregational Christian Churches** (founded in 1955 by former clergy and lay people of the Congregational Christian Churches in response to that denomination's pending merger with the Evangelical and Reformed Church to form the United Church of Christ in 1957; it is a voluntary association of churches committed to fellowship with each other; it is designed to allow local congregations to consult and advise together as churches upon matters of common concern to them, both temporal and spiritual, without infringing on their self-government; its national office is located in Oak Creek, Wisconsin) – <http://www.nacc.org/>
- B1.2399 Other Congregational churches with missionary work in Latin America and the Caribbean
- B1.2400 Other Reformed-Presbyterian-Congregational Churches with missionary work in Latin America and the Caribbean

B1.300 ANGLICAN - EPISCOPAL FAMILY

General Overview. In 1535, the **Church of England or Anglican Church** under King Henry VIII became independent of the Roman Catholic Church in Rome, and this separation was consolidated by Parliament through the Act of Supremacy in 1559, when Bishop Matthew Parker was appointed as the first Archbishop of Canterbury and head of the independent Anglican Church. The shift from Roman Catholicism to Protestantism and Calvinism was continued under Queen Elizabeth I [1558-1603]: *The Book of Common Prayer* [revised in 1552] and the *Thirty-Nine Articles of Religion* [1563] define the distinctive character of Anglicanism as part of the Protestant movement. However, there was growing dissent among some Anglicans who wanted church leaders to take a stronger stand in favor of Protestant reforms; some of the **dissenters or non-conformists** formed pressure groups within the Anglican Church [such as the Puritans] whereas others left to establish independent churches that became known as Congregationalists, Presbyterians, Baptists, Quakers, Methodists, etc. Until 1534, the Protestant movement in Europe had only three main tendencies: Lutherans, Anabaptists and Reformed, but when the English parliament signed the Supremacy Act, under pressure by Henry VIII (1509-1547), the English Empire and the Anglican Church became independent from Rome and took a nationalistic course, with the support of Thomas Cranmer (1489-1556), who later served as “vice-regent of the king for ecclesiastical matters” in 1536. When Henry VIII died in 1547, England was divided into three groups: those who supported the policy of the deceased king (of not introducing important changes in doctrine or worship, while rejecting the foreign ecclesiastical jurisdiction of Rome), a minority that wanted to restore the Pope’s power, and a reformist group that wanted to make England a Protestant country. Under the government of King Edward VI [1547-1553], controlled by the Duke of Somerset, the Parliament approved the Uniformity Act, which required the universal use of the “Common Book of Prayer” in English [1549], which was modified and authorized by law in 1552 with a more Protestant focus. Despite the reconciliation with Rome in 1554, through manipulations of Cardinal Reginoldo [1500-1558] to discredit the Reform and remove the bishops and other clergy of Reformed tendencies, and the resulting persecutions under the reign of “Bloody” Mary [1554-1558], the Reform was not stopped and anti-Roman feelings increased. At the beginning of the rule of Queen Elizabeth I [1558-1603], there were major changes in favor of the Protestant Reformation: parliament approved a new Supremacy Act in 1559 and Matthew Parker was named the new Archbishop of Canterbury; with the 1563 approval of the famous “Thirty-Nine Articles [the official declaration] the Anglican Church was declared to be Protestant with Calvinist tendencies. When Archbishop Parker was consecrated by four Anglican Bishops who placed their hands on him, a new Anglican Episcopate was established, independent of Rome, an act on which apostolic succession of the episcopate of England, Scotland and the British colonies depended. From the XVI through the XVII centuries, the Anglican Church experienced many internal conflicts arising from “non-conformist” sectors [beginning in 1564, Puritans of Presbyterian and Congregational tendencies] and “separatists” or “independents” [after 1567, the Congregationalists, Baptists, Quakers and marginal sectors were formed]. Currently, Anglicans are divided into two groups: “high church” [Anglo-Catholic] and “low church” [evangelical]. The Archbishop of Canterbury is the Primate of all England and is the highest authority of all Anglicans.

Expansion to North America: when British colonies were established in America, the Anglican Church began to send chaplains and ministers on the ships to serve the colonizers. The Anglican Church arrived in America for the first time in 1607, when the Reverend Roberto Hunt celebrated the Lord’s Supper among the founders of Jamestown in the Colony of Virginia. Anglicans predominated in all the colonies of New England, the majority of whom were Puritans. The responsibility for promoting Anglican missionaries in the Americas was of the colonizers themselves [organized in self-determined commercial businesses under a “social and religious pact”], of already established churches, of interested individuals, or of the Bishop of London. The Anglicans of England supported the colonizers by means of creating the “Society for the Propagation of the Gospel in New England” [London, 1649], inspired by the work of John Eliot [1604-1690] among the indigenous peoples of Massachusetts. In 1685, the Bishop of London sent the Reverend Jaime Blair to Virginia as his representative and four years later Mr. Blair was named the first “commissioner” [he functioned as a bishop] of the Anglican Church in North America. Before emigrating

to Maryland, the Reverend Thomas Bray organized a volunteer society in London to provide Christian literature to the colonizers [he founded the "Society for the Promotion of Christian Knowledge," known in English as SPCK]. In 1701, Bray organized in London the "Society for the Propagation of the Gospel in Foreign Parts" [known in English as SPG], which sent thousands of ministers to the colonies during the 17th, 18th, and 19th centuries to carry out this ministry. After the American Revolutionary War (1775-1783), many Anglican ministers of the Episcopal tendency [royalists] returned to England and the Anglicans who stayed in the newly-independent 13 American colonies, which later became the United States of America, became affiliated with the new emerging denominations: the **Protestant Episcopal Church**, the **Presbyterian Church** or the **Congregational Churches**.

Expansion to Latin America and the Caribbean: beginning in 1625, the English began to attack Spanish holdings in the Caribbean where they wanted to establish commercial enterprises. That objective was accomplished by means of an expedition organized by Oliver Cromwell in 1655, which achieved English hegemony over the seas. With the help of the English crown, the Anglican Church gained great strength in the English colonies of the Atlantic-Caribbean [the Bermudas, San Cristóbal, Jamaica, Barbados, Belize, the Leeward Islands, Trinidad and other smaller islands], where she was the "Established Church." Therefore, the non-conformists and dissidents [Baptists, Methodists, Moravians and other small groups] suffered a great deal of persecution. The plantation owners and the traders, as well as the Anglican clergy, enjoyed the benefits of having Negro slaves, but many leaders of dissident religious groups in the British colonies of the Caribbean were opposed to slavery and were persecuted by the authorities until the Emancipation Act of 1834 was approved that progressively freed the slaves.

Before the independence of the Spanish colonies in Mesoamerica in the 1830s, the SPG had ministries in the British Honduran colonies [now, Belize; Cathedral de San Juan, 1810] and the Mosquito Coast: in Honduras [Black River and the Bay Islands] and Nicaragua [Cabo Gracias a Díos, Bluefields and Greytown]. After the Independence of Mexico and Central America, the SPG concentrated its efforts in British Honduras and in some of the Caribbean ports of Central America -- Livingston [Guatemala], Puerto Cortés [Honduras], Bluefields and Puerto Cabezas [Nicaragua], Port Limón [Costa Rica], Aspinwall [Colombia, now the city of Colón in Panama]. During the period of railroad construction in Central America [1850-1880], the development of banana plantations [1880-1920s] and the construction of the Panama Canal [1890-1910s], many Afro-Caribbean workers (many of them Anglicans) from the British West Indies arrived and thousands remained on the Caribbean coast. In South America, in 1838, English naval captain Alan Gardner, supported by the SPG and the colonizers of the Malvinas Islands [Falkland Islands in the South Atlantic], began to evangelize the Aurancano Indians in the southern part of Chile-Argentina [Tierra del Fuego]. In 1895, Anglican dioceses were formed in the Malvinas Islands, South America (Brazil, Argentina, Chile, Guyana, Peru and Uruguay) and Central America (Mexico, Guatemala, Belize, El Salvador, Nicaragua, Costa Rica and Panama).

- B1.301 **The Anglican Church** (1535-1559, Canterbury, England: the **High Church Tradition** is Anglo-Catholic in orientation, and the **Low Church Tradition** is more Protestant in character; the first Anglican churches in America were established in Newfoundland, Canada, in 1593 and the Virginia Colony in 1587 in territory that later became one of the 13 British colonies and part of the USA after 1776; Anglican priests in Jamaica and West Indies, 1660s; missionaries of the **SPG (Society for the Propagation of the Gospel in Foreign Parts, 1701)** in Central America, 1760s: Belize, Honduras [Black River / Río Sico] and Nicaragua [Bluefields]) - <http://www.anglicancommunion.org/>
- B1.3011 **Society for the Propagation of Christian Knowledge, SPCK** (1699, London, England)
- B1.3012 **Society for the Propagation of the Gospel in Foreign Parts, SPG** (1701, London, England)
- B1.3013 **Church Missionary Society** (1799, London, England; founded on 12 April as the *Society for Missions to Africa and the East*, later renamed the **Church Missionary Society – CMS** and in 1995 the **Church Mission Society**; most of the founders were members of the Clapham Sect, a group of activist evangelical Christians. It was expected that Church of England clergy would quickly come forward to be missionaries, but when this did not materialize the CMS

turned towards mainland Europe and the earliest missionaries were German Lutherans. For over a century, the CMS enjoyed favorable working relations with the Churches and seminaries of Western Europe; this was gradually eroded as the European superpowers vied with each other in the race for colonial expansion. The overseas mission work of CMS began in Sierra Leone in 1804 but spread rapidly to India, Canada, New Zealand and the area around the Mediterranean. Its main areas of work in Africa have been in Sierra Leone, Nigeria, Kenya, Tanzania, Uganda, Congo, Rwanda and Sudan; in Asia, CMS's involvement has principally been in India, Pakistan, Sri Lanka, China and Japan; and in the Middle East, it has worked in Palestine, Jordan, Iran and Egypt; and mission work in the West Indies from 1826-1861. CMS integrated with the **South American Mission Society (SAMS-UK)** to form a new joint agency, retaining the name CMS) -

<http://www.cms-uk.org/default.aspx?tabid=510> -

<http://www.cms-uk.org/Whoware/AboutCMS/History/tabid/181/language/en-US/Default.aspx>

B1.3014 **South American Missionary Society (SAMS).** The *Patagonian Missionary Society*, later renamed SAMS, was founded in Brighton, England, in 1844 by Captain Allen Gardiner of the Royal Navy, following his unsuccessful petitions to the Church Missionary Society, the London Missionary Society and the Wesleyan Missionary Society to embrace the needs of the Patagonian Indians; funds, not manpower, prevented their acceptance. Gardiner undertook two expeditions to Patagonia and one to the Bolivian Chaco between 1845-1848, all unsuccessful in their attempts to reach the indigenous peoples. In 1850, Gardiner and six companions set out on another expedition to Tierra del Fuego, where they died in Spaniards Harbour the following year. In 1856, the Rev. George Pakenham Despard, SAMS' general secretary, reorganized the mission with a base in the Falkland Islands. In 1860, Allen Gardiner Junior was sent by SAMS to evangelize the Mapuches of Southern Chile, but circumstances prevented this; he responded to a different need, that of British miners, and undertook a chaplaincy in Lota, Chile. This led to a new dimension in SAMS' work, with chaplaincies started in several countries. In 1864, the Patagonian Missionary Society became the **South American Missionary Society** because of the expanding work, which also envisioned a ministry beginning immediately among the Indians of the Chaco – part of Bolivia, Paraguay and Argentina. In 1963, the total number of SAMS missionaries rose to 80, thanks in great part to a “Forward Move” initiated by the General Committee in October 1960, which sought 45 new missionaries by 1963. In that year, the Southern Cone Diocese of the Anglican Church was divided into two: Bishop Cyril Tucker became Bishop in Argentina and Eastern South America, and Bishop Kenneth Howell became Bishop in Chile, Bolivia and Peru. Many SAMS missionaries were given ecclesiastical responsibility in the new dioceses. The Irish branch of SAMS began in the early days, back in the 19th century, and the Australian Auxiliary began in 1936. A Canadian Auxiliary existed early in the 20th century, but **SAMS Canada** wasn't formed as a separate entity until 1979. **SAMS USA** began in 1976. In the 1970s, **SAMS Australasia** became a separate branch in its own right, and **SAMS Ireland** also became an independent body at that time. A major event in 1979 was the signing at Swanwick, UK, of the Covenant of the South American Missionary Societies. SAMS Australasia is now part of **CMS Australia** and **New Zealand CMS**. SAMS International members, like CMS, are part of the **Faith2Share** network: <http://www.cms-uk.org/Whoware/AboutCMS/History/SAMStimeline/tabid/511/language/en-US/Default.aspx>

B1.302 **Protestant Episcopal Church / Iglesia Episcopal Protestante** (represents the original Anglican tradition in the USA; its new name since 1967 has been **The Episcopal Church**, with headquarters in New York City, NY. An assembly of the American Church met in Philadelphia in 1789 to unify all Episcopalians in the United States into a single national church. A constitution was adopted along with a set of canon laws. The English Book of Common Prayer was revised (principally in removing the prayer for the English monarch).

This first *American Book of Common Prayer* was based mostly on the *English Book of Common Prayer* of 1662. Its consecration prayer was based on the *Scottish Book of Common Prayer* of 1764. The new constitution provided for annual diocesan conventions with the bishop of the diocese as presiding officer. A national General Convention was established, composed of two legislative houses, modeled after the United States Congress. A system of checks and balances similar to that of the new federal system was incorporated into the Church's constitution. As the population of the United States began its westward expansion, the Church followed. Missionary bishops went into the new territories to minister to the far-flung and sparsely populated western parishes and congregations. Currently, the 109 dioceses of The Episcopal Church and three regional areas are organized into nine provinces, each governed by a synod consisting of a House of Bishops and a House of Deputies. The Episcopal Church is a part of the Anglican Communion.

The Episcopal Church has affiliated ministries in Mexico, Central America and the Caribbean regions, including Haiti, Dominican Republic, Puerto Rico, the U.S. Virgin Islands (other Caribbean countries are under the jurisdiction of The Anglican Church), Honduras and Guatemala (other Central American countries are under the jurisdiction of The Anglican Church), Colombia and Ecuador (other South American countries are under the jurisdiction of The Anglican Church).

Sources: <http://www.episcopalchurch.org/> / <https://episcopalchurch.org/history-american-church>

- B1.303 **The Reformed Episcopal Church (REC)** is an Anglican church of evangelical Episcopalian “low church” heritage, founded in 1873 in New York City by George David Cummins, formerly a bishop of the Protestant Episcopal Church. In 2016, the REC reported 108 parishes and missions in the USA and three in Canada, and also has churches in Croatia, Cuba, Germany, and Serbia: <http://rechurch.org/recus/recweb/index.html>
- B1.304 **Apostolic Episcopal Church** (1925, State of New York) - <http://bertilpersson.com/>
- B1.305 **Anglican Orthodox Church / Iglesia Anglicana Ortodoxa** (16 November 1963, Statesville, NC; founded by a group of conservative Episcopalian ministers who were alarmed at what they considered to be liberal trends in the Protestant Episcopal Church in the USA; founded by Bishop James Parker Dees, and since October 2003 by Bishop Jerry L. Ogles) - <http://eoc.orthodoxanglican.net/eocwebsite/> - <http://www.anglicanorthodoxchurch.org/>
- B1.3051 **Latin (Hispanic) Diocese of the Orthodox Anglican Church / Diócesis Latina (Hispana) de la Iglesia Anglicana Ortodoxa** (2008; Bishop Garth Richard Neel, pastor of Ascension Anglican Orthodox Mission in Kendal, Saskatchewan, Canada; has affiliated churches in Spain, Brazil, Haití, Argentina, Perú, Colombia, Puerto Rico and Canada) - <http://www.iglesiaanglicanaortodoxa.org/> - <http://caoperu.blogspot.com/> - <http://ascensionaocmission.blogspot.com/> - <http://misionbuenpastor.blogspot.com/2009/05/bienvenidos.html>
- B1.3052 **Anglican Orthodox Church of Puerto Rico / Iglesia Anglicana Ortodoxa San Pablo de Puerto Rico:** <http://www.tuministerio.com/USPRAORCHIAOPR>
- B1.306 **American Episcopal Church, AEC** (1968-1991, Charlottesville, Virginia; Bishop James Charles Ryan, aka Joseph K. C. Pillai of the Indian Orthodox Church; he was succeeded by Bishop James George of Birmingham; this denomination merged with the Philippine Independent Church in 1981; in 1982 the AEC grew by the addition of two new dioceses from the Anglican Episcopal Church; in 1986, the Rt. Rev. Roberto Martínez Resendiz, formerly suffragan bishop of Central Mexico of the Protestant Episcopal Church, became the first

bishop of the AEC's new diocese in Mexico; later, the Anglican Church in India and the Anglican Diocese of Pakistan joined the AEC; in 1991, this denomination merged with the Anglican Catholic Church to form the **Anglican Church in America**; see below: B1.3071) – http://en.wikipedia.org/wiki/American_Episcopal_Church

- B1.307 **Anglican Church in America** / *Iglesia Anglicana en América* (founded in 1991 as a merger of the *American Episcopal Church* and the *Anglican Catholic Church*; headquarters are now in Belchertown, MA; the Presiding Bishop is the Most Rev. Brian R. Marsh) – <http://www.acahome.org/>
- B1.3071 **Anglican Province of America** / *Provincia Anglicana de América* (1998, Oviedo, Florida; the Presiding Bishop is the Most Rev. Walter H. Grundorf; the present structure of the denomination was adopted in 1998, constituted by the Diocese of the Eastern United States and the Missionary District of the West; in 2000, the Missionary District of the West became a Diocese in its own right, and in the 2008 the Diocese of Mid-America was constituted in the central U.S. from the non-geographical Diocese of St. Augustine, which had come into union with the APA in 2004; the history of the APA, however, stretches back to 1968 with the founding of the **American Episcopal Church [AEC]** in response to the “heretical teachings” of Episcopal Bishop James Pike, the Social Gospel Movement in the mainline Protestant churches, and the liturgical movement spawned by the dramatic liturgical revisions of Vatican II; the Diocese of the Eastern United States is the same diocese first erected in the old AEC, the first of the modern so-called "Continuing Churches") - <http://www.anglicanprovince.org/en-us/index.php>
- B1.308 **Anglican Episcopal Church of North America - AECNA** (founded in 1972 by Bishop Walter Hollis Adams in Palo Alto, California) - http://en.wikipedia.org/wiki/Anglican_Episcopal_Church
- B1.3081 **Anglican Episcopal Church – AEC** (2000, Ventura, California, under the first bishop, the Rt. Rev. Reginald Hammond, of St. George's Anglican Church; consists of parishes in California, Arizona, Nevada, Alaska and Florida; in 2008, the AEC joined with the Diocese of the Great Lakes in founding the **North American Anglican Conference**; the Anglican Diocese of Texas joined in 2010; cooperation on the training of clergy is one objective of the conference; these Continuing churches consider themselves to be in the Anglican Low Church tradition, Evangelical and conservative; the Thirty-nine Articles are accepted unconditionally, and the 1928 Book of Common Prayer is used for all public worship) – <http://anglicanepiscopalchurch.org/default.html>
- B1.309 **Latin-American Anglican Church** / *Iglesia Anglicana Latinoamericana* (LAL). This denomination represents the Catholic Tradition of the Church of England, the **Old Anglo Catholic Church (OACC)**. According to its website, “We respect the spiritual work of all Christian and non-Christian groups. We work with all Christian and non-Christian organizations without fanaticism or fundamentalism.” This organization was born as the **Anglican Christian Congregation of the Anglo-Catholic Ancient Church** in the cities of Bogotá, DC, and Mosquera, Cundinamarca, Colombia, and Madrid, Spain, on 17 December 1975, under the **Oxford Movement**. “Our Church in its birth had influence, advice and teaching, of Bishops of the **Corporate Order of Reunion** and of **Bishops No Juring of England**.
This organization states the following: “We believe that we should love believers, atheists, agnostics and different alike, we should all love and serve. No human being should be discriminated against. We do not apply racism. No person should be belittled. We all have the right to exist as human persons. We believe that we are all free to think, speak and act as long as we respect the law, the freedom of the other, the common order for the good of all without exception.” - <http://theanglican.net/>

The LAL and the OACC are led by **Leonardo Marin-Saavedra (Archbishop)**: Born in Puerto Nare, Antioquia, Colombia (South America) on 17 December 1955. In 2000, he moved to the USA and to Canada in 2003 where he became a Canadian citizen. He is a single man and member of **The Anglican Missionaries Monks of Saint Lawrence** (Anglo Catholics) since 1985, which are European 48%, Native American 37% and African 13%:
<http://www.oldanglocatholic.com/about-us.html>

B1.310 **Diocese of Christ The King** (1977, Berkeley, California; in 1991, the Diocese of Christ the King voted to divide into three geographical dioceses, and later added a fourth diocese, under a provincial structure creating the **Anglican Province of Christ the King**; the bishops of the dioceses then elected Bishop Robert Sherwood Morse, Rector of Saint Peter's Church in Oakland, CA, as the first Archbishop of the Province) -
<http://www.anglicanpck.org/index.shtml>

B1.310 **Anglican Catholic Church - ACC** (founded in 1977 in St. Louis, Missouri, originally as the **Anglican Church of North America**, under the jurisdiction of the retired Episcopal bishop of Springfield, Illinois, the Right Reverend Albert Chambers; this denomination is now led by Bishop Mark Haverland in Athens, Georgia, since 2008; founded as a protest movement within the *Protestant Episcopal Church* against the modernization of the Church, the ordination of women, immoral conduct and homosexuality in the Church, and for adherence to the Nicene and Apostles' Creeds and to the Book of Common Prayer, 1928 Edition; the ACC's 1991 partial merger with the **American Episcopal Church** took in all of the former AEC parishes but divided the Anglican Catholic Church, due to last-minute opposition from some of the ACC's bishops; as a result, the AEC was absorbed into the new *Anglican Church in America* but was joined by less than half of the ACC dioceses, with the others deciding to reject the union agreement and continue the existence of the Anglican Catholic Church; this denomination is in communion with the Anglican Catholic Church in the UK, Canada, Australia, New Zealand and The Philippines, and it has parishes in Puerto Rico, Haiti, Colombia-Venezuela and Guatemala, as well as mission work in India, South Africa and other countries) - <http://www.anglican catholic.org/> -
http://en.wikipedia.org/wiki/American_Episcopal_Church

B1.3101 **Anglican Catholic Church, Hispanic Province of the Americas** (1977, St. Louis, Missouri; first bishop of the *Anglican Church of North America* was the Right Rev. Albert Chambers of Springfield, Illinois; headquarters now in Athens, GA; it was formed by conservatives after a number of Anglican jurisdictions "moved away from the historic and apostolic faith" as part of the "reformed catholic faith" tradition of the Anglican Communion; it has affiliated jurisdictions in the USA, the **Anglican Province of Christ the King** and the **United Episcopal Church of North America**; it has affiliated churches in the USA, Haiti, Colombia and Venezuela; in January 2013, a new order of Franciscans has been received into the ACC by the *Bishop of New Granada in Colombia, South America*; originally an independent Anglican Order that utilizes a modified Franciscan Rule, the *Orden de los Frailes Misioneros Bon-pastorianos* (Order of the Missionary Friars of the Good Shepherd), which allows for both celibate and married members; under the leadership of Superior General and founder Father Abrahán González, the order has priests and brothers housed in foundations across the Republic of Colombia) - <http://www.anglican catholic.org/>

- Missionary Diocese of the Caribbean (Haiti)
- Missionary Diocese of New Grenada (Colombia, Venezuela and Brazil)

B1.311 **Anglican Rite Jurisdiction of the Americas – ARJA** (1981, San Diego, California; led by the Rt. Rev. G. Wayne Craig of Ohio, the Rt. Rev. Ogden Miller of Oregon, and the Rt. Rev.

Robert Q. Kennaugh of Texas; after efforts to unite with other Continuing Anglican bodies repeatedly proved unsuccessful, and following the departure of most of its parishes to various other Continuing Anglican jurisdictions, the ARJA began conversations with the **Episcopal Missionary Church**, which had been founded in the early 1990s by the Rt. Rev. Donald Davies, a retired Episcopal Church-USA bishop; the talks were successful and a merger of the remaining ARJA parishes and clergy was agreed upon, thus ARJA ceased to exist) - http://en.wikipedia.org/wiki/Anglican_Rite_Jurisdiction_of_the_Americas

B1.3111 **Episcopal Missionary Church** (1992, founded by the Rt. Rev. Donald Davies, a retired Episcopal Church-USA bishop; current Presiding Bishop is the Rt. Rev. Council Nedd II, rector of St. Alban's Anglican Church in Pine Grove Mills, Pennsylvania; a conservative body that uses *The Book of Common Prayer*, 1928 Edition) - <http://www.emchome.org/>

B1.312 **Catholic Apostolic Anglican Church / Iglesia Católica Apostólica Anglicana** (Easton, Pennsylvania; Mons. Dr. + Lic. Canot Obispo Primado/Presidente; **The Missionary Diocese of the Latino/Hispanics in the USA** includes ministry in the USA, Puerto Rico and the U.S. Virgin Islands; *El Sínodo de Las Américas y Las Islas del Caribe* includes the Dominican Republic, Haiti and Cuba since 1954 and Puerto Rico since 1986; it founded St. John's Apostolic University and St. John's Apostolic Seminary in New Jersey in 1977 with an extension program in the Dominican Republic in 2008; it also established "El Orden Sacerdotal San Agustín" and "La Orden Hermanas Piadosa Divina Providencia" for women) - <http://www.iglesia-anglo-catolica.org/principio.html>

B1.313 **Anglican Church International Communion, ACIC** (2001, founded by Bishops The Rt. Rev. Pickering, The Rt. Rev. Thakore, The Rt. Rev. Larry W. Johnson, and the late Rt. Rev. LaPointe of Haiti who was succeeded by The Rt. Rev. Luther Pierre-Toussaint) This jurisdiction now includes the Rt. Rev. Roberto Martínez Resendiz of Mexico who was formerly with the *Protestant Episcopal Church of Central Mexico* and later with the **American Episcopal Church** until the 1991 merger. In 2001, traditional bishops from four jurisdictions approved the concepts for a "principles" document and "concordat" on 17 November 2001 in Atlanta, Georgia; firm agreements were approved to come together with the purpose and hope of bringing order to the Anglican Church movement in the USA. From these agreements the **Anglican Church International Communion** emerged; the new communion was the first step toward bringing greater unity to the splintered continuing "churches" in the USA and throughout the world. The guiding principles state "this is a traditional communion dedicated to bring peace and unity to all Anglican worshipers," by adhering to the American 1928 *Book of Common Prayer*, the English 1662 *Book of Common Prayer* and the 1962 Canadian *Book of Common Prayer*. The *Declaration of Principles* became the name of the historic document embracing these concepts that preserve the traditional church and move forward the Great Communion of Christ. The signatories to this historic document were: The Late Rt. Rev. Lafond LaPointe, Bishop of Haiti, chairman of the founding convocation; The Rt. Rev. Larry W. Johnson, Bishop of Virginia, first College of Bishop's president, 2002; The Rt. Rev. Melvin H. Pickering, Bishop of the Diocese of the Good Shepherd, New Mexico, second president of the College, 2003; The Rt. Rev. Vincent Thakore, Bishop of the South, Georgia, third president of the College, in 2004; since the founders, the fourth president was Bishop Jorge Martinez, Independent Episcopal Church of Mexico, 2005; fifth president, Bishop Chopin Cusacks, 2006; and again Bishop Larry W. Johnson, sixth president, 2007. Then Bishop Johnson was elevated to serve as the **Archbishop for International Provinces** and now has no responsibility for the USA. Bishop Michael Robertson, Oklahoma, is the current President of the College of Bishops in the USA. In 2008, the College of Bishop's approved the application of the Most Rt. Rev. Michael Wright of the United Kingdom, HCC (WR) Diocese of Europe, to be 20th province of ACIC. The College of Bishop's also gave provisional

approval of the application of the Rt. Rev. Fabiano Ferrês of Brazil, Apostolic Episcopal Church of Brazil, to be the 21st ACIC province) - <http://www.theanglicanchurch.net/ACIC.html>

ACIC Provinces and Jurisdictions:

1. Anglican Church of Virginia
2. Orthodox Apostolic Church of Haiti, of the Anglican Church of Virginia
3. The Free Church of England in Australia, of the Anglican Church of Virginia
4. Anglican Diocese of the Good Shepherd
5. Orthodox Anglican Church of the South
6. Anglican Episcopal Church of India
7. Mexican Independent Episcopal Church
8. Anglican Christian Church of Haiti
9. Anglican Episcopal Church
10. Diocese of the Caribbean and New Granada and the Holy Catholic Church (WR)
11. Traditional Church of England and Australia
12. Anglican Diocese of Central America
13. Anglican Church of India
14. Traditional Church of England and Australia
15. Anglican Diocese of South America
16. Missionary Diocese of the Cameroon of ACOVA
17. Anglican Church of Georgia (USA)
18. National Anglican Church of the Dominican Republic
19. Catholic Apostolic Anglican Church Missionary Diocese of the Latino / Hispanic in the USA
20. Holy Catholic Church-WR Diocese of Europe
21. The Apostolic Episcopal Church of the Archdiocese of St. Paul, Brazil

B1.314 Church of South India - CSI (founded in 1947, as the successor of the Church of England in India, which had been the State Church during the British colonial period; the CSI came into being by a union of Anglican and Protestant churches in South India; with a membership of over 5 million today, it is India's second largest Christian denomination after the Catholic Church in India; CSI is one of four united churches in the Anglican Communion; the CSI is a member of the Anglican Communion and its bishops participate in the Lambeth Conferences and has representation on the Anglican Consultative Council; it is also a member in the World Council of Churches, World Alliance of Reformed Churches, and the National Council of Churches in India; also, the CSI is in full communion with the Malankara Mar Thoma Syrian Church of India and the Church of North India – CNI) - <http://www.csisynod.com/>

On 27 September 1947, the General Council of Church of India, Pakistan, Burma and Ceylon, the General Assembly of South India United Church, and the South India Provincial Synod of Methodist Church joined together to form the Church of South India as the largest united national church in India. The continued growth has been further enriched with the joining of the churches of Basel Mission and the Anglican Diocese of Nandyal. A unique church was born out of the blending of the Episcopal and non-Episcopal traditions as a gift of God to the people of India and as a visible sign of the ecclesiastical unity for the universal church: <http://www.csisynod.com/history.php>

B1.315 The Reformed Catholic Church (Anglican Rite) of Venezuela was founded in 2008 by dissident Anglicans, Lutherans and Roman Catholics, with headquarters in Cabimas, Lara state, under the leadership of Metropolitan Bishop Enrique Albornoz Cano (formerly a Lutheran pastor): <http://icarven.blogspot.com/>

According to a news report, published 8 July 2008, on RedesCristianas.net: On June 25, Catholic priest Jon Jen Siu García, Lutheran pastor Enrique Albornoz and Lutheran pastor Alexis Bertis publicly presented a new "Church", called the **Catholic Reformed Church of Venezuela**. On Sunday, June 29, a ceremony was held at the San Pablo Lutheran Temple in Ciudad Ojeda, in which three bishops, Dale Climie, Archbishop of the **Conservative Anglican Church of the United States**; Leonardo Marín-Saavedra, primate of the **Latin American Anglican Church**; and Jorge Pérez, bishop of the **Latin American Anglican Church of Mexico**, consecrated the three Venezuelans mentioned as bishops, in order to found the "Reformed Catholic Church" of Venezuela. The two Catholic priests, who are now part of the new group, belong to the diocese of Cabimas and another to the archdiocese of Maracaibo:

<http://www.redescristianas.net/%E2%80%9Cno-podemos-ser-excomulgados%E2%80%9D-afirman-obispos-de-la-iglesia-catolica-reformada-venezolana/>

Previously, this organization was called the **Anglican Catholic Church of Venezuela**, led by the same Bishop Albornoz Cano, with headquarters in Ciudad Ojeda, Zulia state. The Anglican Catholic Church of Venezuela (founding date unknown) maintains links with the Anglican Communion because of its affiliation with the North American Anglican Church and the Communion of Anglican Confessors, which encompasses hundreds of dioceses spread throughout the world. The Anglican Catholic Church of Venezuela maintains its catholicity due to its historical episcopate, adherence to the ecumenical creeds and to the first seven Councils of the Christian Church, and to the apostolic succession inherited directly from the Apostles and Bishops in communion with the Church of England. On the other hand, it retains its reformed character by subscribing to the doctrine of the Church of England, contained in the 39 Articles of Religion, the Book of Common Prayer and the Ordinal received in the 16th century Protestant Reformation begun by Martin Luther:

<http://iglesiaticatolicaanglicana.org.ve/acerca-de-nosotros>

Note: there is no relationship between the Reformed Catholic Church (incorporated in California in 2016 (A2.518) with the Reformed Catholic Church of Venezuela (founded in 2008).

B1.316 **The Anglican Catholic Apostolic Church (ACAC)** teaches the Catholic Faith that was brought to the British Isles by the first apostolic missionaries during the earliest days of the Church. It is a part of the One, Holy, Catholic and Apostolic Church through which the Grace of God is channelled by way of a Ministry entrusted to the Apostles (and their successors) by Christ himself. The Seven Ecumenical Councils of the Universal and Undivided Church together with Holy Scripture and Holy Tradition contain the Standards and Doctrines of faith taught by the ACAC. We acknowledge the historic primacy of the Bishop of Rome as *primus inter pares* (first among equals) but reject the papal claims of supremacy and other dogmas and pronouncements that are at variance with Scripture and the Tradition of the ancient Church. We affirm our faith in the Essence and Mystery of the Holy Eucharist and believe that the Mass is a sacrifice which is propitious for the living and the dead. In Holy Communion the faithful partake of the true Body and Blood of Christ under the mystical forms of bread and wine. The ACAC will strive to help overcome divisions in the Church and based on the faith of the Undivided Church of the first millennium, restore unity and communion with other Churches. The Anglican Catholic Apostolic Church is truly Anglican within Catholic Orthodoxy. Its headquarters are in Cheltenham, Gloucestershire, England:
<https://anglicancatholicapostolic.weebly.com/>

B1.399 Other churches that follow the Anglican-Episcopal Church tradition in Latin America and the Caribbean

B2.0 EVANGELICAL SEPARATIST ("FREE CHURCH") TRADITION

General Overview: this tradition has its roots in Europe during the 1520s as a result of **separatist or non-conformist tendencies**, which were a reaction against the dogmatism and control of Protestant State Churches: Lutheran, Reformed, Presbyterian and Anglican; hence their "anti-authoritarianism" with an emphasis on the "priesthood of all believers," a free association of adult believers, believer's baptism, lay oriented, volunteerism and anti-liturgical and anti-clerical in character. These churches are self-governed and "free" of State control; they believe in the separation of the State and Church and the freedom of religion for all people. Prior to the American Revolution (1775-1783), many of the Free Churches suffered persecution in Europe and North America from the respective State Church and civil authorities, which was one of the main reasons for their desire to move to North America after 1776 or to Latin America after the success of the Independence movement from Spain and Portugal in the early 1800s. Between 1850 and 1900, many churches and members of the Free Church tradition in Europe emigrated to the Americas.

B2.10 ANABAPTIST-MENNONITE FAMILY

Overview: founded by Andreas Bodenstein of Carlstadt, Germany, 1521; also Austrian, Swiss, Dutch and Russian origins; Konrad Grebel and Felix Manz in Switzerland. The "Mennonites" were followers of Menno Simons, a Dutch Catholic reformer, 1536. The "Anabaptists" believed that adults who were baptized as children in State Churches before they reached the age of accountability [age 12-15] should be "rebaptized" as adults upon their confession of faith—this is the doctrine of adult-believers' baptism that is the accepted practice in most Free Churches. Also, Mennonites hold strongly to the principle of lay leadership in their congregations in keeping with the belief in the "priesthood of the believer."

<http://history.mennonite.net/>

Grebel and his friends taught that the Bible requires a disciplined Christian life, which begins with spiritual rebirth and is demonstrated by holiness. In the beginning, they demonstrated a "sectarian" attitude [intolerant or fanatical] by insisting that true believers should separate themselves from the vices of the world and that the corrupt parishes should organize themselves in independent and self-determining communities [voluntary societies of adult believers of a "congregationalist" type]. They provoked a reaction by religious and civil authorities against the Anabaptists by denouncing "the established order" of temporary [civil] and religious powers [Roman Catholic or Protestant] and their right to govern the people in an authoritarian manner [despotism]. They were the first reformists to speak out in favor of the separation of Church and State and to demand freedom of worship. In addition, the majority of the Anabaptists were and continue to be pacifists [against war] and do not participate in civil government or in military service. Although the Anabaptists do not have official creeds, some leaders wrote "treaties" to explain and defend Anabaptist principles: two important documents from the 16TH century are "the Schleitheim Confession of Faith" [Switzerland] of 1527 and "the Dordrecht Confession of Faith" [Holland] in 1632; the latter defends the beliefs of the majority of Mennonites today.

Persecution and Migration: the Anabaptists were imprisoned, tortured and drown in Zurich [1526] and in other places. In 1526, many Anabaptists sought refuge in Moravia, on the land of the Liechtenstein family, where they prospered. Under the leadership of Balthasar Hubmaier, thousands of German and Swiss Mennonites arrived and formed agricultural communities, but Hubmaier was burned alive by the Vienna authorities in 1528 and his wife was drowned in the Danube River. However, despite the persecutions by other Protestants and Roman Catholics, the Anabaptist movement survived in parts of Switzerland (the southeast region of Grisons), Germany (Augsburg and Strassburg), the northeast of Italy (Venice), Austria-Hungary and Moravia (Nicolzburg), the Rhine Valley (Palatine Region), the Netherlands (Leiden and Frisia), Poland and Prussia before the Peace of Westfalia in 1648. There was an Anabaptist migration to England between 1528-1573 that impacted the separatist movement; many Anabaptists arrived in the Netherlands during the 1570s, under the protection of William of Orange; also, the Anabaptists in Holland had contact with the first Baptist leaders that looked for refuge in Amsterdam and Leiden (1608-1612).

Later on, the Anabaptists from Switzerland and Germany emigrated to Pennsylvania in the USA (after 1683, Germantown, Pennsylvania), from Germany and Moravia to Russia (around 1789), from Russia to Manitoba, Canada, and Kansas and the Dakotas in the USA (1870s), and from Canada and the USA to Latin America (after 1922). Other groups of Mennonites arrived in Ohio, Indiana and Illinois (1815-1880) and a significant amount of migration took place between Canada and the USA in both directions. The Mennonites began mission work in Latin America in the following countries before 1960: Argentina (1919), Mexico (1922), Paraguay (1927), Brazil (1930), Colombia (1945), Dominican Republic (1940s), Ecuador (1940s), Puerto Rico (1943), Uruguay (1948), Honduras (1950) and Belize (1958). During the 1960s, mission work began in Costa Rica (Rosedale Mennonite Missions and groups of Beechy Amish).

QUAKERS: The Society of Friends (Quakers) was founded in 1647 in England under the ministry of George Fox (1624-1691); the Friends share many similar ideas with the Anabaptists [for example, they are pacifists and formed agricultural colonies, etc.], although Fox's background was a Baptist-type among Anglican dissenters in the UK.

B2.1100 MENNONITE CHURCHES (German roots, 1520s: Bodenstein, Munstzer, Denck; Germantown, PA, 1683; Mennonites first arrived in America chiefly through the efforts of William Penn [1644-1718], Proprietor of the Province of Pennsylvania; Penn was a Quaker pacifist, philosopher and land developer who on 4 March 1681 received a charter from the King of England and became the sole proprietor of a large tract of land in North America, which included the present states of Pennsylvania and Delaware; in addition to inviting Quakers to live in his new province, Penn visited Amish and Mennonite districts in Europe in his search for colonists, offering them freedom from persecution; Pennsylvania became a refuge for other persecuted religious minorities as well, including Huguenots, Lutherans and Jews) - http://en.wikipedia.org/wiki/William_Penn

B2.1101 **Mennonite churches in Europe** (from Switzerland, Germany, Moravia, Holland and Russia that were brought to the Americas by immigrants prior to 1900; in Latin America, European Mennonite immigrants settled in Brazil, Argentina, Uruguay and Paraguay)

B2.1102 **Mennonite Church USA** (1725 in Pennsylvania; its headquarters are now in Elkhart, IN; this is the oldest and largest Mennonite body in the USA; the Mennonite Church USA came into existence through the merger of the **Mennonite Church** and the **General Conference Mennonite Church**; total 2006 membership in the Mennonite Church USA was 110,696 members in 950 congregations; there were about 1.6 million Mennonites worldwide as of 2009) - <http://www.mennoniteusa.org/>

B2.1103 **Brethren in Christ Church** (1770s; Jacob Engel and Peter Witmer, Lancaster County, Pennsylvania; organized in 1863 as a denomination; its headquarters today are in Grantham, PA; the denomination operates Messiah College in Grantham, PA) - <http://www.bic-church.org/>

B2.1104 **Evangelical Mennonite Conference** (Kleine Gemeinde = "the little brotherhood;" 1814, Klaas Reimer in southern Russia; members migrated to Manitoba, Canada in 1874-1875; the name **Evangelical Mennonite Church** was adopted in 1952, and its current name was adopted in 1960) - <http://www.gameo.org/encyclopedia/contents/E9364ME.html>

B2.1105 **Apostolic Christian Church of America** (1830, Samuel Heinrich Froehlich [1803-1857] in Switzerland; a split within the Reformed Church that caused dissidents to leave and affiliate with Mennonites, whereby they accepted the practice of adult believers baptism and refused to bear arms; for a period of time they were known as Evangelical Baptists; during the 1840s, due to political tensions, many members migrated to the USA and Canada; some of the

German-speaking immigrants settled in Lewis County, NY, and others in Woodford County, IL, among Mennonites; headquarters today are located in Darien, IL; in 1995, there were about 12,000 members and 80 congregations) - <http://www.apostolicchristian.org/>

- B2.11051 **Apostolic Christian Church-Nazarean** (1907, Akron, OH; a division within the Apostolic Christian Churches of America over doctrinal issues; the name "Nazarean" was added in keeping with the older tradition in Europe among early members of the movement; there is a related body in Canada) - <http://www.gameo.org/encyclopedia/contents/A6732.html>
- B2.1106 **General Conference Mennonite Church – Mennonite Board of Missions** (1860, John Oberholtzer; headquarters now in Newton, KS; an association of Mennonite congregations based in North America from 1860 to 2002; the conference was formed in 1860 when congregations in Iowa invited North American Mennonites to join together in order to pursue common goals such as higher education and mission work; the conference was especially attractive to recent Mennonite and Amish immigrants to North America and expanded considerably when thousands of Russian Mennonites arrived in North America starting in the 1870s; conference offices were located in Winnipeg, Manitoba and North Newton, Kansas; the conference supported a seminary and several colleges; in the 1990s the conference had 64,431 members in 410 congregations in Canada, the United States and South America; **after decades of cooperation with the Mennonite Church, the two groups reorganized into the Mennonite Church Canada in 2000 and the Mennonite Church USA in 2002**; see B2.1102) – <http://www.gameo.org/encyclopedia/contents/G4647ME.html>
- B2.11061 **Christian Mennonite Church of Colombia / Iglesia Cristiana Menonita de Colombia** (1945) - <http://www.iglesiamenonitadecolombia.org/historia/historia.shtml>
- B2.1107 **Old Order Mennonite Church** (1871, Jacob Wisler; the name Old Order Mennonites applied to certain conservative groups that separated from the **Mennonite Church (MC)** in the USA and Canada 1872-1901, maintaining the "Old Order" of customs of worship and church life; when the Great Awakening came to the Mennonite Church (MC) in the last third of the 19th century, four "Old Order" divisions occurred in the following areas: (1) Indiana and Ohio, led by Jacob Wisler, 1872; (2) Ontario, led by Abraham Martin, 1889; (3) Lancaster County, Pennsylvania, led by Jonas H. Martin, 1893; and (4) Rockingham County, Virginia, led by Gabriel D. Heatwole, 1900; these groups recognized each other as being one brotherhood, and became known as the Old Order Mennonites, although they had no formal organization bearing this name; sometimes the name "Wisler" is applied to the entire group) - <http://www.gameo.org/encyclopedia/contents/O544.html>
- B2.1108 **Old Colony Mennonites** (a socio-religious group originating in Manitoba, Canada, that derived its name from "Old Colony," which was the name given to the Chortitza Mennonite settlement, the first Mennonite settlement founded in Russia in 1789, distinguish it from the "New Colony," the Molotschna settlement, established in 1803; this religious and cultural conservatism furnished the roots for the spirit and characteristics of the Old Colony Mennonites of Manitoba, Saskatchewan, USA, **Mexico, Belize, Bolivia** and elsewhere; when the secular world, and particularly the public schools, penetrated their settlements in Canada, the more conservative would move elsewhere; upon the consolidation of the schools and raising of school-leaving age to 16 years in the late 1950s and early 1960s, this strategy was no longer workable, and a substantial number emigrated to new frontiers of settlement in **British Honduras [Belize]** and the **Santa Cruz region of Bolivia**; since 1944, the Old Colonists in Mexico have initiated or participated in at least 17 colonization ventures in 5 states, of which some 13 have been at least a qualified success; of the approximately 7,000 Old Colony Mennonites who emigrated from Canada to Mexico in the 1920s, some 5,500 remained in Mexico; their net reproduction rate has consistently been one of the highest

documented for any group, averaging over 4 percent, and occasionally exceeding 5 percent per year; despite emigration to **Belize** [1958ff.], **Bolivia** [1966ff.], **Paraguay** [1972ff.], **Argentina** [1986ff], and the **United States** and **Canada** (totaling at least 10,000), by 1988 the Old Colony population in Mexico had grown to about 40,000) –
<http://www.gameo.org/encyclopedia/contents/O533ME.html>

B2.11081 **Reinlander Old Colony Mennonite Churches** - *Reinländer (Reinlaender, Reinlander) Mennoniten Gemeinde* (1875, Winkler, Manitoba, Canada, under the leadership of Ältester Johann Wiebe (1837-1905) of Rosengart, Manitoba; this church was also commonly known as the *Alt-Kolonier* or Old Colony Mennonites because they were formed of emigrants from the Chortitza, the first or "Old Colony" in Russia, and Fürstenland colonies; Aeltester Johann Wiebe was originally from Fürstenland, Russia; members migrated from Russia to Canada in the 1870s; the Reinlaender Mennoniten Gemeinde in Manitoba dissolved about 1925 after all leadership had migrated to Mexico during 1922-1925) –
<http://www.gameo.org/encyclopedia/contents/R4575.html>

B2.11082 **Chortitzer Mennonite Conference** (1870s, Gerhard Wiebe; members of the German-speaking colony of Chortitzer in Russia migrated to the Red River in Manitoba, Canada, in the 1870s; at the time of settlement in Manitoba, this Mennonite group was very conservative, with strict rules forbidding harmony singing, evening services, Sunday schools, and other functions of similar nature; the German language was used in all church services and the administrative structure vested most of the control in the bishop [elder]; the collective body of ministers kept strict control of the affairs of the conference; the Chortitz Mennonite Church in located in the East Reserve, Manitoba; when in 1890 the conservative members of the **Bergthal Mennonite Church** separated from the more progressive members in the West Reserve because of the question of higher education, much debated among the Mennonites in Manitoba, they organized a new group, electing Abram Doerksen as their bishop and also a number of elders; this newly formed group was called the **Sommerfeld Mennonite Church** because Bishop Doerksen resided in the village of Sommerfeld. Bishop Gerhard Wiebe, on the East Reserve, and the elders and church members of his group threw in their lot, as being one, with the new Sommerfeld Mennonites on the West Reserve; because Bishop Gerhard Wiebe lived in the village of Chortitz, their congregation was known from then on as the Chortitz Mennonite Church; in 1948 a large number of families, about 1,700 persons in all, emigrated to Paraguay and this opened the doors for changes in the conference as the more conservative element had left, with the more progressive families remaining in Manitoba) –
<http://www.gameo.org/encyclopedia/contents/C467ME.html>

B2.11083 **Somerfelder Mennonite Churches** (1893, Manitoba, Canada; Abraham Doerksen, bishop of the town of Somerfelder; see the previous paragraph for information about its origin; these conservative German-speaking Mennonites in Manitoba continued to be restless under the threat of the English school system, sincerely believing this would endanger the maintenance of their faith and way of life; consequently, the next Sommerfelder migration was to **Mexico** in 1922 and **Paraguay** in 1926 [and later to **Bolivia**, 1956-1988], which was also the result of the severe pressure, practically persecution, by the Manitoba government in the period of World War I and the strong anti-German feeling of the general populace; Manitoba wanted no cultural pluralism, and the government decided that there was to be only an English culture; the Sommerfelders were right in leaving if their sole goal was to maintain their Low German culture as a supposed necessity to maintaining their faith and way of life; the Old Colony Mennonites of Manitoba led in the move to Latin America; most of the new Mexican settlement was Old Colony, with only one Sommerfeld village, whereas in Paraguay all were Sommerfelders; the Sommerfelder Colony in the Chaco of Paraguay was named the Menno Colony, consequently the name Sommerfelder is no longer used there; today, there is one

colony in Mexico, four colonies in Paraguay and five in Bolivia) -
<http://www.gameo.org/encyclopedia/contents/S666ME.html>

- B2.1109 **Mennonite Brethren Church of North America (Bruedergemeinde)** (1879, headquarters in Hillsboro, Kansas in 1860, a small group of Mennonites in the Ukraine, influenced by Moravian Brethren and Lutheran Pietism and seeking greater emphasis on discipline, prayer and Bible study, met in the village of Elisabeththal, Molotschna and formed the *Mennonite Brethren Church*; Mennonite Brethren were among the migration of Mennonites from Russia to North America between 1874 and 1880; they settled mainly in Kansas, Minnesota, Nebraska, and South Dakota; the earliest congregations in the United States were gathered in Kansas in 1874; in October 1879, representatives from those four states gathered in Henderson, Nebraska, to form a general conference; this general conference met annually until 1909, at which time the meetings were changed to every three years; the first Mennonite Brethren congregation in Canada was founded in Winkler, Manitoba, in 1888 as a result of mission work from the USA; from 1923 to 1929, many Mennonite Brethren migrated from Russia to Canada, and some went to South America; in 1954, the desire of the Canadian churches for independence brought about the formation of two "area conferences," as opposed to one general conference, of the Mennonite Brethren of North America; the **Krimmer Mennonite Brethren Conference** formally merged with this body in 1960; the denomination established Tabor College in Hillsboro, Kansas in 1908) -
[https://gameo.org/index.php?title=Mennonite Brethren Church](https://gameo.org/index.php?title=Mennonite_Brethren_Church)
- B2.1110 **Church of God in Christ, Mennonite** (1878, John Holdeman; Moundridge, Kansas; has mission work in Mexico, Belize, Guatemala, El Salvador, Nicaragua, Jamaica, Cuba, Haiti, the Dominican Republic, Grenada, Brazil, and Paraguay) -
<https://churchofgodinchristmennonite.net/> - <https://churchofgodinchristmennonite.net/where-we-are/>
- B2.1111 **Eastern Mennonite Board of Missions and Charities - EMBMC** (1914, organized in Lancaster County, Pennsylvania; its initial activity was focused on local ministries and church planting; in 1934 the organization sent its first international team of missionaries to Tanganyika; this began the "international vision of sharing the gospel of Jesus Christ in places of spiritual darkness, especially in places where the church was weak or nonexistent"; the ministry vision is holistic, including: discipleship, church planting, leadership training, community development, medical ministries, peace and justice work, and humanitarian aid; the next decades saw rapid expansion of overseas mission activity, as EMBMC missionaries entered Ethiopia, Somalia, Belize, Honduras, Hong Kong, the Philippines, and many other countries; the popular name **Eastern Mennonite Missions** was adopted in 1993) -
<http://emm.org/>
- B2.1112 **Evangelical Mennonite Mission Conference** (1959, Winnipeg, Manitoba, Canada; Bolivia is its main mission field with seven couples and four single missionaries; elsewhere, there are six missionary couples serving in Mexico, Central and South America, some under other mission boards) - <https://www.emmc.ca/> / <https://www.emmc.ca/missions/associate-missionaries/> / <https://www.emmc.ca/missions/bolivia-missions/>
- B2.1113 **Mennonite Central Committee - MCC** (1920, Elkhart, IN; it was formed when representatives of various Mennonite conferences met July 27-28, 1920, and pledged to aid hungry people, including Mennonites, in Russia, the Ukraine and Turkey; since then, more than 13,000 people have served one-, two-, three- and five-year assignments with MCC; thousands of others have volunteered in thrift shops, at relief sales and in other ways; MCC's work in the U.S. began in the 1930s and 1940s with peace and justice activity and advocating for

alternatives to military service for conscientious objectors to war; today, in addition to the national work of MCC-USA., four regional offices – MCC Central States, MCC East Coast, MCC Great Lakes and West Coast MCC – carry out programming and support MCC’s work around the world; the MCC responds to basic human needs and works for peace and justice; it has workers or financial commitments in more than 50 countries around the world, including the USA and Canada; together, the MCC-USA and the MCC-Canada administer this worldwide ministry) - <http://www.mcc.org/>

B2.1114 **The Mennonite World Conference -MWC** (1925, first World Conference was held in Basil, Switzerland; today, the office of the General Secretariat is located in Bogotá, Colombia; the MWC represents part of the global family of Christian churches rooted in the 16th century Radical Reformation in Europe, particularly in the Anabaptist-Mennonite family of churches; the MWC represents more than 1.7 million baptized believers in 243 national conferences of churches in 83 countries; about 66 percent of the baptized believers are African, Asian or Latin American) - <http://www.mwc-cmm.org/>

B2.1199 Other Mennonite churches

B2.1200 HUTTERITE BRETHREN (1526, Hans Hut, Moravia; 1529, Jacobo Hutter, Moravia; known as Hutterites) - [https://gameo.org/index.php?title=Hutterian Brethren \(Hutterische Br%C3%BCder\)](https://gameo.org/index.php?title=Hutterian_Brethren_(Hutterische_Br%C3%BCder))

Overview: Among the Swiss Anabaptists in Moravia (today, a province of southern Germany) in the 1520s there were disagreements between Hubmaier and Hans Hut in Nikolsburg; the larger body divided into two groups, with Hut moving to Austerlitz in 1528, where he organized about 2,000 followers into communistic societies. Although there were differences of opinion among the leaders, Jacobo Hutter was able to consolidate the group between 1529 and 1536. Although, in 1536, Hutter died by being burned at the stake by civil authorities in Innsbruck, his followers remained in Moravia where 26 existed in 1548; however, during the 1620s, because of hostilities and periodic persecution, the Hutterites migrated to Hungary, then in 1685 to Romania [Wallachia], in 1778 to the Russian Ukraine, and in 1879 to North America, mainly to the territory of South Dakota. In 1950 there were about 90 Hutterite colonies in the Dakotas (North and South) and Montana in the USA and in the provinces of Manitoba and Alberta in Canada; it is amazing that this unique movement in Christian history survived so many difficulties in so many places and still exist today.

B2.1201 **Hutterite Brethren-Schmiedeleut** (during 1874-1876 this group migrated from Germany to the USA and Canada; Tachetter Colony, Olivet, South Dakota)

B2.1202 **Hutterian Brethren-Dariusleut** (during 1874-1876 this group migrated from Germany to the USA and Canada; Surprise Creek Colony, Stanford, Montana)

B2.1203 **Hutterite Brethren of New York-Bruderhof** (established during the 1920s in Germany under the leadership of Ederhard Arnold; the group migrated from Germany to England in 1936, to Paraguay and Uruguay in 1940, and to the USA in 1954; the main colony is in Rifton, NY) – http://www.bruderhof.org/us/Who_We_Are/History.htm

B2.1299 Other Hutterite Brethren groups

- B2.13 **AMISH CHURCHES** (Swiss origins, late 1600s; followers of Jacob Amman, hence "Amish" – began to immigrate to the USA and Canada during the mid-1800s) - <http://www.gameo.org/encyclopedia/contents/A4574ME.html>
- Overview:** Jacobo Amman was a Mennonite preacher from Berne, Switzerland (about 1693), who taught his followers to practice a very strict lifestyle (ascetic), to not have fellowship with members who had been expelled by their communities (agricultural colonies) and to not use special buildings (churches) to hold worship services, but to use stables or other farm buildings. Later, after emigrating to Pennsylvania (beginning in 1727), the Amish conserved the use of horse-drawn wagons and coaches, traditional clothing without buttons and other traditions of the Old World, including their own rural language that predominated in the Alsace-Lorraine and the Palatino regions: a German dialect = "Low German." They continue to keep these traditions and have not formed churches or educational institutions, and educate their children at home; they are more conservative than Anabaptists.
- B2.1301 **Old Order Amish Mennonite Churches** (1862, Aylmer, Ontario, Canada; strictly conservative and maintain the horse-and-buggy culture of the original Amish immigrants from Europe; there are scattered rural colonies throughout the USA and Canada; some of the most well-known are the Old Order Amish colonies of Lancaster County, Pennsylvania) - <http://www.gameo.org/encyclopedia/contents/A4574ME.html>
- B2.1302 **Evangelical Mennonite Church** (1866, Fort Wayne, Indiana; before 1948, the Evangelical Mennonite Church was known as the Defenseless Mennonite Church of North America; its name was changed to Fellowship of Evangelical Churches in 2003) - <http://www.gameo.org/encyclopedia/contents/E936.html>
- B2.1303 **Conservative Mennonite Conference** (1910, Grantsville, Maryland; relocated in Rosedale, Ohio in 1964; it's missionary work is known as "**Rosedale Mennonite Missions**," which operates in Nicaragua, Costa Rica and Ecuador) - <http://www.rmmweb.org/>
- B2.1304 **Beachy Amish Mennonite Conference / Fellowship** (1923, Plain City, Ohio; during the 1950s) The Beachy Amish movement was more theologically Old Order than evangelical; however, a nucleus of Beachy churches was shifting towards the revivalist movement. These churches succeeded in establishing **Amish Mennonite Aid (AMA)** in 1955, a relief program for **West Germany**, later extended to hurricane relief work in **Belize**. Despite a series of divisions during the period 1960-1990, the nucleus of revivalist Beachy churches continued to grow, and the religious programs were increasingly copied from Mennonites: evening church services, choirs, Sunday schools, revival meetings, church offices, and tract distribution, amongst others. In 1970, the Beachys established and sponsored Calvary Bible School in Arkansas, as their youth were inundating Mennonite schools; that same year, *Calvary Messenger* debuted as the official denomination-sponsored periodical. Mission work expanded from the 1960s to the early 1980s when AMA moved into **El Salvador and Paraguay**. Individual congregations initiated church plantings, whereby several families moved to a region without a conservative Anabaptist congregation; popular destinations included the U. S. southeast and **Costa Rica**. Voluntary service units for young people—either a home for elderly or mentally handicapped—sprung up, especially in response to the need for alternative service opportunities during the Vietnam War. Six Beachy-sponsored homes were established, of which three exist today: Faith Mission Home, Mountain View Nursing Home, and Hillcrest Home. In 2010, there were 153 Beachy Amish congregations throughout the world with a total membership of 8,986. There are about 10 Beachy congregations in Costa Rica, 10 in El Salvador, six in Belize, six in Nicaragua, and two in Paraguay. <http://www.gameo.org/encyclopedia/encyclopedia/contents/B435ME.html>

B2.1399 Other Amish groups

B2.14 FRIENDS-QUAKER CHURCHES (English roots in the **Church of England** or **Anglican Church** as part of the nonconformist movement of dissidents: George Fox, 1647; Rhode Island Colony, 1661; William Penn founded the Colony of Pennsylvania in the 1680s) – <http://www.religioustolerance.org/quaker1.htm> - <http://www.quakerhistory.org/>

Overview: In 1646, young George Fox (1624-1691) had a transforming experience with Jesus Christ through the work of the Holy Spirit and received an “interior illumination” (a “mystical” experience = a state of ecstatic contemplation in which one feels the presence of God with sublime joy and peace) that led him on a new road of spiritual renewal and discovery of the Truth. Fox began his ministry as a lay preacher in 1647, but it was not until 1652 that he founded the first “community of friends” in the village of Preston Patrick, in northern England. Within two years, there were “Societies of Friends” in London, Bristol and Norwich. The beliefs of Fox and his followers included the rejection of the sacraments, liturgy, professional ministers, oaths and all kinds of formalism; of course, such opinions and preaching brought about terrible opposition from the civil and religious authorities, so much so that before 1661, at least 3,179 of his followers had been imprisoned. The Restoration of the Monarchy in 1662 produced great persecution against dissidents, particularly of the Quakers because they did not try to hide their meetings from the authorities. More than 400 Quakers died in prison and many were ruined economically because of heavy fines.

Fox saw a need to create a certain basic order and around 1666 the principals of Quaker discipline were briefly defined; monthly “meetings” were begun that were responsible for strictly overseeing the life and conduct of the faithful. From the early days of the movement, the Friends had a missionary zeal that caused them to travel far and proclaim their faith in places such as Jerusalem, the West Indies, Germany, Austria, Holland and North America. In 1656, they entered the Massachusetts Colony where they experienced great opposition, so much so that by 1661 four Quakers had been hung. Fortunately, in 1666, a new opportunity opened for Fox and his followers through the intervention of William Penn (1644-1718), the son of Admiral Sir William Penn, who helped some 800 Friends arrive in New Jersey in 1677-1678. In 1681, Penn obtained a land concession in North America from King Charles II (called the Pennsylvania Colony, in payment of a debt the crown had with his father), where Quakers and other dissidents sought refuge and multiplied. During the next 200 years, they followed the massive migration of colonizers to the West and formed many Societies of Friends in California and Oregon before the end of the 19th century. From California in the early 1900s, the Friends began to send missionaries to Central America (Guatemala and Honduras) to evangelize the Native Americans and mestizos.

B2.1401 **Quakers / Society of Friends** (1647, George Fox, England):
<https://www.quaker.org.uk/about-quakers/our-faith>

B2.1402 **Annual Meetings or Conferences of Friends (Quakers)** in the USA, examples:
<https://fwccamericas.org/visitation/yearly-meetings.shtml>

B2.14021 **Philadelphia Annual Meeting of Friends** (1681, Philadelphia, Pennsylvania; the Colony of Pennsylvania was established in 1681 by William Penn as a refuge for the Quakers of England who were being persecuted for their religious convictions and practices)

B2.14022 **Ohio Annual Meeting of Friends** (1813, Barnesville, Ohio - conservatives)

B2.14023 **Mid-America Region Annual Meeting of Friends** (1872, originally called the Kansas Annual Meeting of Friends)

- B2.14024 **Northwestern Region Annual Meeting of Friends** (1893, Oregon; George Fox College, Newberg, Oregon)
- B2.14025 **Central Region Annual Meeting of Friends** (1926, Alexandria, Indiana – conservatives)
- B2.14026 **Pacific Annual Meeting of Friends** (1931, Los Altos, California; "unprogrammed" – spontaneous meetings)
- B2.1403 **Friends United Meeting** (1863, Richmond, Indiana; this includes 27 Annual Meetings that represents about half of the total number of Friends in the world that are part of the "orthodox" tradition; affiliated with the National Council of Churches [NCC] in the USA and with the World Council of Churches [WCC] internationally) - <https://www.friendsunitedmeeting.org/>
- B2.1404 **Friends General Conference** (1900, Philadelphia, Pennsylvania) This includes 14 Annual Conferences of the "unprogrammed" tradition in the USA that are associated with Elias Hicks (1748-1830), known as the leader of the "Inner Light" movement in the 1820s: <https://www.fgcquaker.org/discover/faqs-about-quakers>
- B2.1405 **Evangelical Friends Church, Eastern Division** (1971, originally part of the Ohio Annual Meeting; conservatives and Holiness-oriented) - <https://www.efcer.org/>
- B2.1406 **Evangelical Friends International** (1990, conservatives and Holiness-oriented; affiliated with the National Association of Evangelicals, NAE) - https://en.wikipedia.org/wiki/Evangelical_Friends_Church_International
- B2.1499 **Other groups of Friends/Quakers:** <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/quakers-friends-0>
- B2.20 BAPTIST FAMILY** (English and Dutch roots, ca. 1608-1612) - <http://www.baptisthistory.org/baptistorigins/baptistbeginnings.html>

General Overview: the first Baptist churches were founded in England during the first decade of the 17th century, as part of a movement by the Puritan party to create "independent" churches within the **Church of England** or **Anglican Church**, but the Puritans were not "separatists" in the sense of wanting to leave the Mother Church but only to "purify" it of questionable moral behavior. In 1602, **John Smyth**, a young preacher from Lincoln and a graduate of Cambridge University, resigned his pastoral position in the Church of England because of his growing congregationalist and separatist convictions, and he assumed the pastorate of a separatist church in Gainsborough. Smyth was successful in his efforts of preaching and evangelism in nearby rural districts, and he founded a second separatist church in Scrooby. Another former Anglican clergyman, **John Robinson**, became the pastor of the church in Scrooby around 1604—he was a friend and colleague of Smyth. During the repression of dissidents between 1607-1608, Smyth and members of his church in Gainsborough fled to Amsterdam, Holland, while Robinson and members of his congregation from Scrooby relocated in Leiden, Holland, in 1608-1609. Because of internal disputes between Smyth and some members of his church in Amsterdam, a group of members returned to England in 1611-1612 and established themselves in London under the leadership of **Thomas Helwys** and **John Murton**, whereby constituting the first permanent Baptist church on English soil with Arminian convictions (called "**General Baptists**"). In Leiden, a small group of members from the independent Puritan church pastored by Robinson was sent to North America in 1620 aboard the ship "Mayflower," under the spiritual leadership of elder William Brewster. This group of Pilgrims (called the "Pilgrim Fathers" by some historians) founded the Plymouth Colony at Massachusetts Bay. However, they were firm in their convictions to establish independent **Congregationalist churches**, but not "separatist"

churches; consequently, the Congregationalists of Plymouth Colony became the first branch of the Congregationalist Family (Calvinists) in the USA and did not separate themselves from the Anglican Church until after the American War of Independence (1770s). Meanwhile, in England, a group from the independent church (Congregationalist) of **Henry Jacob** in Southwark separated itself around 1638 in order to organize a Calvinistic Baptist church (called "**Particular Baptists**") due to its doctrine of a limited atonement) under John Spilsbury. In 1641, Spilsbury's church began to practice "adult believer's baptism by immersion" (borrowed from the Mennonites), thereby negating the established practice of infant baptism by "sprinkling." In this way, the two principal Baptist subfamilies were established; the third subfamily represents the **Seventh-day Baptists**, which was founded in London in 1617 by John Trask, as keepers of the Sabbath [Saturday], rather than Sunday.

Some of the first Baptist creedal statements were the following: (1) the "Twenty-nine Articles of Faith" written in Latin by Smyth in Amsterdam prior to his death in November of 1612; (2) the "Nineteen Articles of Faith" written by Helwys around 1611-1612; (3) the "East London Confession" of 1644 among Particular Baptists; (4) the first "General Baptist Confession of Faith" of 1651 in Lincolnshire; and a variety of other confessions of faith produced by English Baptists between 1650 and 1700. In the USA, the "New Hampshire Confession of Faith," produced by the Baptist Convention of New Hampshire in 1833, is a more complete confession of faith and reflects a "moderate Calvinist position," which was widely accepted among Particular Baptists in North America at the time.

The first Baptist churches in North America were established in the Colony of Rhode Island by **Roger Williams** at Providence in 1639 and by **Dr. John Clarke** at Newport in the period 1638-1648. Williams, the governor of the Colony, has been called "the father of religious liberty in America." The First Baptist Church of Providence, founded in 1638, claims to be the oldest Baptist church in North America: <https://www.firstbaptistchurchinamerica.org/>

B2.21 Arminian or General Baptists

Overview: English and Dutch roots: John Smyth, 1608-1612; Thomas Helwys and John Murton in London, England, 1612; Rhode Island Colony, Roger Williams in 1639 and John Clarke in 1648; called "General Baptists" because of their belief in the general atonement of Jesus Christ for all humanity; theologically, they are Arminians (based on the theological ideas of the Dutch Reformed theologian Jacobus Arminius, 1560-1609). - <http://www.baptisthistory.org/baptistorigins/baptistbeginnings.html>

The first Baptist church on American soil was formed in Providence, Colony of Rhode Island, in 1638 under pastor Roger Williams, and the second Baptist church was established by John Clarke in Newport in about 1648; other Baptist churches were organized in New England before 1700, such as: Rehoboth [1663], Swansea [1667], Boston [1665-78], Kittery [1681-82].

This Arminian-type subfamily is a minority among the Baptist groups in the USA but quickly gained strength in New England, New York and New Jersey. In 1670, "the Association of General Baptists of Seven Principles" was formed in Rhode Island; they later extended into Pennsylvania, Virginia and the Carolinas. In 1727-1729, "the Association of Free Will Original Baptists" formed ["original" = the tradition of the Helwys congregation in London, around 1612]. Currently, the largest associations are: the **General Free Will Baptist Conference** [founded by Benjamin Randall in Nueva Durham, New Hampshire in 1792 as a Yearly Meeting and in 1827 as a Conference], the **General Baptist Conference of America** [1852 among the Swedish in Rock Island, Illinois, reorganized in 1945 with 320 churches and 40,224 members] and the **General Association of General Baptists** [1870, with roots in England]; in 1935 the Free Will Baptists organized their own mission board and have worked in Cuba and Panama, and the Baptist General Conference has had missionary work in many Latin American countries.

B2.2101 National Association of Free Will Baptists - NAFWB (Paul Palmer founded the first "General" or "Free Will" Baptist church in Chowan County, North Carolina, in 1727; the affiliated churches were reorganized in 1935 in Nashville, Tennessee, when they adopted

their current name; headquarters today are in Antioch, Tennessee; the NAFWB is the largest of the Free Will Baptist denominations; mission work is conducted in Spain, Panama, Cuba, Brazil, Uruguay, Mexico, Puerto Rico and the Virgin Islands; in 2007, the denomination reported 2,369 churches and 185,798 members in the USA, which were concentrated in the South: mainly in Arkansas, Oklahoma, West Virginia, Alabama and Kentucky) - <http://nafwb.org/>

- B2.21011 **General Conference of Free Will Baptists** (founded in 1792 by Benjamin Randall [1749–1808] in New Durham, New Hampshire, as an Annual Meeting and in 1827 as a Conference)
- B2.21012 **United American Free Will Baptist General Conference** (1898); after the emancipation of the Negro slaves in 1863, many churches were organized having all black memberships and ministers; in 1898, the first Negro General Conference grew into the United American Free Will Baptist General Conference) - <http://www.uafreewillbaptconf.org/about/>
- B2.21013 **United Free-Will Baptist Church** (1901, Kingston, North Carolina; predominantly among Afro-Americans; in 1952, there were 836 churches with about 100,000 members)
- B2.21014 **Convention of Original Free Will Baptist Churches** (1913, Ayden, North Carolina; has mission work in Mexico) - <http://www.ofwb.org/directories-resources/>
- B2.21015 **Free Will Baptist Churches** (independent congregations)
- B2.2102 **United Baptists** (1786, a union between Separate Baptists and Regular Baptists; several associations were formed in Kentucky, West Virginia and Missouri; today, there are about 570 churches and 65,000 members in 26 associations) - <http://unitedbaptists.org/>
- B2.2103 **General Association of General Baptists - GAGB** (1820s, Benoni Stinson, Evansville, Indiana; in 1824 Stinson helped to organize the Liberty Association of General Baptists; headquarters today are in Popular Bluff, Missouri; mission work is conducted in Jamaica) - <http://generalbaptist.com/national-offices/council-of-associations>
- B2.2104 **Baptist General Conference – BGC** (1852, Gustaf Palmquist, a school-teacher and lay preacher, organized the first Swedish Baptist Church in America, located in Rock Island, Illinois; by 1864 there were 11 Swedish-speaking churches in the Midwest and Northeast; in 1879, these churches were officially organized as the **Swedish Baptist General Conference of America**; after World War I, the Swedish language was gradually replaced by English in worship services, and persons other than Swedes became church members; since 1944 mission work has been carried out around the world, including Mexico, Brazil and Argentina; in 1945, the word “Swedish” was dropped from its official name; the BGC’s headquarters are in Arlington Heights, Illinois, and it operates Bethel Theological Seminary and Bethel University in Arden Hills, Minnesota, near St. Paul; in 2006, the BGC had 194,000 members in 950 churches in the USA and 105 churches in Canada; the denomination was renamed Converge Worldwide in 2008 and became Converge in 2015) - <https://converge.org/about/>
- B2.2105 **Colorado Reformed Baptist Network** (1981, Denver, CO) - <http://www.reformedreader.org/history/list.htm>
- B2.2199 Other Arminian or General Baptist groups
- B2.22** **Seventh-Day Baptists** (John Trask, London, 1617; a Baptist denomination that observes the Sabbath on the seventh-day of the week—Saturday—in accordance with the Biblical Sabbath of the Ten Commandments; it originated in mid-17th century England and spread within a few years to the British colonies in North America; the Seventh Day Baptist World Federation represents over 50,000 members in 22 countries worldwide, of whom over 20,000

reside in India and almost 5,000 reside in the USA) -
https://en.wikipedia.org/wiki/Seventh_Day_Baptists - <https://www.sdbhistory.org/>

- B2.2201 **Seventh Day Baptists-German** (1764; founded by Johann Beissel in Snow Hill, Pennsylvania, among German immigrants; practically non-existent today)
- B2.2202 **Seventh-Day Baptist General Conference** (1801, Plainville, New Jersey; in 1982, the headquarters were moved to Janesville, Wisconsin; in 1995, there were about 4,500 members in 86 churches in the USA, with a worldwide membership of more than 50,000; mission work is conducted in Jamaica, Haiti, Guyana, Brazil, Chile and Ecuador) -
http://www.seventhdaybaptist.org/7db/Default_EN.asp
- B2.2299 Other Seventh-Day Baptists

B2.23 Calvinistic or Particular Baptists

Overview: English roots, 1638; John Spilsbury in London; called “Particular Baptists” because of their belief in the limited atonement of Jesus Christ for the elect (predestination); Calvinistic, with both pro-missionary and anti-missionary factions; by 1650, there were a number of Particular Baptist churches in and around London; in 1644, seven of them had drafted a confession of faith that showed some of their distinctive views: in addition to particular atonement, they taught believer’s baptism by immersion and insisted that a person who is once saved is always saved; after several revisions, the 1689 London Baptist Confession of Faith was adopted by about 100 churches that sent representatives to the assembly; English Baptists sent missionaries to the West Indies and Belize in the early 1800s; Jamaican Baptists sent missionaries to Central America in the 1890s; and Welsh Baptists arrived in Argentina in 1865.

Between 1633 and 1638 in England, a group from the Independent Church (Congregationalist) of clergyman Henry Jacob in Southwark left to organize a Calvinist “Baptist church” (called "Particular Baptists"); in 1638, John Spilsbury became the pastor of this Baptist congregation; during 1640-1641, some members of this church, under the leadership of Mr. Bunt and Mr. Blacklock, began to practice adult believer’s baptism by “immersion” and denying the validity of baptism by sprinkling that the Anglicans, Congregationalists and Presbyterians practiced at that time; by January 1642, there were 53 baptized members (by immersion) in two congregations, one pastured by Bunt and the other by Blacklock; two years later, there were seven Baptist churches with 15 ministers; a confession of faith with 50 articles was approved, which today is called "The Baptist Confession of London," and the “Association of Particular Baptists of London” was organized in 1644; during the years of civil war in England, between 1642-1649, Baptist churches were formed in many places in England, Wales, Scotland and Ireland.

Expansion to the Americas: upon emigrating to the American colonies after 1640, the Particular Baptists began to form new congregations in New England, the Middle Colonies and the Southern Colonies; the city of Philadelphia became an important center for the Baptists between 1684 and the American War for Independence (1775-1783); in 1707, the Baptist Association of Philadelphia was organized with five small churches, which became the base for future development of Calvinist Baptist churches in the USA; in 1762, there were 29 congregations with some 4,000 members in the colonies of Pennsylvania, New Jersey, Connecticut, New York, Virginia and Maryland; their missionary work began slowly, but William Carey achieved the organization of the famous "Baptist Missionary Society" in Kettering, England, in 1792; during the first few years of the 19th century, the Baptists of Great Britain sent missionaries to the British colonies in the Caribbean, including British Honduras (now known as Belize); in 1832, the Particular Baptists of New York founded the "American Baptist Home Missionary Society," which began Baptist missionary work in the USA, Mexico, Central America and the Caribbean; when the American Baptists split because of disagreements about slavery prior to the Civil War (1861-1865), two regional associations were formed: the **Southern Baptist Convention** ["anti-abolitionists" = in favor of slavery] in 1845 with

headquarters in Richmond, Virginia, and the **American Baptist Missionary Union** ["pro-abolitionist" = against slavery] in 1845 with headquarters in Philadelphia, Pennsylvania.

After 1845, the foreign missionary work of the Northern Baptists was carried out by the "American Baptist Missionary Union" (1845-1910), except for the work in Mexico-Central America that remained under the American Baptist Home Mission Board; in Mesoamerica, the work of the American Baptists extended to Mexico [1880], El Salvador [1911], Nicaragua [1916] and Honduras [1918]. After the Spanish American War [1890s], the Southern Baptists began working in Cuba, Puerto Rico and Panama; and after World War II, its missionary work reached many other countries. In Mexico, Cuba and Puerto Rico the Northern and Southern Baptists worked together under a special agreement (called a "comity agreement") approved in 1907 and a new agreement between the two mission boards was made in 1912.

Sources: Robert G. Torbet, *A History of the Baptists* (1963); Justice C. Anderson, *An Evangelical Saga: Baptists and Their Precursors in Latin America* (2005).

- B2.2301 **Association of Particular Baptists of London** (1644, John Spilsbury; London, England)
- B2.23011 **Calvinistic Baptist churches** established in the British colonies of the Caribbean by English missionaries during the 19th century, under the auspices of the London-based **Baptist Missionary Society (BMS)**, founded by William Carey and his associates in 1795.
- B2.23012 **Jamaican Baptist Missionary Society** (1842, Jamaica; created by Jamaican Baptists in the post-Emancipation period to promote ministry and mission in the Caribbean, Central America and West Africa) - <http://www.oikoumene.org/en/member-churches/regions/caribbean/jamaica/jamaica-baptist-union.html>
- B2.2302 **American Baptist Churches in the USA** (1707, Philadelphia, Pennsylvania; *Philadelphia Baptist Association* organized with five churches; a foreign missionary society was organized in 1814, the General Missionary Convention of the Baptist Denomination in the United States for Foreign Missions (Triennial Convention), which was the first unified national missionary-sending effort formed in the USA and the forerunner of today's *American Baptist Board of International Ministries*; the *American Baptist Home Mission Society* was organized in 1832; the *American Baptist Women's Missionary Society* was also organized in 1814; Northern Baptists remained organized as a group of societies until 1907, when the **Northern Baptist Convention** was formed; in 1950, its name was changed to the "American Baptist Convention" (1950-1972) and then to **American Baptist Churches in the USA** in 1972; its headquarters today are in Valley Forge, PA; in 1989, there were about 1.5 million members in about 5,800 churches in the USA; mission work is conducted in many countries of the Americas, including Mexico, El Salvador, Nicaragua and Puerto Rico) - <http://www.abc-usa.org/> - http://www.abc-usa.org/what_we_believe/our-history/
- B2.23021 **American Baptist Women's Missionary Society** (1814)
- B2.23022 **American Baptist Home Mission Society** (1832)
- B2.23023 **Transformational Ministries** (2006, Covina, CA; some, if not all, of these affiliated churches were part of American Baptist Churches in the USA (*Conference of American Baptist Churches of the Pacific Southwest [1977]* and earlier as the *Southern California Baptist Convention – founded in 1892*) until the mid-2000s, when questions arose about the ordination of gay and lesbian clergy and other doctrinal issues; one of the results was the organization of Transformational Ministries (TM), with headquarters in Southern California, among Baptist churches that were not in agreement with ABC-USA official position regarding these issues; the churches affiliated with TM are those who are more conservative and evangelical in orientation; in May 2006, about 250 American Baptist churches in the Pacific Southwest voted on whether or not to break away from the ABC-USA over the issue of homosexuality. Seceding congregations formed a new organization, Transformation Ministries, and discontinued their official relationship with their former Mother Church body; those Baptist churches remaining within the ABC-USA formed a new regional organization, **American Baptist Congregations of the Southwest and Hawaii**, in 2007; however, according to some

sources, some of the individual congregations have maintained a dual affiliation, with both TM and ABC-USA; the Ethnic Ministries Department reports work among Asians, Afro-Americans, Hispanics and Native Americans. Sources: <http://www.transmin.org/> - <http://www.transmin.org/churches/ethnic-ministries>

- B2.23024 **Hispanic Baptist Convention - Convención de Iglesias Bautistas Hispanas** (1923, founded as *Convención Bautista Mexicana del Sur de California*; there are Hispanic Baptist churches in Southern California with historical ties to American Baptist Churches in the USA and its regional bodies, *Conference of American Baptist Churches of the Pacific Southwest [since 1977]* and earlier with the *Southern California Baptist Convention [since 1892]*; some of the local churches affiliated with the Convención Bautista Hispana may also have a relationship with the newly-formed Transformational Ministries) – <http://convencionbautista.com/>
- B2.2303 **Canadian Baptist Churches / Canadian Baptist Ministries** (1763, Ebenezer Moulton; Nova Scotia, Canada; a unification of various Baptist groups was accomplished in 1995 in Canada, which led to the formation of *Canadian Baptist Ministries*, with headquarters in Mississauga, Ontario; Canadian Baptist Ministries is a movement of churches who call them-selves Canadian Baptists; one of the most multi-cultural denominations in Canada, worshiping in 32 different languages on any given Sunday in almost as many diverse worship styles; over 1,000 Baptist congregations, representing over 250,000 people) - <http://www.cbmin.org/cbm/who-we-are>
- B2.23031 **Canadian Baptists of Ontario and Quebec** (headquarters in Etobicoke, Ontario); part of a larger family of churches across Canada through *Canadian Baptist Ministries* (CBM); the Convention of Atlantic Baptist Churches, The Union of French Baptist Churches, and the Canadian Baptists of Western Canada: http://www.baptist.ca/index.php/canadian_baptist_partnerships
- B2.23032 **Convention of Atlantic Baptist Churches** (headquarters in Saint John, New Brunswick; in 1905-1906, three streams of Atlantic Baptists came together to form the United Baptist Convention of the Maritime Provinces, which became the United Baptist Convention of the Atlantic Provinces in 1963, and the Convention of Atlantic Baptist Churches in 2001; the three streams were the Baptist Convention of the Maritime Provinces, The Free Christian Baptist Conference of New Brunswick, and the Free Baptist Conference of Nova Scotia): <http://www.cbwc.ca/>
- B2.23033 **Union of French Baptist Churches / l'Union d'églises baptistes françaises au Canada** (headquarters in Montréal, Québec): <http://www.unionbaptiste.com/>
- B2.23034 **Canadian Baptists of Western Canada** (Calgary, Alberta; represents 178 Canadian Baptist congregations and ministries in all four Western provinces, the Yukon and the Northwest Territories; together, these congregations serve about 100,000 worshippers in churches large and small, urban and rural across Western Canada): <http://www.baptist-atlantic.ca/>
- B2.2304 **North American Baptist Conference - NABC** (1839, Konrad Anton Fleishmann, Newark, New Jersey; in 1851, the NABC was organized among German immigrants; headquarters today are in Oakbrook, Illinois; mission work in conducted in many nations, including Mexico and Brazil) - <http://www.nabconference.org/>
- B2.2305 **Southern Baptist Convention** (1845, Augusta, Georgia; a majority of Baptist churches in the U.S. southern states left the Northern Baptists to form a separate conference; most of the Whites in the South supported the institution of slavery, whereas Whites in the North tended to

support the abolition of slavery; the Baptists were divided politically, socially and economically over the issue of slavery; conflicts over these issues led to the Civil War in the 1860s; the Southern Baptists created their own mission board in 1845; the Southern Baptist Convention is the nation's largest evangelical denomination in the USA, with more than 40,000 churches and nearly 16 million members) - <http://www.sbc.net/>

B2.23051 **Southern Baptist Foreign Mission Board** (1845, Richmond, VA; today known as the **Southern Baptist Convention International Mission Board**; mission work is supported around the world, and there are Southern Baptist missionaries in many countries of Latin America and the Caribbean, although some countries have established strong Baptist conventions under local leadership where foreign missionaries are no longer needed) - <http://www.imb.org/main/default.asp> / <https://www.imb.org/about/>

B2.23052 **Cooperative Baptist Fellowship – CBF** (1991, a reform movement within Southern Baptist Convention-related churches and institutions, based in Atlanta, Georgia; its theological position is more moderate than the conservative position of the SBC; it was founded as a “fellowship” and not as an institution) - <http://www.thefellowship.info/> - <http://www.thefellowship.info/cbf/files/b2/b2d23c59-87fa-4925-8f6f-92b001775a54.pdf>

The Cooperative Baptist Fellowship is a fellowship of Baptist Christians and churches who share a passion for the Great Commission of Jesus Christ and a commitment to Baptist principles of faith and practice. Our mission is to serve Christians and churches as they discover and fulfill their God-given mission. Made up of individuals and approximately 1,800 affiliated churches seeking to be the presence of Christ, the Fellowship serves a larger renewal movement among Baptists. Partnering with 15 theological schools, 18 autonomous state and regional organizations and more than 150 ministry organizations worldwide, CBF has an annual budget of \$12.3 million and is based in Atlanta: <http://www.thefellowship.info/About-Us>

B2.2306 **Gospel Missionary Union – GMU** (1892, Kansas City, MO; one of the oldest missionary sending agencies in the USA; it was the first evangelical mission to enter Ecuador in South America and the Republic of Mali in West Africa; it is an interdenominational mission agency of the Baptist Family, currently with more than 300 missionaries serving in church planting and church support ministries in Africa, Asia, Europe and North and South America, including work in Argentina, Bahamas, Belize, Bolivia, Brazil, Colombia, Ecuador, Mexico, Panama, Spain and other countries; in 2003, under the leadership of Dr. J. Paul Nyquist, Gospel Missionary Union changed its name to **Avant Ministries**) - <http://www.avantministries.org/>

In 2019, Avant Ministries and Camino Global – an interdenominational mission agency founded by Dr. C. I. Scofield and his associates in Dallas, Texas, in 1890s. originally called the **Central American Mission** and later **CAM International** – united to create a combined mission agency with more than 500 members and a global reach extending to over 50 countries. Avant and Camino share a complementary vision, common core values and shared historical roots: <https://avantcamino.org/>

B2.2307 **National Baptist Convention, USA - NBCUSA** (in 1886, 600 delegates from 17 states gathered at the First Baptist Church in St. Louis, Missouri, and formed the *National Baptist Convention of America*; in 1895, three church bodies agreed to merge during a meeting held at the Friendship Baptist Church in Atlanta, Georgia; this denomination is the nation's oldest and largest African American religious convention with an estimated membership of 7.5 million, now led by its National President, the Reverend Dr. Julius R. Scruggs, since 2009 at its headquarters in Nashville, Tennessee; it currently supports 11 mission stations in the continent of Africa, the Caribbean and Central America) - <http://www.nationalbaptist.com/>

- B2.2308 **American Baptist Association – ABA** (1905, Texarkana, Texas; a group of conservative churches separated from the Southern Baptist Convention in support of “Landmarkism” and “closed communion”—this is an ultra-conservative denomination with strong separatist tendencies; mission work is conducted in Mexico, Costa Rica and Brazil) - <http://www.abaptist.org/home.shtml>
- Editorial note:** **Landmarkism** is a type of Baptist ecclesiology developed in the U.S. southern region in the mid-19th century. It is committed to a strong version of the perpetuity theory of Baptist origins that attributes an unbroken continuity and unique legitimacy to the Baptist movement since the apostolic period: <http://baptisthistoryhomepage.com/landmark.index.html>
- B2.2309 **National Primitive Baptist Convention, USA – NPBC** (1907, Huntsville, Alabama; an Afro-American denomination with headquarters today in Pensacola, Florida; most of its affiliated churches are located in the Southern region of the USA) - <http://www.npbconvention.org/>
- B2.2310 **National Baptist Convention of America - NBCA** (traces its origin to 1895, with the formation of the *National Baptist Convention, USA*, in St. Louis, Missouri; however, controversies arose within this denomination, which led to a division in 1988 in Houston, Texas, and the formation of the **National Missionary Baptist Convention**, later changed to NBCA; a voluntary fellowship of churches with approximately 1.5 million African-American Baptists; headquarters today are in Dallas, Texas; its ministries include education, evangelism and mission at home and abroad; it supports mission fields in the Virgin Islands, Panama, Haiti, and in Ghana, West Africa.) - <http://www.nbcainc.com/>
- B2.2311 **Baptist Mid-Missions** (1920, Cleveland, Ohio; an independent, Fundamentalist Baptist foreign mission board with work in Latin America and the Caribbean; now with more than 1,000 missionaries who serve in over 50 countries) - <http://www.bmm.org/bmm/>
- B2.2312 **World Baptist Fellowship** (1939, J. Frank Norris; Arlington, Texas; a separatist, Fundamentalist denomination with 945 churches in 1995, and its primary strength was in Texas, Florida and Ohio; its missionaries serve worldwide, including the following countries in Latin America: Brazil, Chile, Colombia, Dominican Republic, Ecuador, Haiti and Mexico) - <http://www.wbfi.net/>
- B2.2313 **General Association of Regular Baptist Churches – GARB** (1922, Thomas Todhunter Shields; a group of conservative churches that left the Northern Baptist Convention to form the Bible Baptist Union; its current name was adopted in 1932; a separatist, Fundamentalist denomination that is opposed to liberalism; its headquarters today are in Schaumburg, Illinois; some foreign mission work is conducted) - <http://www.garbc.org/>
- B2.23131 **International Partnership of Fundamental Baptist Ministries** (a nonbinding coalition of independent, Fundamentalist Baptist ministries networking to more effectively carry out the Great Commission) - http://garbcinternational.org/?page_id=506
- B2.23132 **Fellowship of Evangelical Baptist Churches in Canada** (1953, a merger of the Union of Regular Baptist Churches of Ontario and Quebec and the Fellowship of Independent Baptist Churches) – http://en.wikipedia.org/wiki/Fellowship_of_Evangelical_Baptist_Churches_in_Canada
- B2.23133 **Association of Regular Baptist Churches** (1957, a related denomination in the Dominion of Canada) - http://en.wikipedia.org/wiki/Association_of_Regular_Baptist_Churches
- B2.23134 **Sovereign Grace Fellowship of Canada** (1983, aka Sovereign Grace Fellowship of Baptist Churches) - <http://www.sgfcanada.com/>

- B2.23135 **Fellowship of Independent Reformed Evangelicals - FIRE** (Founded in 2000 with offices in Rogers City, Michigan; it celebrated its first annual Conference in May 2001 in Oxnard, California, under the leadership of an Executive Board; the current moderator is Pastor Glenn Dunn, elected in 2015, pastor of Cornerstone Bible Fellowship in North Ridgeville, Ohio; FIRE is a unifying network for independent Reformed -- and Reforming -- baptistic churches to experience mutual edification, fellowship, cooperation and prayerful support in ministries and missions; affirms the five “Solas” of the Reformation: “Sola Scriptura” – Scripture Alone, “Sola Gratia” – Grace Alone, “Sola Fide” – Faith Alone, “Solus Christus” – Christ Alone, and “Soli Deo Gloria” – To the Glory of God Alone; affirms the tradition of the historic Reformed Confessions of Faith such as **The London Baptist Confession of 1644** and **The Second London Baptist Confession of 1689**; affirms that all Scripture was given by inspiration of God, is infallible and inerrant; affirms limited atonement and irresistible grace; affirms water baptism by immersion and closed communion; affirms that each local congregation is autonomous and is to be led by elders and deacons only; charismatics are excluded from fellowship and membership; sponsors missionary work in Brazil, Mexico and West Indies in the Americas and in Europe, Africa, Asia and the Pacific islands; reports 232 local churches worldwide and six regional conferences in the USA & Canada) - <http://www.firefellowship.org>
- B2.2314 **Association of Baptists for World Evangelism (ABWE) / Asociación Bautista para el Evangelismo Mundial** (1927, Harrisburg, Pennsylvania; an unaffiliated, independent Baptist mission agency providing like-minded churches with vital services to expedite their Great Commission; it serves local churches by providing administrative oversight and training for the missionaries that are recommend by those local churches; this includes member care, financial coordination, team building, professional training and general administration; it has mission work in Argentina, Brazil, Chile, Colombia, Mexico, Paraguay, Peru, Portugal, Spain and other countries) - <http://www.abwe.org/>
- B2.2315 **World Team** (1928, Cuba; headquarters now in Warrington, Pennsylvania; the original name was “West Indies Mission” with work in Cuba, Haiti [1936], Dominican Republic [1939], Jamaica [1945], Guadalupe [1947], and other Eastern Caribbean islands during the 1950s; eventually, the West Indies Mission established the *Evangelical Church in the West Indies* [ECWI] as its organizational base under national leadership in each country, now with headquarters in Kingstown, St. Vincent; it united with “Regions Beyond Missionary Union” [RBMU] in 1995 and its worldwide ministry now includes more than 350 missionaries who serve in 28 countries among 59 distinct people groups; there is missionary work in many countries of Latin American and the Caribbean, including Brazil, Chile, Peru, Suriname, Cuba, Haiti, Dominican Republic, French Guiana, Grenada, Guadalupe, St. Lucia, St. Vincent-Granadines, Trinidad & Tobago, The Bahamas and Aruba) - http://www.worldteam.org/content/about_us
- B2.2316 **Ukrainian Evangelical Baptist Convention** (1945, Chester, Pennsylvania; mission work is conducted in Argentina, Brazil and Paraguay; headquarters now in Schaumburg, Illinois; it has a sister denomination in Canada, which was founded in 1908 in Canora, Saskatchewan) - <http://revharbuziuklegacy.com/page11.php> - <http://uebcc.org/www.uebcc.org/UEBCC.html>
- B2.2317 **Conservative Baptist Association of America – CBA** (1946, Wheaton, IL; a group of conservative churches that left the Northern Baptist Convention in protest against liberal tendencies; supports the Denver Baptist Seminary; name changed to **CBAmerica** in 2004, with headquarters in Longmont, CO; in 2003, its membership comprised over 1,200 churches representing over 200,000 church members) - <http://www.cbamerica.org/>

- B2.23171 **Conservative Baptist Home Mission Board** (1950, Wheaton, Illinois; later known as “Mission to America” and “Missions Door” with its efforts directed toward evangelism and church planting among various ethnic groups in the USA) - https://en.wikipedia.org/wiki/Conservative_Baptist_Association_of_America
- B2.23172 **Conservative Baptist Foreign Mission Board** (1943, Wheaton, Illinois; later renamed CBInternational and now known as **WorldVenture**; mission work is conducted in many countries of Latin America and the Caribbean) - <http://www.worldventure.com/> - <http://www.cbglobal.org/>
- B2.2318 **Biblical Ministries Worldwide** (1948, Lawrenceville, Georgia; a nondenominational mission agency in the Fundamentalist Baptist tradition; it has work in Antigua, Argentina, Honduras, Mexico, Puerto Rico, Surinam, Uruguay and other countries) - <http://www.biblicalministries.org/>
- B2.2319 **Baptist Missionary Association of America** (1950, Little Rock, AR; a Fundamentalist group of churches that separated from the *American Baptist Association*; headquarters moved to Conway, AR; has mission work in Brazil, Mexico and Costa Rica) - http://www.discipleguide.org/pages/page.asp?page_id=40178
- B2.23191 **California Cooperative Association of Missionary Baptist Churches** (an association of more than 110 Baptist churches in the State of California affiliated with the Baptist Missionary Association of America, which includes some Spanish-speaking churches) - http://jrhenness4.home.comcast.net/~jrhenness4/calhac/book/part-2/coop_mb_assoc.htm
- B2.2320 **Baptist Bible Fellowship** (1950, Springfield, Missouri; a separatist, Fundamentalist organization formed by members who broke away from the *World Baptist Fellowship* as the result of a leadership dispute with J. Frank Norris; a Fundamentalist fellowship of pastors, and by extension, a network of preachers, churches, missionaries, and educational institutions worldwide, affiliated for the purpose of church planting and sharing the truth of the Word of God; has mission work throughout the Americas) - <http://www.bbf.org/>
- B2.2321 **Southwide Baptist Fellowship** (1955, Lee Roberson; Laurens, South Carolina; formerly known as the Carolina Baptist Fellowship in South Carolina, USA; a fellowship of independent Fundamentalist Baptist churches; its hallmark code of behaviors are short hair on men, dresses on women, no mixed bathing, no movies, no contemporary music and its theology of Dispensationalism were standard for Baptist Fundamentalism) - <http://www.southwide.com>
- B2.2322 **Baptist International Missions, Inc.** (1960, Chattanooga, Tennessee; an ultra-conservative, independent mission agency of Baptist and Fundamentalist heritage that supports misión work in many countries, including: Anguilla, Antigua, Argentina, Bahamas, Bolivia, Brasil, Cayman Islands, Colombia, Costa Rica, Dominican Republic, Ecuador, Grenada, Guatemala, Guyana, Jamaica, Mexico, Nicaragua, Panama, Spain, St. Christopher-Nevis, Trinidad-Tobago, Venezuela and the U.S. Virgin Islands) - <http://www.bimi.org/>
- B2.23221 **Baptist World Mission** (1961, Decatur, Alabama; a conservative, Fundamentalist Baptist mission agency with work in Argentina, Brazil, Haiti, Mexico, Peru, Puerto Rico, Spain, Uruguay and other countries) - <http://www.baptistworldmission.org/>
- B2.2323 **Maranatha Baptist Mission** (1961, Natchez, Mississippi; founded by Dr. James Rutter and the Rev. James Crumpton as a ministry of the West Side Baptist Church; a mission agency with a Baptist tradition that supports mission work in Argentina, Bolivia, Brazil, Chile,

Colombia, Grenada, Guatemala, Mexico, Peru, Puerto Rico, Spain, Venezuela and other countries) - <http://www.maranathabaptistmission.com/>

- B2.2324 **Progressive National Baptist Convention** (1961, Washington, DC; a convention of African American churches) - <http://www.pnbc.org/PNBC/Home.html>
- B2.2325 **Union of Slavic Churches of Evangelical Christians and Slavic Baptists** (1958; a merger of the **Union of Slavic Evangelical Christians** and **Evangelical Baptists** in the USA and Canada; mission work is conducted in Argentina and elsewhere) - <http://slavicchurchplantingnetwork.blogspot.com/2011/09/ukrainian-evangelical-baptist.html>
- B2.2326 **Macedonian World Baptist Missions / Misiones Bautistas Mundiales Macedonia** (1967, Lawrenceville, Georgia; an independent, conservative Baptist mission agencies with work in Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Guatemala, Guyana, Haiti, Jamaica, Mexico, Peru, Puerto Rico, St. Lucia, St. Vincent-Grenadines, Hispanics in the USA, as well as in other countries) - <http://www.mwbm.org/>
- B2.2327 **Liberty Baptist Fellowship – Liberty Baptist Church Planting Network** (1981, Jerry Falwell; Lynchburg, Virginia; an ultra-conservative, Fundamentalist fellowship of Baptist churches associated with Liberty University in Lynchburg, Virginia; one of the largest conservative Christian universities in the world in terms of student enrollment worldwide) - <http://libertycpn.com/about/>
- B2.2328 **National Missionary Baptist Convention of America** (1988, San Diego, California; an Afro-American denomination) - <http://www.nmbca.com/>
- B2.2329 **Gospel Fellowship Association – GFA** (1939, founded by Dr. Bob Jones, Sr., founder and president of Bob Jones University in Greenville, South Carolina; a conservative non-denominational private university; the GFA supports Fundamentalist missionaries – many of whom are graduates of Bob Jones University – on every continent, including mission work in Mexico, Costa Rica, Panama, Puerto Rico, Dominica, Suriname, Brazil, Argentina and Ecuador) - <http://www.gfamissions.org/>
- B2.2330 **Caribbean Baptist Fellowship / Compañerismo Bautista Caribeña** (1975, Freeport, Bahamas; membership is opened to all bonafide Baptist entities in the Caribbean region on the condition that they subscribe to the declaration of faith and support the purpose of the function of the Fellowship as set out in its constitution; such entities normally are churches co-operating with each other and located within a given country or geographical area) - <http://www.carbapfel.org/>

Member Bodies

English: Antigua, Barbados (2 groups), Belize, Bermuda, British Virgin Islands, Cayman Islands, Dominica, Grenada, Guyana, Jamaica, The Bahamas, Trinidad (3 groups), St. Lucia, St. Vincent, Turks & Caicos Islands, U.S. Virgin Islands.

French & Creole: Guadeloupe, Haiti, Martinique, St. Martin (French)

Spanish: Cuba (2 groups) and the Dominican Republic.

Source: <http://www.carbapfel.org/about-us.html>

- B2.2331 **Independent Fundamental or Fundamentalist Baptist Churches** (autonomous local churches that sometimes have fraternal relations with other such churches but did not join formal denominational structures; they are known by their Fundamentalist, separatist, anti-ecumenical stance, and believe that the King James Bible [KJB, first published in 1611] is the

only authoritative source of Biblical authority in English; also known as the *King James Only movement*; however, the **Trinitarian Bible Society** does not believe the KJB to be a perfect translation, only that it is the best available translation in the English language) - <http://fundamental.org/> - <http://fundamental.org/fundamental/churches/>

B2.2332 **Association of Reformed Baptist Churches of America (ARBCA) / Asociación de Iglesias Bautistas Reformadas de América (AIBRA)**. This association was founded on March 11, 1997 at the Cornerstone Church in Mesa, Arizona; the first General Assembly met to establish a charter membership of 24 churches from 14 states; in 2016, there were 59 member churches with headquarters in Carlisle, Pennsylvania; the Institute of Reformed Baptist Studies (IRBS), located in Escondido, California, on the campus of Westminster Seminary California; the *1689 London Baptist Confession of Faith* was formally adopted by these churches; in 1985, the **Reformed Baptist Mission Services (RBMS)** was organized as a cooperative effort in foreign missions: <http://www.arbca.com/rbms>; missionaries are supported in Jamaica and Colombia; other Reformed Baptist Churches are located in Brazil, Bolivia and Trinidad-Tobago: https://en.wikipedia.org/wiki/List_of_Reformed_Baptist_denominations
Source: <http://www.arbca.com/>

B2.2333 **Other Reformed Baptist Church associations exist in Latin America and the Caribbean regions**; see the following sources:

Reformed Baptist Church Directory: <http://www.farese.com/rbcd/index.htm>

Directory of Reformed Baptist Churches: <http://fereformada.org/directorio-de-iglesias/>

- [Argentina](#)
- [Bolivia](#)
- [Chile](#)
- [Colombia](#)
- [Costa Rica](#)
- [Cuba](#)
- [Ecuador](#)
- [España](#)
- [Estados Unidos](#)
- [Honduras](#)
- [México](#)
- [Nicaragua](#)
- [Panamá](#)
- [Paraguay](#)
- [Perú](#)
- [Puerto Rico](#)
- [República Dominicana](#)
- [Venezuela](#)

B2.2399 Other Calvinistic Baptist churches

B2.2400 **Other Baptist churches: miscellaneous or unclassified groups.**

B2.30 PIETIST FAMILY

Overview: roots in German Pietism, 1670s; founded by Lutheran scholars **Phillip Jacob Spener** (1635-1705) and **August Hermann Francke** (1663-1727); a spiritual reform movement among Lutheran State Churches that had a strong influence on leaders of other Protestant bodies, including some pre-Reformation groups, such as the Waldensians, Moravians and the Brethren. Pietism was a reaction against "Scholastic Lutheranism" [a rigid, exact, dogmatic interpretation that demands intellectual conformity and a dependence of laymen on the ordained clergy that today is called "dead orthodoxy"]; on the positive side, pietism meant there was a search for piety and spirituality: "an affirmation of the primacy of feelings in the Christian experience, a vindication of the active participation of laymen in developing a Christian life, and the affirmation of a strictly ascetic attitude to the world"; as Lutheran pastor in Frankfurt, Spener made an important innovation in his parish by inviting a small group of people with similar ideas to meet together in his house, to read the Bible, pray and discuss the sermons of the past Sunday, in order to deepen the spiritual life of these individuals; these circles, which Spener called *collegia pietatis* ["pietism" came from that], were very successful and caused a positive impact among many, but controversy and censure among other Lutheran pastors and civil authorities; Spener shared his plans to cultivate a more fervent Christian life through the valuable writings of *Pia desideria* [1675], and this movement spread to other German centers, including the University of Leipzig; Francke, a young professor busy writing a sermon based on John 20:31, experimented a divine new birth" in 1687; after spending a couple of months with Spener in Dresden, Francke decided to accept pietism and to collaborate with Spener and his followers.

The University of Halle and Mission Work: supported by Fredrick III, the elector of Brandenburg, who would become King of Prussia as Fredrick I [1701-1713]; the Pietists were able to found a university in Halle [between 1691-1694], under the leadership of Christian Thomasius [1655-1728], Francke and other sympathizers; the University of Halle was the center of the Pietist movement during the 18th century; a notable characteristic of Pietist activities in Halle was the zeal of the foreign missions: when Fredrick IV [1699-1730] of Denmark wanted to send Protestant missionaries to India, he found them among the students of Francke – Barolomé Ziegenbalg and Enrique Plutchau who went to Tranquebar, a Danish possession in 1706; before the end of the century, at least 60 missionaries left the University of Halle and institutions related to Pietism to go to foreign countries; the most famous among them was Christian Fredrick Schwartz [1726-1798] who worked in India from 1750 until his death; the Pietist movement reached many places in Germany, such as Wurttemberg and Sajonia [where the Pietist, Count Von Zinzendorf, helped Hussite refugees from Bohemia and Moravia in the village of Hurrnhut in the 1720s]; it spread to Scandinavian countries [among Lutherans], Italy [among the Waldenses], Holland, England and the Americas; in the 1730s, the Moravians in England influenced the lives of brothers John and Charles Wesley, the founders of the Methodist movement.

<http://jamespaulgaard.wordpress.com/2009/02/09/the-rise-of-german-pietism-in-the-17th-century/> -
<http://demo.lutherproductions.com/historytutor/basic/modern/people/spener.htm>

B2.31 FRENCH, ITALIAN AND GERMAN PIETIST CHURCHES (ca. 1170s)

Overview: some pre-Reformation churches later became identified with the Protestant Reformation and were influenced by the Pietists.

B2.310 "Free" Churches of Europe with a pre-Reformed Background

The Waldenses, followers of Peter Waldo [1150?-1218], in Italy and France; and the Hussites, followers of Jon Hus [1369-1415] in Germany, Moravia and Bohemia; after centuries of resistance to the Roman Catholic Church, they reorganized as pietistic Protestant churches during the 18th century.

B2.3101 Waldensian Church (Peter Waldo, 1170s in Italy and France; "Waldensians" = followers of Peter Waldo). Large migration to Uruguay in 1857, later to Brazil and Argentina; largest

Evangelical denomination in Uruguay in late 1960s; there is close cooperation between the Waldensians and the Methodist Church in Italy and South America.

The movement founded in 1177 by Peter Waldo [1150?-1218], a wealthy businessman in Leon, France, who heard the Gospel of Christ from an itinerant preacher in 1176 and decided to serve the Lord through voluntary poverty; Peter began to read and study the New Testament and to put it into practice by means of preaching a message of repentance and asceticism; motivated by his example he attracted a group of lay followers called "the Poor of Spirit"; they asked permission to preach to the officials of the III Lateran Council in 1179, but were denied because they were "ignorant men" but not heretics; because they continued to preach and to oppose church officials, Peter and his followers were excommunicated in 1184 by Pope Alexander III; after the death of the founder in 1218, the Waldensians expanded to northern Spain, Austria and Germany, but its strongest base support was in the high valleys of the Cottian Alps, in the Piedmont region in northwestern Italy near the city of Turin; there they survived the torments of religious intolerance and the bloody wars of extermination by the religious and civil authorities in office, and there they raised their children in the Waldensian faith; after 1517 the Waldensians saw the impact the Protestant reformation would have and recovered the will to move forward despite persecutions, and to dream of a better future; while spreading the evangelistic movement in Europe, the Waldensians were renewed by contacts with the reformers, particularly with William Farel of Berne, Switzerland [1532] and later, in the 18th century, with the Pietists; beginning in early 1856, Italian Waldensian immigrants arrived in Montevideo, Uruguay and formed agricultural colonies in the departments of Florida and Colonia; their social and religious life was organized conforming to Waldensian tradition: each colony had its pastor, school and a teacher; their societies served to strengthen the Waldensian identity of the Italian Piedmont region and to differentiate the group [as an ethnic and religious minority] from the rest of society; later, the Waldensian colonies were spread to Uruguay and jump over the Río Plata to create several Waldensian congregations in the Argentine provinces of Entre Ríos, Santa Fe, Córdoba, Chaco and Santiago del Estero; the Waldensians maintain fraternal relations with the Methodists and have been inspired by other evangelical groups: <http://www.scrollpublishing.com/store/Waldensians.html>

- B2.3102 **Moravian Church** ("Unitas Fratrum" = Unity of the Brethren; began in Prague, Moravia [Czechoslovakia] by followers of martyred Catholic reformer **Jon Hus** [1369-1415]; some of Hus' followers migrated to Saxony [now, East Germany] and settled on the estate [known as Hurrnhut] of **Count Von Zinzendorf** in 1727; this group reorganized itself as "The Moravian Brethren" and began mission work in the West Indies and Dutch Guyana [1730s], later in Nicaragua [1849]; after 1735 some Moravians migrated from Saxony to the USA and settled in Georgia, Pennsylvania and North Carolina; today the Moravians are mainly located in Germany, The Netherlands and the USA) - <http://www.moravian.org/>
- B2.3103 **Unity of the Brethren** ("Unitas Fratrum" = Unity of the Brethren; began in Prague, Moravia [Czechoslovakia] by followers of martyred Catholic reformer **Jon Hus** [1369-1415]; some of the Brethren from Moravia and Bohemia migration to Texas in the 1850s; this group reorganized in 1919 with a new name; they were originally called "Evangelical Union of Bohemian and Moravian Brethren in North America) - <http://lavistachurchofchrist.org/LVarticles/JohnHusThePreReformer.htm>
- B2.3104 **Church of the Brethren** (1719, Germantown, PA; Alexander Mack; headquarters now in Elgin, IL; originally known as **German Baptist Brethren Church**; has mission work in Latin America). In 1700, Alexander Mack [1679-1735], a radical Pietist with the Reformed church in Palatinate, Germany, left his church to move to Schwarzenau [Westfalia]; in 1708 he and seven friends formed "a pact as brothers and sisters to follow the cross of Jesus Christ to form

a church of Christian believers"; although at first they were similar to other Anabaptist and Puritan groups, they began to define a series of doctrines that were very particular among reformists: foot-washing, giving a holy kiss to the brethren after the Lord's Supper, share food together ["love feast"], and baptize by immersing people three times [in the name of the Father, the Son and the Holy Spirit], face first in a river; because of this baptismal practice, they were called "the Dunkers"; they were also pacifists and against making oaths, and their pastors were laymen; before 1719, a new congregation was formed in Marienborn in Palatinate, but because of the intolerance of their neighbors, the two congregations moved to West Friesland and Krefeld; in 1719, the congregation of West Friesland, led by Pedro Becker, migrated to Germantown, Pennsylvania [USA] with some 20 families; in 1729 Mack arrived in Germantown with about 120 members of the Krefeld congregation; once all the Brothers were resettled in Pennsylvania, the work began to grow and new congregations were formed in Coventry, Conestoga and other places nearby, but in 1776 there were only about 1,000 members in 20 congregations in the states of Pennsylvania, New Jersey, Maryland, Virginia and the Carolinas; they tried to conserve their German traditions in their culture and language in America; in Pennsylvania, they were known as "German Baptist Brethren"; they had a common cause with the Quakers because of their opposition to slavery and for being pacifists; in 1882 they had some 58.000 members in many states from coast to coast: <http://www.brethren.org/>

- B2.3105 **The Brethren Church** (1882, Ashland, Ohio; the Progressive wing of the **German Baptist Brethren Church** left the mother church and formed an independent movement; it has mission work in Latin America) - <http://www.brethrenchurch.org/web/brethren/about-us>
- B2.3106 **Fellowship of Grace Brethren Churches** (1939, Winona Lake, Indiana; a division in the Brethren Church whereby the Fundamentalists separated from the Progressives in the mother church; it has mission work in Latin America: Argentina, Brazil, Chile, Uruguay, Paraguay, Mexico and Guatemala) - <http://www.fgbc.org/>
- B2.3199 Other Brethren churches

B2.32 METHODIST CHURCHES

Overview: Founded in England by John Wesley in 1739 as a revitalization movement within the **Church of England** or Anglican Church, it was inspired by the Pietist movement, The first Methodist churches were founded in the USA at Leesburg, Virginia, in 1766. Methodist work in the USA was organized in 1784 under bishops Thomas Coke and Francis Asbury. Missionary work was begun in West Indies by British Wesleyans during the 1780. Methodists in the West Indies were strongly opposed to slavery. There are British, Canadian, Australian and American subfamilies of Wesleyan origin.

In 1678, "religious societies" (groups for Bible study, prayer, fellowship and social work) were formed, similar to the *collegia pietatis* of Spener and Francke in Germany, which produced positive results in England and Ireland. In 1700, there were some 100 "societies" in London among Anglicans that were looking for a more "enthusiastic" religious life. John and Charles Wesley's father was an active member of one of these pietistic societies in London, although he was an Anglican minister. After graduating from Oxford University in 1728, John Wesley (1703-1791) was ordained an Anglican minister. In 1735, John and his brother Charles made a mission trip to the Georgia Colony to preach the Gospel among the Native Americans, but their experiences among the "savages" and the colonizers were very frustrating and they returned to England in 1738.

Upon arriving in London, John attended a meeting of the Pietist Society on Aldersate Street to listen to a lecture of "a commentary of Martin Luther about the letter of Paul to the Romans," and John had a transforming spiritual experience with Christ (a "born again" experience). After his conversion, John

traveled to Germany to visit the Hurrnhut village, where he talked with the Moravian brothers about the Christian life and evangelical theology. But John was not in agreement with Count Zinzendorf about the doctrine of Christian “perfection.” Zinzendorf taught that believers were perfected by Christ at the moment of conversion, but Wesley was of the opinion that “perfection” was a second experience of grace after conversion. Later, according to his own testimony, John said he had received “sanctification” (on 1 January 1739) as a definitive and instantaneous experience by the grace of Christ (called “the second blessing”). This doctrine began very important in Wesleyanism and later among the groups that left the Methodist Church as part of the “Holiness Movement” [1860s]. Since 1740, classic Wesleyan theology was defined and the Wesleyan movement made a great impact in England and the Americas.

Between 1740 and 1784, the majority of Methodist preachers were laymen and Methodism was a revival movement (non-conformist but not separatist) within the Anglican Church. However after separating, the doctrinal basis of “Methodist Societies” was defined by John Wesley and approved by the Methodist Conference in Baltimore in 1784, known as the “25 Articles of Religion” (a modification of the “39 Articles of Religion” of the Anglican Church). Methodists are theologically Arminian and their church government is Episcopal. Methodism was a reaction against the formal and cold mother church, and against the orthodox Calvinism of the time. It was a movement of the common people and Methodist workers preached the Gospel of Christ in the open air, on farms, in public meeting rooms, in jails, in homes, or wherever there was an opportunity. Their converts were organized in “classes” or discipleship groups and in “societies” (congregations) for public worship. Beginning in 1744, Methodist workers held yearly conferences and established circuits (a chain of places for ministerial work) attended to by the preachers.

Expansion to the Americas: Methodist work in the American colonies began in New York in 1766 by Philip Embury, a layman. In 1769, Wesley sent lay preachers Boardman and Pilmoor to the colonies and they worked in New York, New Jersey and Pennsylvania. In 1772, Robert Williams, a lay Methodist, arrived to work in Maryland and Virginia. Those three lay missionaries preached in the Anglican parishes with the support of sympathizing Anglican clergy, who administered the sacraments of baptism and communion. By 1777, there were about 7,000 Methodists in the Americas, the majority in Virginia and North Carolina.

Because of the American Revolution (1765-1783), Methodism divided into two branches (subfamilies) British and American; the Episcopal Methodist Church was formally organized in 1784 in Baltimore, Maryland, with Thomas Coke and Francis Asbury as superintendents (bishops) of the Methodist Societies in America. In 1844, before the Civil War (1861-1865), Methodist work was divided between the **Northern Episcopal Methodist Church** [against slavery] and the **Southern Episcopal Methodist Church** (in favor of slavery). Those two churches (plus the Protestant Methodist Church that was formed in 1830) united in 1939 under the name, The Methodist Church, to become the largest Protestant denomination in the USA at the time, with 40,000 congregations and 8.5 million members.

In the Caribbean, Methodist work existed in every British colony by 1830, with a perspective somewhat evangelical and anti-slavery. Methodist missionary work was established in Latin America in the 1870s in Mexico, Argentina, Chile, Uruguay and Brazil. There are more than 20 denominations in the USA that use the word “Methodist” as part of their official name, although some belong to the “Holiness Movement” Family of Churches. Sources: <http://www.gcah.org/history/united-methodist-church-timeline>

- B2.3201 **Methodist Church of Great Britain** (1742, England; John and Charles Wesley established the first “classes” of Methodist Societies within the Anglican Church; in 1795, the **Wesleyan Methodist Church** was established as an independent movement under the Plan of Pacification; in 1932, a union was established between the Wesleyan Methodist Church, the Primitive Methodist Church and the United Methodist Church to form the Methodist Church of Great Britain) - <http://www.methodist.org.uk/>
- B2.32011 **Wesleyan Methodist Missionary Society** (formally organized in 1817-1818, England; began mission work in the British West Indies in 1786)
- B2.32012 **Methodist Church in the Caribbean and the Americas, MCCA** (1786, Antigua, British West Indies; Dr. Thomas Coke, William Warrenner, William Hammet and John Clark were the

first missionaries; in 1884, the first **West Indian Conference** was established, but it reverted to British supervision when the Conference failed in 1904 due to economic hardships and a lack of trained leadership; in 1949, the **Provincial Synod of the Western Area** was established as a consultative body among Methodist churches in the Caribbean; in 1967, the **MCCA** was officially created, comprised of eight districts: Jamaica, Leeward Islands, South Caribbean, Guyana, Haiti, Belize-Honduras, Panama-Costa Rica, and the Bahamas-Turks and Caicos Islands, with headquarters in St. John's, Antigua, West Indies) -

<http://www.mccalive.org/> - http://www.mccalive.org/our_church.php?mid=9

B2.32013 **United Wesleyan Methodist Church of America** (1905, New York City, NY; was formed among Afro-American immigrants from the British West Indies who wanted to conserve their West Indian cultural traditions in the USA; fraternal relations are maintained with the **Methodist Church in the Caribbean and the Americas, MCCA**) - http://www.thearda.com/denoms/D_939.asp

B2.3202 **Methodist Episcopal Church - MEC** (1784, formed among Methodist congregations in North America that became independent of the Anglican Church following the American Revolutionary War. In 1844, the MEC divided into two branches over issues that led to the Civil War: **Methodist Episcopal Church, South** and **Methodist Episcopal Church, North**. The two branches reunited in 1939 (reunification) and other Methodist churches joined them in 1968 to form the **United Methodist Church**) - <http://www.umc.org/>

B2.32021 **Methodist Episcopal Church Missionary Society** (founded in 1820 with headquarters in New York City) It was among the earliest of the Protestant denominational agencies and focused on mission within and outside the USA. The issue of slavery divided the Methodist Episcopal Church in the 1840s and the newly formed Methodist Episcopal Church, South formed its own mission agency with offices in Nashville. Mission outreach flourished in both "northern" and "southern" churches. In 1968, the creation of The United Methodist Church brought about the merger of the Methodist and Evangelical United Brethren Mission Boards. Four years later (1972), the **General Board of Global Ministries** was created with seven divisions: World, National, Women's, Education and Cultivation, Health and Welfare, United Methodist Committee on Relief (UMCOR), and Christian Unity. In order to better coordinate the work, the Board was again restructured in 1980 with the creation of three divisions (World, National, and Women's) and four departments (Health and Welfare, Mission Education and Cultivation, Mission Personnel Resources, and UMCOR). The Board of Global Ministries works with partners and affiliated churches in more than 130 countries worldwide, including many Latin America and the Caribbean nations: <https://umcmmission.org/history/> / <https://umcmmission.org/wp-content/uploads/2020/10/2020-Mission-Map-Final-version.pdf>

B2.32022 **Wesleyan Methodist Church of America – WMCA** (1843, Utica, New York; this denomination grew out of a separation from the **Methodist Episcopal Church-MEC**, the result of the connection of that body with slavery, and the arbitrary character of its government. Soon after the withdrawal of ministers Scott, Horton, Sunderland, Lee and Matlack from the MEC, measures were taken to hold a convention, which was held at Andover, Massachusetts, in February 1843. This resulted in a call for a General Convention, which was held at Utica, New York, that began on 31 May 1843, at which a general organization was created and a Discipline adopted. At the General Conference of 1943, a movement was advanced for union with other Holiness bodies, notably the **Free Methodist Church**, but the Allegheny Conference opposed this merger. A merger with the **Pilgrim Holiness Church (PHC)** was proposed at the 1963 General Conference and again the Allegheny Conference opposed the merger with the PHC. The General Conference of 1966, called one year early to facilitate the proposed merger, refused to seat the Allegheny delegation, and the merger was passed by a large vote, thereby creating a new Holiness denomination, **The Wesleyan Church**, in 1968

(see B2.525 & B2.526) -

<http://www.swartzentover.com/cotor/Bible/Doctrines/Church/HolinessChurches/Allegheny%20Wesleyan%20Methodist%20Connection.htm>

- B2.32023 **The Allegheny Wesleyan Methodist Connection (Original Allegheny Conference).** At the 1943 General Conference of **The Wesleyan Methodist Church of America (WMCA)**, a movement was advanced for union with other Holiness bodies, notably the Free Methodist Church; the Allegheny Conference, one of the original organizing conferences of the WMCA, opposed this merger. With the agitation for merger, there also became evident within the General Conference a steady trend toward a more centralized government and a noticeable departure from the original polity and standards set by the founding fathers of the Wesleyan Methodist Church. This trend was deeply deplored by the Allegheny Conference; the proposed merger with the **Free Methodist Church** was defeated at the General Conference of 1955, with the Allegheny Conference unanimously opposing the merger. A merger with the **Pilgrim Holiness Church** was proposed at the 1963 General Conference and again the Allegheny Conference opposed the merger, which took place in 1968 and created **The Wesleyan Church**. The Allegheny Conference refused to join the merged group and a final settlement between the Allegheny Conference and the WMCA came in 1968 when the Allegheny Conference accepted the name **The Allegheny Wesleyan Methodist Connection [Original Allegheny Conference]**; see B2.525 & B2.526) -
<http://www.swartzentover.com/cotor/Bible/Doctrines/Church/HolinessChurches/Allegheny%20Wesleyan%20Methodist%20Connection.htm>
- B2.3203 **African Methodist Episcopal Church** (1784, Nashville, Tennessee) Afro-Americans separated from the Methodist Episcopal Church due to clashes with the dominant White leadership; it has mission work in Bermuda, Jamaica, Haiti, Dominican Republic, Virgin Islands, Windward Islands, Guyana and Suriname) - <http://www.ame-church.com/>
- B2.32031 **African Methodist Episcopal Zion Church** (1801, with headquarters in Charlotte, North Carolina) Officially born in October 1796, the new Black denomination was chartered in 1801 and firmly established in 1820 when the leaders voted themselves out of the White Methodist Episcopal Church. The next year, church founders agreed to call the church the **African Methodist Episcopal Church in America**. But to distinguish this New York-based group from the Philadelphia Black Methodist movement which emerged about the same time, the word "Zion" was added to the title during the church's general conference in 1848. This Afro-American denomination began missionary work in Honduras and British Guyana in the 1930s. Currently, it has mission work in The Bahamas, Jamaica, St. Croix (U.S. Virgin Islands), St. Vincent & The Grenadines, Barbados, Trinidad & Tobago, Guyana and Suriname:
<https://amez.org/> / <http://www.amez.org/news/index.php>
- B2.3204 **Primitive Methodist Church - *Iglesia Metodista Primitiva*** (Primitive Methodism began in England, in the early 1800's, as an attempt to restore the Methodist Revival begun under the ministry of John Wesley. In America, Methodist preachers invented a new form of Evangelism, called the Camp Meeting. In 1829, a group of British Methodist missionaries arrived in the USA to minister to English and Welsh immigrants who were living in industrial and mining areas. Their ministries thrived and their churches grew.
The original "Primitive Methodist Society" was formed in Tunstall, Stoke-on-Trent, Staffordshire, England, in 1812. In 1829, the first conference was formed in New York, New Jersey, Pennsylvania and Connecticut. On 16 September 1840, the "American Primitive Methodist Church" was established. In 1889, three conferences were organized – Eastern, Western and Pennsylvania (where the majority of their churches are located). In 1975, one national annual conference was organized. Its headquarters are located in Wesley Chapel, Florida. Currently, it has mission work in Guatemala (since 1922), El Salvador, Colombia, the

Dominican Republic and Spain. Several Churches in New England and Florida now have Hispanic ministries: <https://www.primitivemethodistchurch.org/index.htm> / <https://www.primitivemethodistchurch.org/imb.html>

- B2.3205 **Church of the United Brethren in Christ** (1841, Huntington, Indiana; German roots with its earliest concentration in Maryland, Virginia and eastern Pennsylvania; previously known as the **United Brethren in Christ** until 1946, but separated from this body when it merged with **The Evangelical Church** to form the **Evangelical United Brethren**, which in turn merged with The Methodist Church in 1968 to form the **United Methodist Church**; it has mission work in Jamaica, Honduras and Nicaragua) - <http://www.ub.org/>
- B2.3206 **African Union (First Colored) Methodist Protestant Church.** It was chartered by Peter Spencer (1782–1843) in Wilmington, Delaware, in 1813 as the "Union Church of Africans," where it became known as the "African Union Church." In 1866, the *First Colored Methodist Protestant Church* merged with it. This was a Maryland offshoot of the A.M.E. Church, which was based in Philadelphia, Pennsylvania. The Delaware-Maryland denomination renamed itself, combining names, as the *African Union First Colored Methodist Protestant Church and Connection*, usually called the A.U.M.P. Church. **In the 1860s, a schism resulted in some of the congregations forming the "Union American Methodist Episcopal Church" in 1865.** The two denominations are now referred to collectively as the "Spencer Churches" (or, less often, the "Union Churches"). Although a decentralized Methodist Protestant church in its earlier years, the A.U.M.P. Church in the 1880s began to consider adopting an episcopal structure. In 1922, it consecrated its first bishop, Daniel Russell, Jr. But it was not until 1967 that the Church fully changed to an episcopal structure and consecrated its two leaders as bishops. The A.U.M.P. Church has a total of about 40 congregations in the area of the mid-Atlantic and Upper South: the states of New York, New Jersey, Pennsylvania, Maryland, Delaware, and the District of Columbia: <https://web.archive.org/web/20101021222649/http://www.aufcmp.org/>
- B2.3207 **Union American Methodist Episcopal Church** (in 1865 there was a denominational split and the Union Church of Africans became two separate bodies: The AUMP Church (African Union Methodist Protestant Church) and the UAME Church (Union American Methodist Episcopal Church): <https://uamechurch.org/>
- B2.3208 **Congregational Methodist Church** (1852, Florence, Mississippi; Congregational Methodists are conservative, evangelical Christians in the Wesleyan Arminian tradition. Once Methodism came to America from England, its message sparked an evangelical awakening. After its official founding at the Christmas conference of 1784, Methodism spread quickly, becoming the largest Protestant denomination in the country. As the country moved west, Methodism moved with it. It was said that with every wagon train of settlers going west, a Methodist circuit rider went with it. It was out of this frontier revival that the Congregational Methodist Church came into existence in 1852. Desiring to share the message of a heart-warming religion, and organize the people for discipleship, the founding fathers of the CMC exercised their faith and formed a doctrine based on the beliefs and teachings of John Wesley, yet with the spirit of American liberty; it has mission work in Mexico, Central and South America in cooperation with World Gospel Mission) - <http://congregationalmethodist.net/>
- B2.3209 VOID
- B2.3210 **Christian Methodist Episcopal Church** (1870, Memphis, Tennessee; formed by Afro-Americans following the end of the Civil War; originated from a movement begun in 1866 within the Methodist Episcopal Church, South, to organize the Black members into an independent church; at the founding convention in 1870, two bishops from the Methodist

Episcopal Church, South, consecrated two Black elders as the first bishops of the new church; 41 former slaves gathered in Jackson in 1870 were duly elected and properly authorized to organize their own separate and independent “Colored Methodist Episcopal Church“ (changed to “Christian Methodist” in 1954); they elected William Henry Miles and Richard H. Vanderhorst, the first bishops: <https://thecmechurch.org/history/>

- B2.3211 **United Christian Church** (1889, Cleona, Pennsylvania) The founders of the *United Christian Church* separated from the *Church of the United Brethren in Christ* between the years of 1862 to 1870 over doctrinal differences of opinion. Led by Rev. George W. Hoffman, for a number of years the separatists were known as *Hoffmanites*. Hoffman opposed infant baptism, membership in secret societies, slavery, and the bearing of arms in war. He and others believed that some resolutions of the *East Pennsylvania Conference of United Brethren* were weak on the issue of bearing of arms, to the point of allowing members to do so if they chose. They also rejected the doctrine of total depravity, which was affirmed by the *Church of the United Brethren* in 1857. In 1877 these scattered believers formally organized and adopted a confession of faith. The name *United Christian Church* was adopted in 1878: https://gameo.org/index.php?title=Church_of_the_United_Brethren_in_Christ
- B2.3212 **Evangelical Congregational Church** (1894, Myerstown, Pennsylvania; originally known as the United Evangelical Church; it has mission work in Mexico) - <http://www.eccenter.com/> / <https://www.eccenter.com/About-Us/History.aspx> / <https://www.eccenter.com/Our-Structure/Communities/Global-Ministries-Community.aspx>
- B2.3213 **Reformed Zion Union Apostolic Church** (1869, Boydton, Virginia; a Holiness denomination with a predominantly African-American membership that resides mostly in the South Hill and Tidewater area of Virginia. It was founded in 1869 in Boydton, Virginia as the **Zion Union Apostolic Church**, and was reorganized as the Reformed Zion Union Apostolic Church in 1882; headquarters now in LaCross, Virginia: <http://www.rzua.org/>
- B2.3214 **Southern Methodist Church** (1940, Orangeburg, South Carolina; a dissident movement among Methodist Episcopal Church, South members who did not want to join the 1939 merger to form **The Methodist Church**, which later developed into the **United Methodist Church** in 1968; has mission work in Mexico, Peru and Venezuela) - <http://www.southernmethodistchurch.org/>
- B2.3215 **Bible Protestant Church** (1940-1985, Scullville, New Jersey; since 1985, it is called the **Fellowship of Fundamental Bible Churches** with headquarters in Glassboro, New Jersey; it has mission work in Mexico) - <http://fellowshipoffundamentalbiblechurches.wordpress.com/>
- B2.3216 **Methodist Protestant Church** (1940, Monticello, Mississippi; it has mission work in Belize; headquarters today are in Collins, MS) - <http://www.themethodistprotestantchurch.com/>
- B2.3217 **Fundamental Methodist Church** (a body of independent Methodist congregations that were organized in 1942; they can trace their origins to the three major Methodist conferences in the USA: the Methodist Episcopal Church, the Methodist Episcopal South, and the Methodist Protestant Church that united under the name of The Methodist Church in 1939; the Fundamental Methodist Conference, Inc., was established in 1942 under the name *Independent Fundamental Methodist Church* at Ash Grove, Missouri; when they held their first conference in 1944 they changed their name to *Fundamental Methodist Church, Inc.*; today its headquarters are in Springfield, Missouri; it has mission work in Mexico) - <http://www.guidedbiblestudies.com/library/funmethodist.htm>

- B2.3218 **Evangelical Methodist Church of America** (1946, Kingport, Tennessee; a split with the United Methodist Church at its merger in 1939; the name **Evangelical Methodist Church** was adopted in 1953; see B2.32181)
- B2.32181 **Evangelical Methodist Church - EMC** (1946 in Memphis, Tennessee; a split with the United Methodist Church at its merger in 1939; the name **Evangelical Methodist Church** was adopted in 1953; it is affiliated with the **Mexican Evangelistic Mission / Iglesia Evangélica Metodista de México**: <http://www.memar.org/>. **The Evangel Church** merged with the EMC in 1960, and the **People's Methodist Church** in 1962; the EMC's headquarters today are in Indianapolis, Indiana; it has mission work in Argentina, Chile, Paraguay, Mexico and Jamaica) - <http://emchurch.org/>
- B2.32182 **Evangelical United Brethren Church** (1946, a merger of the **United Brethren in Christ** with **The Evangelical Church**; in 1968, this body merged with the Methodist Church to form the **United Methodist Church**) - <http://www.ub.org/>
- B2.3219 **Association of Independent Methodists** (1965 in Jackson, Mississippi; founded by a group of people who left The Methodist Church because of disagreements on church government and doctrinal matters; in 2019, the denomination reported 40 churches in 8 U.S. states, concentrated mostly in the South; has mission work in Mexico, Guatemala, Honduras and Ecuador) - <https://aim2020.com/> / <https://aim2020.com/missions>
- B2.3220 **Fellowship of Fundamental Bible Churches** (1985, Glassboro, New Jersey; former known as the *Protestant Bible Church* between 1940 and 1985 when it changed its name to the present one; has mission work in Mexico) - <http://ffbcupdate.weebly.com/>
- B2.3221 **Korean Methodist Church** (1884 in Korea; became an independent jurisdiction in 1930; from that time the entire leadership of the church has been Korean; affiliated internationally with the United Methodist Church in the USA and with the World Council of Churches, since 1948; it has affiliated Korean-speaking churches in the USA) - <http://www.oikoumene.org/member-churches/regions/asia/south-korea/korean-methodist-church.html>
- B2.3222 **Bible Methodist Connection of Churches (BMCC) – Bible Methodist Missions** (1967 in Erlanger, Kentucky; a Wesleyan-Arminian association of churches organized in three conferences: Great Lakes, Ohio and Alabama; IN 1966, the Wesleyan Methodist Church adopted a proposal to merge with the Pilgrim Holiness Church, thus forming the *The Wesleyan Church*; those who strongly disagreed with the merger, as well as the trend of greater centralization, formed the BMCC in 1967; in 1994, the United Holiness Church, which separated from the Free Methodist Church in 1955, joined the BMCC and, in 2019, the Pilgrim Nazarene Church merged into the BMCC; has mission work in Mexico, The Philippines and South Africa) - <http://www.biblemethodist.org/>
- B2.3299 Other Methodist Churches

B2.33 SCANDINAVIAN "FREE" CHURCHES

Overview: origins in the Pietist renewal movement among Lutherans in Scandinavia and USA. The Pietist movement in the State Lutheran Church of Sweden was often suppressed but periodically re-emerged; independent Pietist churches were formed as “Free Churches” in opposition to the State Lutheran Churches. In the early 19th century, a new spiritual revival began as the result of several non-Swedish agents; one of these, **George Scott** from England, was brought to Sweden to minister to English industrial workers in Stockholm and influenced **Carl Olof Rosenius**, a layman; **Andrew Wilberg**, a Lutheran priest;

and **Oscar Ahnfelt**, a musician. Rosenius became editor of *Pietisten*, Scott's periodical; Rosenius also began to hold conventicles, meetings similar to the English religious societies of the early 18th century, and aided the development of a revived hymnody. Under Rosenius's leadership a national revival swept Sweden; members of the revival movement migrated to North America in the mid-19th century.

Sources: see Kenneth Scott Latourette's "Protestantism: The Nineteenth Century Story in Sweden" (chapter XVI, pp. 167-187) in *The 19th Century in Europe: The Protestant and Eastern Churches*, Volume II of five volumes of *Christianity in a Revolutionary Age* (Zondervan, 1969).

- B2.3301 **Evangelical Covenant Church** (founded in Chicago in 1885 by Swedish Pietist immigrants; the *Swedish Evangelical Mission Covenant of America* is now one of the most rapidly growing and multi-ethnic denominations in North America; historically Lutheran in theology and background, it is now a broadly evangelical movement; the current name was adopted in 1954; its primary educational institutions are located in Chicago: North Park University and North Park Theological Seminary; as of 2006, membership was 114,283 in 783 congregations in the USA and an estimated 1500 members in 22 congregations in Canada (5 provinces); it has ongoing missions work in 23 countries worldwide and a worldwide membership of almost 278,000; it has mission work in Colombia, Ecuador and Mexico, as well as among Hispanics in the USA) - <http://www.covchurch.org/>
- B2.3302 **Evangelical Free Church of America** (1884 in Sweden; 1950 in Minneapolis, Minnesota; a merger of the **Swedish Evangelical Free Church** and the **Norwegian-Danish Evangelical Free Church Association** in the USA; ministerial training is provided by Trinity Evangelical Divinity School in Deerfield, Illinois; it has mission work in Brazil, Costa Rica, Mexico, Peru and Venezuela) - <http://www.efca.org/>
- B2.3303 **Mission Covenant Church of Norway** (*Det Norske Misjonsforbund*, DNM) is an assembly of dissident churches from the State Lutheran Church; it was founded in 1884 after being instigated to do so by the Swedish-American evangelist Fredrik Franson. Gustav Adolph Lammers is considered to be the spiritual father of the Mission Covenant Church of Norway; it comprises 99 independent churches scattered across Norway; has mission work in Colombia and Spain, as well as in Africa:
<https://web.archive.org/web/20101225062839/http://misjonsforbundet.no/sider/tekst.asp?indexpage=forside>
- B2.3304 VACANT
- B2.3305 **The Evangelical Alliance Mission, TEAM-related churches** (a nondenominational faith mission agency with work in Latin America and other parts of the world; TEAM began in 1890 as one man's dream to send 100 missionaries to China – Fredrik Franson was a respected evangelist and son of Swedish immigrants to Nebraska; the mission began under the name *Scandinavian Alliance Mission, or SAM* [name changed to TEAM in 1949]; in January 1891, the first band of 35 missionaries set sail for China; within five years, nearly 100 SAM missionaries were serving in China, Japan, North India, South Africa, East Africa, Swaziland and Mongolia; today, TEAM is a global missions agency that partners with local churches to send missionaries and plant reproducing churches around the world; it began mission work in Venezuela in 1906, The Netherlands Antilles in 1931, Peru in 1961, Trinidad in 1962, Brazil in 1983, Mexico in 1987, Honduras in 2001, Costa Rica in 2007; its headquarters today are in Carol Stream, Illinois) - <http://www.teamworld.org/> - <https://team.org/about-us/our-story>
- B2.3399 Other Scandinavian Free churches

B2.34 OTHER EUROPEAN FREE CHURCH TRADITIONS

- B2.3401 **All-Canadian Union of Slavic Evangelical Christians** (1860s, a Reform movement among German-speaking residents in the Ukraine within the Russian Orthodox Church, which became known as the Shtundist movement; the influences on Reformed, Baptist and Wesleyan Methodist pastors on the movement led to the adoption of Reformation principles and the organization of the **All-Russian Evangelical Christian Union** in 1909, under the leadership of Ivan Prokanov; many of these believers migrated to Canada and the USA beginning in the 1880s; in order to maintain their ethnic identify and resist anglicizing forces, some of the existing congregations founded the **All-Canadian Union of Slavic Evangelical Christians** in Toronto in 1930; mission work is conducted in Argentina; however, modernizing influences caused a large number of members and congregations to leave in 1958 and join in the formation of the **Union of Slavic Churches of Evangelical Christians and Slavic Baptists of Canada**, see **B2.2319**) - https://en.wikipedia.org/wiki/Ukrainian_Evangelical_Baptist_Convention_of_Canada
- B2.3402 **Union of Russian Evangelical Christians** (1920s, the American branch of the **All-Russian Evangelical Christian Union**, with headquarters in St. Petersburg, then called Leningrad; doctrinally similar to the **All-Canadian Union of Slavic Evangelical Christians**—see above)
- B2.3403 **Apostolic Christian Churches and Christian Apostolic Churches** (see **B2.1105**)
- B2.3499 Other similar church bodies.

B2.40 INDEPENDENT FUNDAMENTALIST FAMILY

Origin: Plymouth, England; founded by **John N. Darby** in 1827, known as the father of "**Dispensationalism**" (defined seven dispensations of grace in the Old and New Testaments) and one of the main leaders of the Plymouth "Brethren" movement. Although this biblical perspective is shared by Fundamentalist churches in many different denominations, the members of the **Independent Fundamentalist Family** do not recognize any ecclesiastical structure outside of the local congregation. They have a very literal form of interpreting the Bible, based on the King James version of 1611. Theologically, they have a moderate Calvinistic position. Darby's eschatological teaching was very specific and became the official interpretation of Fundamentalists: the return of Christ "in the heavens" to take living and dead believers before the beginning of the seven years of the Great Tribulation [Revelations 7:14], followed by the return of Christ to earth to reign for one-thousand years [premillennialism], and after that the Day of Judgement would come. Darby's theology had a great impact among conservative Protestants beginning in the 1870s. Other important leaders of this Family of Churches were George Muller and G. Campbell Morgan of England and Dwight L. Moody and C. I. Scofield of the USA. Moody [1837-1899] was a famous lay evangelist and founder of the Moody Bible Institute in Chicago, Illinois. Dr. Scofield was the general editor of an edition of the Bible [based on the King James version of 1611], known as the *Scofield Annotated Bible* [published in 1909], which became very popular among laymen. The widespread use of the Scofield Bible greatly helped the spreading of dispensationalist doctrine among English-speaking people. Although the use of the name "Fundamentalist" was not popular until the 1910s, dispensationalists are "fundamentalists" but not all dispensationalists and fundamentalists are members of this Family of Churches, only those who follow Darby's separatist tradition of forming independent congregations; historically they have an anti-denominational attitude. Since the early 1900s, there has been almost exclusive dependence on the Scofield Reference Bible, King James Version, among churches of this movement.

Overview: "The Brethren" or "Christian Brethren" are names they themselves use; the name "Plymouth Brethren" is used by historians to differentiate them from other groups of Brethren, such as the "Moravian

Brethren" or "Mennonite Brethren," etc.. When the movement began, it did not have its own church buildings but held worship services in rented rooms or homes, where they put the name "Evangelical Assembly" or "Gospel Hall" above the door. In many countries of Latin America they are known as "Free Brethren" or "Christian Brethren." The movement has a strong presence in Argentina, Brazil, Venezuela, Guatemala and Honduras. It has never had much strength in the USA. According to the 1890 U.S. census, there were only 314 groups with about 6,600 members, with the largest concentrations in New York, New Jersey, Illinois, Pennsylvania and Michigan. The Plymouth Brethren are divided into two main groups: Open Brethren and Exclusive Brethren with many small, splinter groups.

Sources: <http://pages.prodigy.net/sathi/ourhistory.html> / <http://www.plymouthbrethren.com/history.htm>
<http://www.plymouthbrethren.org/> /
<http://www.biblebeliever.co.za/Brethren%20History/Brethern%20since%201870.htm>

B2.401 **Open Brethren** (called Plymouth Brethren or Christian Brethren; they have joint mission work with **Christian Missions in Many Lands** [Spring Lake, NJ: <http://www.cmmlusa.org/>] and with the **Missions Service Committee of Canada** [<http://www.msccanada.org/>] in the Caribbean, Mexico, Central and South America) - http://en.wikipedia.org/wiki/Open_Brethren

B2.402 **Exclusive or Closed Brethren** (meeting places are called "Gospel Halls" or "Salas Evangélicas" in Latin America; there are a number of Exclusive Brethren groups: Ames Brethren in Anoka, Minnesota; Raven-Taylor Brethren, mainly in New York and California; Reunited Brethren in Danville, Illinois; the Tunbridge Wells Brethren in Addison, IL; many of these groups have mission work in the Caribbean, Central and South America) - http://en.wikipedia.org/wiki/Exclusive_Brethren / <http://www.theexclusivebrethren.com/god-christian.html>

B2.403 **The Two-by-Twos** (founded by William Irvine, 1863-1947, a Scotsman, who began his ministry with **The Faith Mission**, a nondenominational organization founded in 1886 in Scotland by John George Govan, 1861-1927. By 1899, Irvine had begun an independent ministry and by 1901 had ended his relationship with The Faith Mission. Among the young lay preachers who joined Irvine was Edward Cooney, 1867-1960, who was a strong leader and zealous worker; it was Cooney who provided outsiders with a nickname for this movement, the "Cooneyites," although Cooney later disassociated himself with Irvine because of doctrinal differences. After 1903, the movement began to send mission workers throughout the world: Australia, New Zealand, South Africa, China, North and South America, and the European mainland. Their missionaries took a vow of poverty, chastity and obedience to their superiors in Britain; the group claims to have "no name" but are known by others as Two-by-Twos, Cooneyites, Go Preachers and Tramp Preachers. The terms they use for themselves are The Truth, The Friends, The Saints, The Meetings, and they hold "Christian Conventions." The distinctive feature of this movement has been sending out, two-by-two, itinerant teams of unmarried workers, following the example of Matthew 10:7; they shun all formal religious training and members hold regular weekly worship gatherings in local homes – house churches – on Sunday and midweek; only the King James version of the Bible is used.) – http://www.thetwobytwos.com/About_Us.html - <http://www.workersect.org/2x201.html>

B2.404 **Evangelical churches formed by the Central American Mission / CAM International** (founded by **Dr. C. I. Scofield** and his associates in Dallas, Texas, in the 1890s; most of the early mission work was in Central America, but today work is also carried out in Mexico and Spain, and among Hispanics and Amerindians in the USA. In their respective countries, these church associations function as a traditional denomination with strong ties to CAM and may have fraternal relationships with other Fundamentalist churches. CAM was one of the pioneer missions that opened evangelistic work in Central America [1890s] and today they have church associations in every country of Central America, also in Mexico, Spain and the USA. Even though, historically, CAM did not have church work in the USA, recently it has begun

ministry among Hispanics in various states using the name **Camino Global** since July 2012 under the leadership of Douglas Livingston, president and CEO, a former CAM missionary in Honduras.) - <http://www.caminternational.org/>

In 2019, **Avant Ministries** – an interdenominational mission agency of the Baptist Family of Churches (founded in 1892 in Kansas City, Missouri) – and **Camino Global** united to create a combined mission agency with more than 500 members and a global reach extending to over 50 countries. Avant and Camino share a complementary vision, common core values and shared historical roots: <https://avantcamino.org/>

- B2.405 **Armenian Evangelical Union of North America (AEUNA-1)** (1971, Detroit, Michigan; a union of three denominations that were founded in the USA and Canada among the Armenian immigrants that had separated from the Armenian Apostolic Church in Turkey after 1848 as a Protestant-type reform. They were supported by Congregational missionaries from the USA in Turkey and North America, especially after the persecutions and slaughters in Turkey between 1909 and 1920. They participated in the union of “Armenian Evangelical Union of the Eastern States,” founded in 1901, the “Armenian Evangelical Union of the Western States” founded in 1908, and the “Armenian Evangelical Churches of Canada.” Their headquarters are in Fresno, California. These denominations had relations with the Congregational Church before the unification with the United Church of Christ (UCC) in 1957, but they remained outside of the UCC because they were more conservative. The AEUNA is part of the Armenian Evangelical World Council [AEWC] composed of the Armenian Evangelical Union of France, the Armenian Evangelical Union of the Middle East, the Armenian Evangelical Union in Armenia, the Armenian Evangelical Union of Eurasia, the Armenian Evangelical Union of the USA) - <http://www.aeuna.org/>
- B2.4051 **Armenian Missionary Association of America** (1918, Worcester, Massachusetts; the missionary arm of the Armenian Evangelical Churches in the USA and Canada; it provides financial aid and support services for Armenian communities worldwide, and it has mission work in Argentina, Brazil and Uruguay in South America) - <http://www.amaa.org/index.htm>
- B2.406 **Independent Bible Church Movement** (1920s, a fellowship of independent Fundamentalist churches, originally in the Mid-West, with close ties to Moody Bible Institute in Chicago, Illinois, and Dallas Theological Seminary in Dallas, Texas; it began as part of the independent Fundamentalist Bible Institute movement during the late 1880s in the USA) - https://scholarlycommons.obu.edu/cgi/viewcontent.cgi?article=1103&context=honors_theses
- B2.407 **A religious movement known as "the church which is Christ's body"** was founded in 1925 by Maurice McArdle Johnson [1893-1979] in Los Angeles, CA, a former minister of the **Methodist Episcopal Church, South [MECS]**; he was licensed to preach by the MECS in Texas in 1912 and moved to California in 1921, where he served as an assistant to the Rev. Robert ["Fighting Bob"] Pierce Shuler [1880-1965] at Trinity Methodist Church in Los Angeles, from 1921 to 1923; he was known as a gifted singer and preacher and served as a MECS Conference Evangelist and pastor during part of 1923-1925; then, in the Fall of 1925, Johnson left the MEPS with about 75 followers and established an independent Funda-mentalistic church, **Maranatha Tabernacle**, in nearby Glendale; in 1927 he renounced all formal denominational structures with their salaried pastors and began to form house churches, which became known as "the church which is Christ's body," led by laymen who were called to preach and teach a New Testament message in the tradition of the **Exclusive Plymouth Brethren Assemblies**; although Johnson and his associates are known as "undenominational Christians," today they have affiliated assemblies in

California, Texas, Oklahoma, Missouri, Maryland, Virginia, Mexico and Central America; their mission work in El Salvador is known as "Christian's who meet in the Name of the Lord" / "cristianos congregados en el Nombre del Señor"; the movement has no formal headquarters and each affiliated group is an autonomous assembly; at the time of Johnson's official retirement in 1972 at age 79, he and his wife were living in Orangevale, California, in Sacramento County, but until 1969 his ministry was centered in the Los Angeles metropolitan area; in 1972, he turned over his radio ministry to Berl Chisum, Jack Langford and James Cox; a split in the movement occurred in 1984-1985 between those who adhere to Johnson's teachings and those who chose to follow **Robert A. Grove (known as RAG), President and Chairman of "Robert A. Grove Ministries, Inc."** (now located in San Diego, California):

<http://www.mauricejohnsonarchives.com/>

<http://www.mauricejohnsonarchives.com/index.html>

<http://www.churchgrowth.cc/May%208%201972.htm> (biographical sketch)

<http://www.churchgrowth.cc/Bob%20Schuler.htm>

<http://www.churchgrowth.cc/Holy%20Love.htm>

<http://www.churchgrowth.cc/April%201927.htm>

<http://www.bibletruths.org/> <http://www.bibletruths.org/contacts.html>

FromFACTNet blog: Is anybody familiar with the "non-denominational" no-name church assemblies that go by "The Church Which is Christ's Body" or "Christ's True Church"? There are groups in California, Texas, Virginia, Maryland, Canada, Mexico and Peru. Maybe a couple thousand members, all led by Robert A. Grove (in California, was in Virginia), and his sons Scott Grove (Virginia) and Jeff Grove (Texas). This church was founded by Maurice Johnson in the 1920s in California, and has been under the leadership of Robert Grove since the 1970's. This group purports to be a manifestation of the church from Christ's time, and requires of its members utmost subservience to the leaders and complete conformity to a rigid, hyper-orthodox dress code, speech code and behavior code. There is no room for any individual thought or life choices. Members deemed threatening are marked and shunned, and this fear of ex-communication from family serves to keep members in line:

<http://www.factnet.org/discus/messages/3/10119.html?1114246980>

Also see: http://www.batteredsheep.com/letters_tyranny.html

- B2.408 **Local Church Movement** (founded by **Watchman Nee** in China, 1920s; congregations known as "Little Flock," "Assembly Hall" or "Local Church". The movement spread to Hong Kong, The Philippines, Southern Asia, Brazil and the USA between 1922-1972; largely within Chinese communities) – <http://www.xenos.org/essays/neeframe.htm>
- B2.4081 **Living Stream Ministries** (1960s, Los Angeles; founded by **Witness Lee**, an associate of Watchman Nee; became a controversial group on many college campuses in the USA; it has mission work in Mexico, Central and South America) - <http://www.lsm.org/> - <http://dazuma.freeshell.org/lcinfo/> - <http://dazuma.freeshell.org/lcinfo/truth.html> <http://dazuma.freeshell.org/lcinfo/lotm/index.html>
- B2.4082 **The Church in Los Angeles** (part of the Local Church Movement; it has affiliated groups in the Greater Los Angeles metropolitan area: downtown Los Angeles, West Los Angeles, San Fernando Valley, San Gabriel Valley, South Bay, Thousand Oaks-Santa Clarita Valley, etc.; the gatherings are conducted in English, Spanish, Korean and Chinese.) - <http://www.churchinlosangeles.org/>
- B2.409 **Independent Fundamentalist Churches of America, IFCA** (1930, Cicero, Illinois; an association of independent churches, pastors, Christian workers and laymen; the roots of the IFCA actually began at the Lake Okoboji Tabernacle in Arnold Park, Iowa, on September 4-6, 1923, under the leadership of Dr. R. Lee Kirkland; there 24 men from ten states met to

organize a fellowship for “true Bible-believing pastors and churches who were opposed to the apostasy of their denominations” – they called themselves the **American Conference of Udenominational Churches, ACUC**; however, in the years that immediately followed, the ACUC was troubled by internal strife, loose affiliation, and a wide doctrinal spectrum; Mr. O. B. Bottorff, a Christian businessman in St. Louis, Missouri, and Director of the St. Louis Gospel Center, was elected President of the ACUC in 1929; the ACUC invited a group of Fundamentalists pastors from Chicago to join the ACUC in February 1930; one of the key leaders of the ACUC was Dr. J. Oliver Buswell, Jr., President of Wheaton College; at the ACUC’s 1930 Convention in Chicago, the name ACUC was changed to the **Independent Fundamental Churches of America** and a new constitution and articles of faith were adopted; the emphasis in the IFCA during those early years was on the doctrine of biblical separation from theological error; it led the fight among Fundamentalists against theological modernism and liberalism in the mainline Protestant churches; the IFCA’s headquarters are now in Grandville, Michigan) - <http://www.ifca.org>

- B2.410 **Berachah Church** (1935, Houston, Texas; C. W. Colgan and Robert B. Thieme, Jr.); a local church in Texas with mission work in Puerto Rico) - <http://www.berachah.org>
- B2.411 **Berean Fundamental Church Council / Berean Church Fellowship** (1936, Kearney, Nebraska; formed by Dr. Ivan E. Olsen, a graduate of Denver Bible Institute, who had moved to North Platte, Nebraska, to do independent work following graduation; they are Fundamentalist in theology and evangelical in program, and are non-Pentecostal; they are governed by a church council composed of each pastor and one lay delegate from each church; affiliated congregations are located in Minnesota, Oregon, Nebraska, Kansas, Colorado, Wyoming, California and South Dakota; due to the small size of the fellowship, the churches have not developed their own denominational structures but have developed their program by utilizing the services of various faith missions, Fundamentalist-conservative seminaries and Bible schools, and church school literature; its membership in 2001 was 8,000 members in 50 churches and with 80 ministers in the USA and Canada) - <http://www.bereanchurchfellowship.org/>
- B2.412 **Grace Gospel Fellowship (GGF) and Grace Ministries International** (1938, Chicago, Illinois; founded by J. C. O’Hare; Grace Bible College in Grand Rapids, Michigan, exists to serve and help these churches and pastors; since the churches and ministries of the GGF are interdependent and autonomous [self-governing], the GGF does not control the operations or the local congregations nor does it own church buildings; GGF was founded by a group of pastors from nine local churches in the early 1940s; these men shared a common doctrinal statement and sought to be further linked for collective action and better communication; it has mission work in Puerto Rico) - <http://www.ggfusa.org/> / <http://www.gbcol.edu/>
- B2.413 **Associated Gospel Churches** (1939, Pittsburgh, Pennsylvania; founded by Dr. W. O. H. Garman; headquarters now in Grandville, Michigan; it has mission work in Spain and South America; the AGC endorses chaplains from Independent Evangelical Fundamental churches to the U.S. Armed Forces) - <http://www.agcchaplains.com/history>
- B2.414 **New Tribes Mission (NTM) and related churches** (1942, Stanford, Florida; an independent, Fundamentalist mission agency that works among Indigenous peoples in Mexico, Panama, Colombia, Bolivia, Brazil, Paraguay and Venezuela; in addition to conducting translation work in Indigenous languages, NTM has also established local churches in tribal villages) - <http://www.ntm.org/>

- B2.415 **The Way International** (1955, founded by Victor Paul Wierwille in New Knoxville, Ohio; founding president Wierwille began broadcasting the radio program “Vesper Chimes” in 1942, and by 1947 it had been renamed and incorporated as “The Chimes Hour Youth Caravan”; in 1955, the corporation's name changed to The Way, and under this new name the organization developed publications, classes, and programs, and also held special events, leading to rapid expansion and growth until a leadership change in 1982 that was followed by a period of dissension and administrative restructuring; it has mission work in Argentina and Venezuela) - <http://www.theway.org/>
- B2.416 **Armenian Evangelical Union of North America (AEUNA-2)** (1960, Toronto, Ontario, Canada; Armenian evangelical churches, originally from the Middle East, who remained independent of mergers of other Armenian ethnic churches in the USA that joined the United Church of Christ, the United Church of Canada or the Presbyterian Church, USA; in 1960, many of these independent churches formed this fellowship in the USA and Canada; also known as the **Union of Armenian Brotherhood Bible Churches, Armenian Evangelical Brotherhood Church, the Spiritual Brotherhood Church** or the **Armenian Brotherhood Church**; there are affiliated churches in California, New Jersey, Canada, Argentina, Brazil, Uruguay, Australia, France, Greece, Iran, Lebanon, Syria and Armenia) - <http://www.abbcpas.org/history.htm>
- B2.417 **Greater Grace World Outreach** (1964, Wiscasset, Maine; founded by Carl H. Stevens; under Stevens, a graduate of Moody Bible Institute in Chicago, the founding group grew quickly and soon built their own church near Wiscasset and Stevens began a radio broadcast over a station in Portland, Maine; there were more than 1,000 members when in 1971 the group relocated to South Berwick, Maine; a Bible school was started at that location, then the group moved to South Lenox, MA, in 1976; by this time, the missionary-minded organization had developed congregations in various locations along the Eastern USA and had begun missionary work overseas in Europe, Kenya and Nicaragua; in 1987, the organization claimed 16,000 members worldwide and mission work was being conducted in 12 countries; headquarters now in Baltimore, MD) - <http://ggwo.org/>
- B2.418 **Church of Christian Liberty** (1965, Arlington Heights, IL; founded by Paul Lindstrom as a reformed, non-denominational family congregation with a worldwide missionary vision; in 1974, there were only three affiliated congregations: the first was formed in Prospect Heights, IL, with others added in Milwaukee, WI, and Rockford, IL; this organization has pioneered the area of home schooling and now provides a full service curriculum program to students throughout the world; half the churches’ offerings are said to go to missions, and missionaries are supported in Japan, India, Kenya, Mexico, Suriname and Arizona among Amerindians) – <http://www.christianliberty.com/>
- B2.419 **Independent Christian Churches International, ICCI** (1984, Dallas, TX; founded by Dr. Donald Ned Hicks [deceased on 12 April 2010], pastor of the Metroplex Bible Chapel of Dallas, Texas, and other conservative evangelical ministers who recognized that "faithfulness to the commands of God toward a true ministry will put them in a bitter conflict with the established church world"; the ICCI provides a place for ministers and churches that wish to be separate from the world but maintain the necessary legal standing; Hicks served as the churches' president and presiding bishop until his retirement in Spur, TX; the ICCI's educational facilities are at the **Independent Christian Bible Training Center**, Mesquite, Texas) - <http://www.communitybiblechapelofspur.org/>
- B2.499 Other independent Fundamentalist groups

B2.50 HOLINESS FAMILY

Overview: the modern-day Holiness movement was a spiritual renewal movement in the USA within the Wesleyan tradition (**The Methodist Church**) on the western frontier, noted for its famous "camp meetings" where people sought the "second blessing" of immediate sanctification or holiness as a second work of God's grace, hence the term "holiness." American Methodism experienced a major Holiness revival in a crusade that originated in New York, New Jersey and Pennsylvania following the Civil War; the Holiness revival was said to have begun in Vineland, NJ, in 1867 as the "National Holiness Camp Meeting Association." The Holiness movement drew large crowds to its camp meetings, with some services attracting over 20,000 persons, where thousands claimed to have received the "second blessing" of sanctification in these meetings. Between 1880 and 1910, dozens of new Holiness denominations were created among former Methodists as a reaction against alleged liberal tendencies in the mother church. The Holiness churches have a tendency to prohibit "worldly activities," such as smoking, drinking, dancing, attending movie theaters, etc., and to expect that church members dress modestly, that women not use makeup or jewelry, that young people observe strict regulations for dating, etc. -

<http://www.unitypublishing.com/NewReligiousMovements/NewBrianCharismatics.html>

B2.501 **Free Methodist Church of North America** (Founded in 1860 in western New York state by ministers and laymen that had been part of the Genesee Conference of the Methodist Episcopal Church; its first general superintendent was the Rev. Benjamin Titus Roberts; its headquarters are now located in Indianapolis, Indiana; mission work is conducted in 34 countries) - <http://www.freemethodistchurch.org/>

B2.502 **The Salvation Army-TSA** (Founded in 1875 by William Booth, an independent Methodist minister, who began preaching in the slums at the East End of London, where he organized the East London Christian Mission and began to publish the *East London Evangelist* magazine; the name was changed to The Salvation Army in 1878; in 1880, The SA arrived in New York City, NY; it now has its headquarters in Alexandria, VA; mission work is conducted in many Caribbean and Latin American countries) - http://www.salvationarmyusa.org/usn/www_usn_2.nsf

B2.503 **Church of God – COG** (Founded in 1881 by Daniel Sidney Warner in Anderson, Indiana; it began as a movement "waving the banner of salvation in Christ alone, the unity of believers, and the holiness of God's people." Early leaders, such as Daniel S. Warner and Mary Cole, "sought to forsake denominational hierarchies and formal creeds, trusting solely in the Holy Spirit as their overseer, and in the Bible as their statement of belief." These individuals saw themselves at the forefront of a movement "to restore unity and holiness to God's church – their aim was not to establish another denomination, but to promote primary allegiance to Jesus Christ and transcend denominational loyalties." Its primary educational institution is Anderson University. The organization is now called **Church of God Ministries**, with mission work throughout the Americas; the COG's first missionary was sent to Mexico in 1891. Since then, the COG has continued to grow into a multinational community of faith with an average weekend attendance in 2,100 congregations in the USA and Canada of approximately 230,000; globally, the COG has work in 89 countries and territories representing more than 7,800 churches and 887,000 believers) - <http://www.chog.org/> - <https://www.jesusisthesubject.org/>

B2.5031 **Church of God** (1910, Guthrie, Oklahoma; a split from the Church of God in Anderson, Indiana, in 1910-1911; it has mission work in Mexico and elsewhere) - [http://en.wikipedia.org/wiki/Church_of_God_\(Guthrie,_Oklahoma\)](http://en.wikipedia.org/wiki/Church_of_God_(Guthrie,_Oklahoma))

- B2.504 **American Rescue Workers** (1884, Hagerstown, Maryland; Major Thomas E. Moore left The Salvation Army in a dispute with General William Booth to form the **American Salvation Army**; the present name was adopted in 1913; its headquarters today are in Williamsport, Pennsylvania) - <http://www.arwus.com/>
- B2.505 **Volunteers of America** (1896, Metairie, Louisiana; a division of The Salvation Army led by Ballington Booth and Maud Booth, the son and daughter-in-law of William Booth, the founder of the Salvation Army) - <http://www.voaa.org/>
- B2.506 **Evangelical Christian Church (Wesleyan)** (1889, originally known as the **Heavenly Recruit Association** at its first convention in Philadelphia in 1884, where this association adopted the name **Holiness Christian Association** and elected the Rev. C. W. Ruth as Presiding Elder. In 1897, the conference modified its name to **Holiness Christian Church**; the current name was adopted in 1976; its headquarters are now in Birdsboro, Pennsylvania) - <http://www.ceconline.com/node/81>
- B2.507 **Church of the Nazarene** (1895, Los Angeles, California; a merger of the **Holiness Church of Christ** and the **Pentecostal Church of the Nazarene** at Pilot Point, Texas, in 1907. The Rev. Phineas Bresee organized the First Church of the Nazarene in Los Angeles, CA, in 1895, and was one of the prominent leaders of the new movement. The name **Pentecostal Church of the Nazarene** was changed to the **Church of the Nazarene** in 1919 to avoid confusion with the growing number of tongues-speaking Pentecostal churches. Its headquarters are now in Kansas City, Kansas, where the Nazarene Theological Seminary is also located. This denomination conducts mission work around the world and has many educational facilities at home and abroad) - <http://www.nazarene.org/>
- B2.5071 **Apostolic Christian Churches (Nazarene)** - *Iglesias Cristianas Apostólicas (Nazarenas)* (founded during 1896-1897 in Switzerland among Anabaptists; see **B2.1105** & **B2.11051**) - <http://accfoundation.org/>
- B2.508 **Christ Community Church of Zion** (1896, Chicago, Illinois; founded by John Alexander Dowie, born in Scotland in 1847 and raised in Australia. Dowie attended the University of Edinburgh from 1867-1872, then returned to Australia where he began an evangelistic ministry in Melbourne. Dowie immigrated with his wife to San Francisco, California, in 1888, where he founded the **Ministry of Divine Healing** with a strong Holiness emphasis. He travelled across the country and settled in Chicago, Illinois. In 1896, Dowie founded the **Christian Catholic Apostolic Church** that met in several locations in the Chicago area until 1990, when he purchased land along the shore of Lake Michigan, near the Illinois-Wisconsin border, and founded a utopian religious community named “Zion” where he developed a communal commercial enterprise and attracted a large following of about 7,500 adherents by 1905. Two notable features of Dowie’s ministry was his emphasis on “faith healing” and “holy living” with a strict code of morality. However, he did not identify with the new Pentecostal movement, rather he called his movement “Apostolic” and sought to restore Primitive Christianity in the Zion church community. He advocated progressive ideas regarding race relations and welcomed Afro-Americans into his movement, some of whom later became missionaries in South Africa. The affiliated churches in South African are known as **Zion Evangelical Ministries of Africa - ZEMA**; its goal is to convert and disciple African Zionists from syncretism to mainstream Christian theology and practice. Despite a number of controversies within the Zion church and community in Illinois, both during the life and ministry of Dowie as well as during the administration of his successors, this religious community survived and strengthened its Evangelical theological orientation. In 1975, it joined the **National Association of Evangelicals [NAE]** and during the 1990s was renamed

Christ Community Church. It conducts mission work in South Africa, Malawi, Japan, Indonesia, Palestine, Guyana, Jamaica, the Navajo Nation in the U.S. Southwest, and in the Philippines. **Zion Christian Community Church**, founded in 1991, has historical roots to 1948, now with more than 80 affiliated congregations) - <http://zionccc.webs.com/> / <http://www.ccczion.org/> / <http://www.zionhs.com/history.htm>

B2.509 **Christian and Missionary Alliance - C&MA** (Founded in 1897 in Old Orchard, Maine, under the leadership of Dr. Albert Benjamin Simpson, a Presbyterian minister. Simpson, pastor of the New York City “Gospel Tabernacle,” had a significant influence over other ministers who were concerned about a deeper spiritual life and supported aggressive evangelistic and missionary activities. The C&MA did not start off as a denomination, but rather began as two distinct parachurch organizations: the **Christian Alliance**, which focused on the pursuit and promotion of the Higher Christian life, and the **Evangelical Missionary Alliance**, which focused on mobilizing "consecrated" Christians in the work of foreign missionary efforts. These two groups amalgamated in 1897 to form the C&MA. Nyack College and the Alliance Theological Seminary were established in Nyack, NY; by 1894, there were more than 200 missionaries on approximately 100 mission stations in India, China, Japan, Africa, the Middle East, the West Indies and Latin America) - <http://www.cmalliance.org/> / <https://www.cmalliance.org/about/history/>

B2.5091 **The Christian Mission of Barbados** (1890, St. Michael’s Parish, Barbados) It was founded by Evangelist George R. Penny (died in 1910 in Bridgetown, Barbados) of Attleboro, Massachusetts. In October 1889, a Holiness convention was held by the Christian Alliance in New York City at the “Gospel Tabernacle,” pastored by Dr. A. B. Simpson, who founded the Christian & Missionary Alliance in 1897. Attending this event were pastors S. H. Bayley of Barbados and D. Ross of St. Kitts who together “called for consecrated workers to take the message of salvation” to the West Indies. In response, a small group of missionaries led by Penny set sail for the West Indies in 1890 from NYC; the evangelization efforts of these missionaries led to the founding of the Christian Mission in St. Kitts and Barbados, and the latter became the headquarters of the organization. In 1892, Penny's evangelistic team arrived in the British Guiana colony, set up their base of operations in a rented dance hall in Georgetown, and began to evangelize the inhabitants. The evangelistic team, in 1901, established the "Gospel Tabernacle" in the center of Georgetown. In 1905, members of the Christian Mission of Barbados migrated to the Isthmus of Panama to work on the construction of the Panama Canal, where churches were founded in the U.S. Administered Canal Zone and in the Republic of Panama among black immigrants from the West Indies. Penny and his associates established affiliated churches in Panama in 1905; see below for other locations, currently there are several affiliated churches of the Christian Mission of Barbados in the USA in New York City (Brooklyn), Guyana, San Andrés Island of Colombia, and Panama: <http://thechristianmission.org/> - <http://cmopinc.org/historia.html>

By 1909, the **Christian Mission of Barbados** had established affiliated churches on the islands of Trinidad, St. Lucia, St. Vincent, Dominica, Antigua, St. Eustatius, St. Thomas and Saba in the Caribbean, in addition to the British Guiana colony in South America and Panama in Central America; there were 30 affiliated churches and mission stations in Barbados alone. Source: *The Canal Record*, Vol. III, No. 10, Nov. 3, 1909, p. 78: https://ia801406.us.archive.org/32/items/canalrecord3152isth/canalrecord3152isth_bw.pdf

B2.510 **Triumph the Church and Kingdom of Christ** (1902, Atlanta, Georgia; an Afro-American denomination founded by Elder E. D. Smith) - <http://www.triumphthechurchnatl.org/>

- B2.5101 **Oriental Missionary Society Holiness Church - OMSHC** (Mission work began in Japan in 1905 and in Los Angeles, California, in 1917; the OMSHC was founded by the efforts of the **Oriental Missionary Society [OMS]** among the Japanese in their home country as well as among Japanese immigrants in California; it is now known as the **OMS Holiness Church of North America**) - <http://www.omsholiness.org/english/>
- B2.511 **Church of Christ (Holiness) USA** (1907, Jackson, Mississippi; an Afro-American denomination that shares a common early history with the **Church of God in Christ [COGIC]**; the name “Church of God in Christ” was widely held by both groups until 1915, when Bishop C. H. Mason had the name COGIC incorporated; churches of the Holiness division began to use the name “Church of Christ Holiness” and, in October 1920, this name was chartered in the state of Mississippi; it has mission work in Mexico) - <http://www.cochusa.org/>
- B2.512 **Church of God Sanctified, Inc.** (1907, Nashville, Tennessee; an Afro-American Holiness denomination; has mission work in Jamaica) - <http://www.cogsanctified.org/>
- B2.513 **Churches of Christ in Christian Union, CCCU** (1909, Circleville, Ohio; formed by former members of the Christian Union denomination; in 1952, the **Reformed Methodist Church** merged with the CCCU) - <http://www.cccuhq.org/>
- B2.514 **World Gospel Mission - WGM** (the organization that later became WGM was founded in June 1910 in Chicago, Illinois; its headquarters today are in Marion, Indiana). The Rev. and Mrs. Cecil and Ellen Troxel and Rev. and Mrs. Woodford and Harriet Taylor became WGM’s first missionaries who ministered alongside two national Christians in China with the **Missionary Department of the National Association for the Promotion of Holiness** under the *Christian Holiness Association (CHA)*. In 1926, the Mission separated from CHA and became incorporated in Illinois as *The Missionary Society of the National Association for the Promotion of Holiness*. In 1937, the organization’s name was changed to the **National Holiness Missionary Society**; in 1946, the Mission reported 102 missionaries and seven fields, including China, Kenya, India, Burundi, Honduras, Bolivia, and the Mexico border. In 1954, the Mission’s name was officially changed to **World Gospel Mission**. In 1967, WGM reported work on 16 fields, including China, Kenya, India, Burundi, **Honduras, Bolivia, Mexico**, Japan, the American Indian Field, Taiwan, Lebanon, Peniel Missions, Egypt, **Haiti, the Texas-Mexico border**, and **Brazil**. During the period 1969-1992, WGM began ministries in Indonesia, **Argentina, Nicaragua**, Haitian American Ministries, Israel, Tanzania, **Paraguay**, Hungary, and Uganda) - <http://www.wgm.org/>
- B2.515 **Grace and Hope Mission** (1914, Baltimore, Maryland; it was during the summer of 1914 just prior to the beginning of World War 1 that two missionaries, Mamie E. Caskie and Jennie E. Goranflo, “felt led of the Lord” to go to Baltimore, Maryland to open a gospel rescue mission) - <http://www.gracehopemission.com/index.html>
- B2.516 **Pillar of Fire Churches** (1901, Zarephath, New Jersey) The church in Zarephath is the flagship congregation of the Pillar of Fire, a Methodist offshoot founded in 1901 by a formidable female preacher, Alma Bridwell White, whose positive legacy of feminism was complicated in the 1920s by her ardent embrace of the Ku Klux Klan. Scholars believe that the Pillar of Fire was the only denomination in the USA to publicly endorse the Klan, even though individual ministers from other faiths were active in it also. Bishop White was the first female bishop of any Christian denomination in American history. The 750-acre parcel that makes up what is essentially the town of Zarephath is owned by this organization, which claims to be evangelical but nondenominational. The *New York Times* twice sent reporters to Zarephath, once in 1907 and again in 1910, to witness and write about Bishop Whites’ “remarkable

faith commune, where dozens of men, women and children in dour uniforms eschewed personal possessions and ran their own schools, printing press and farms.” By 2010, the official population of Zarephath, as recorded by the national census, was only 37 people. From a peak of more than 50 domestic congregations, the organization has shrunk to only a few U.S. churches and to dozens of mission churches in several foreign countries; it has mission work in Liberia in Africa and in India; however, churches with this same name exist in Spain and Costa Rica: <https://www.nytimes.com/2017/09/15/nyregion/zarephath-christian-church-new-jersey-pillar-of-fire.html> / <https://pillarministries.org/>

- B2.517 **Church of God (Holiness)** (1886, Centralia, Missouri) An association of autonomous Holiness congregations, which were originally referred to as "Independent Holiness People." One of the early leaders was John Petit Brooks [1826-1915], who was editor of the *Banner of Holiness*, and later *The Good Way* and *The Church Herald*. Currently, this denominations has about 120 congregations in the USA, with the majority in Missouri and Kansas, and it has mission work among the Navajo Indians and among Hispanics in the USA; 11 Spanish-speaking congregations use the name *Iglesias de Dios Camino de Santidad*. Foreign mission work is conducted in Mexico, Bolivia, Colombia, Cuba, Haiti, the British West Indies, the Virgin Islands, Africa, Asia, India and the Ukraine. Its headquarters today are in Overland Park, Kansas. <http://www.cogh.net/>
- B2.518 **God’s Missionary Church** (1935, Penns Creek, Pennsylvania) Founded by evangelists Rev. William Straub and Rev. Daniel Dubendorf, who held gospel tent meetings throughout central Pennsylvania: “the historic Wesleyan Methodist message of complete deliverance from all sin is what started the fires of revival in our early years and it is the vital message for our world today – revival, evangelism, missions, and outreach are all very important to us now as they have been from our beginning.” It reports nearly fifty churches in the USA as well as affiliated churches in Mexico, Cuba, Dominican Republic, Haiti, Peru, Guatemala and Honduras; its missionaries also serve in China, Hong Kong, Taiwan, Mongolia, Papua New Guinea, Romania, and South Africa, as well as in various Native American, Haitian and Hispanic communities in the USA) - <http://godsmissionarychurch.org/>
- B2.519 **United World Mission** was founded by the pastor of a local church in Dayton, Ohio, Dr. Sydney Correll and his wife Helen, who led members of their church on evangelistic and compassion trips to India, Africa, and Latin America. They established a Bible School and local churches in Cuba, with a vision to see Cubans serve as missionaries to Latin America. Their vision attracted 17 like-minded churches in Ohio that “united” for world mission. In 1946, they incorporated as United World Mission (UWM) and “began to grow into a global interdenominational ministry with a passion for church planting, ministry training, and ministries of compassion and development.” Since the early 1990s, UWM has focused on partnership with the national church around the world. UWM leaders made an intentional shift in the missionary role from “doing” to “facilitating,” especially by equipping and capacity-building, rather than by leading and directing. An era of partnering was born.
- In January 2014, the **Latin America Mission (LAM)** merged with the UWM, and the **Overseas Council** did the same in January 2018. The combination of the three organizations “presented synergistic opportunities for advancing global Kingdom work through partnering for leadership development, church planting, and holistic ministry.” Today, under the leadership of Dr. John Bernard, UWM has a global staff of 400 serving as residents in 49 nations with partners that are impacting over 90 nations. The UWM headquarters re located in Charlotte, North Carolina: <http://www.uwm.org/>
- B2.5191 **The Latin America Mission (LAM)** was founded in 1921 in Costa Rica by Harry and Susan Strachan (of Scottish Presbyterian heritage), as an interdenominational evangelistic organi-

zation, originally named “The Latin American Evangelization Crusade.” Strachan was a travelling evangelist who conducted city-wide evangelistic crusades from his base of operations in Costa Rica, where he and his wife and fellow missionaries founded a series of related ministries: a Bible Institute that later became the *Latin American Biblical Seminary* (now the independent *Universidad Bíblica Latinoamericana-UBL*); a medical clinic that later became the independent *Hospital Clínica Bíblica*; associations of Bible Churches in Costa Rica and Colombia; a children’s home for needy children (*Hogar Bíblico*, a fostercare program); a Christian camping program (*Campamento Roblealto*); an evangelistic department that sponsored Evangelism-in-Depth campaigns in many Latin America countries (later became the independent *Institute of In-depth Evangelization*); a AM-FM radio station (TIFC); a medical and social outreach ministry called *Goodwill Caravans*; an outreach program for university students (called MINAMUNDO) in San Pedro, Costa Rica, and Bogotá, Colombia; an outreach program for high school students in English; and numerous other ministries that were founded by LAM missionaries in Costa Rica, Nicaragua, Guatemala, Colombia and Mexico (*Latin America Mission of Mexico* under Juan and Elizabeth Isáis) prior to 1980. All of these ministries and their missionaries and national workers were supported by LAM-USA and LAM-Canada. At the time of the merger, the LAM had ministries in 12 Latin American countries, Spain and the USA.

Source: http://www.prolades.com/historiografia/6-Costa-Rica/lam_aibc_elholland.pdf

The LAM, since the later 1970s, functioned under a unique modus operandi of assigning each missionary to work under the direction of local grassroots ministries, and it worked with legally established national ministries and churches with a clear evangelical identity and a qualified, responsible structure (national boards of directors). There were no field directors in the LAM, rather its missionaries related directly to national church outreach, assigning all resources (human and material) to the direct supervision of national leadership.

Source: <https://www.guidestar.org/profile/22-6000757>

B2.5192 **The Overseas Council** was born of the vision of several businessmen in Indianapolis, Indiana. While attending a building dedication of the *Seoul Theological Seminary* (STS) in 1974, they noticed the inability of students to pay for their seminary studies. The group returned home, determined to raise scholarship funds for STS, and *Overseas Council for Seoul Theological Seminary* was born. Within five years, the ministries of Overseas Council expanded beyond scholarships for Korean students to include various programs and strategies for assisting seminaries and men and women in many nations who were called to Christian ministry. By 2017, the Overseas Council was helping provide excellent theological education to equip Christian leaders through 130 seminary partners in 70 nations:
<https://uwm.org/about/history/>

B2.520 **Evangelical Bible Mission International – EBMI** (1940, Andros Island, Bahamas; founded by Gerald T. Burstin, now with headquarters in Summerfield, Florida) Burstin [1903-1995] attended Trevecca Nazarene College in Nashville, Tennessee, and began his evangelistic ministry in 1922 at age 19. He later served as the District Superintendent for the **Pilgrim Holiness Church**; in 1937, he felt the call to overseas ministry and travelled to Australia, India, Egypt, Scotland and England during a 17-month period. In 1940, he and his family relocated in The Bahamas to do mission work, where he founded **The East and West Indies Mission**; he later began mission work in Haiti where he established an influential Christian Radio Station 4-VEH. In 1948, he and his family began mission work among stone-age tribal people in the highlands of what is now known as Papua New Guinea. Later he returned to Haiti to continue mission work in the Caribbean. In 1956, he purchased a farm in central Florida that later became the headquarters for **EBM International**, now with mission work in 17 countries: North America, the Caribbean, Africa and the Western Pacific islands:
<http://www.ebminternational.com>

- B2.521 **Bible Missionary Church – BMC** (1956, Denver, Colorado; founded by the Rev. Glenn Griffith [1894-1972], J. E. Cook, Spencer Johnson and H. B. Huffman) Griffith, a former member of the **Church of the Nazarene** who believed this church was becoming too "worldly", held Holiness camp meetings and revivals from coast to coast in the USA and in much of Canada and Latin America. He was considered one of the greatest camp meeting preachers of his generation. In September 1955, Griffith began a tent meeting in Idaho that ran for several weeks and culminated in the organization of what is now the Bible Missionary Church. Griffith also founded the **Wesleyan Holiness Association of Churches** [1959] and was a leading influence in the **InterChurch Holiness Convention**. The BMC's doctrine of "entire sanctification" means that believers are to live godly lives, manifesting this by compliance to an outward standard of holiness; many of these standards are codified in the rules contained within the church manual. These "standards" include a large number of restrictions on activities, styles of dress, and types of entertainment; a major emphasis is on "being old-fashioned" and dressing in plain attire. The Bible Missionary Church operates a Spanish Bible college in Houston, Texas, and mission work is conducted in Barbados, Guyana, Honduras, Mexico, St. Vincent and Venezuela. The BMC operates educational institutions in the USA, Mexico, Papua New Guinea, the Philippines and Nigeria.
<https://ihconvention.com/glenn-griffith/#more> /
http://en.wikipedia.org/wiki/Bible_Missionary_Church
- B2.5211 **Wesleyan Holiness Association of Churches – WHAC** (1959, Dayton, Ohio) Founded by the Rev. Glenn Griffith, previously the founder of the **Bible Missionary Church** and formerly a minister of the **Church of the Nazarene**. Griffith and his supporters felt that there had been a drifting away from the old Wesleyan revival fervor and standards; at an informal meeting of ministers and laypeople in August 1959, Griffith was chosen to be the general leader. At a general conference held the following year in Colorado Springs, Colorado, Griffith was unanimously elected as the general moderator (now general superintendent) of the WHAC. Its objectives were to emphasize the doctrine and experience of "entire sanctification" and to raise the standard of holiness in daily living. This association has mission work in Bolivia, the Cayman Islands and Guatemala) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/glenn-griffith-movement#N>
- B2.522 **Pilgrim Holiness Church of New York** (1963, Albany, New York) It has roots in the **Pentecostal Rescue Mission**, founded in 1897 in Binghamton, New York; in 1922-1923, this body became the **Pilgrim Holiness Church** that merged with the **Wesleyan Methodist Church of America** to form **The Wesleyan Church** in 1968, but the New York district – Allegany Conference – refused to participate in this merger and created an independent body prior to the merger – see B2.525; it has mission work in Brazil and Haiti:
<http://phcofny.homestead.com/files/index.htm>
- B2.523 **Church of the Bible Covenant** (1967, Greenfield, Indiana) It was established by five Indiana-based ministers of the **Church of the Nazarene** who chose Marvin Powers and Remiss Rehfeldt as presiding officers. Since 1982, Donald Hicks has been the presiding officer. In 1984, this organization reported 90 churches in the USA and 75 churches and preaching points overseas; headquarters now are in Clarksburg, Indiana:
<https://www.bloomberg.com/profiles/companies/0257496D:US-church-of-the-bible-covenant>
- B2.524 **National Association of Holiness Churches** (1969, Griffith, Indiana; formed under the leadership of H. Robb French [1891-1985], a former pastor in the **Wesleyan Methodist Church** and one of the founders of the **Interdenominational Holiness Convention**; it has mission work in Brazil, Mexico and India) - <https://www.causeiq.com/organizations/national-association-of-holiness-churches-corporat.311390125/>

- B2.525 **Allegheny Wesleyan Methodist Church (Original Allegheny Conference)** (1968, Salem, Ohio; it was formed in reaction to the merger of the **Wesleyan Methodist Church of America** [1843] with the **Pilgrim Holiness Church** to form **The Wesleyan Church**; prominent among the leaders of the new denomination were pastors H. C. Van Wormer, T. A. Robertson, J. B. Markey, and F.E. Mansell; this church has mission work in Ghana, Haiti and Peru) – https://en.wikipedia.org/wiki/Allegheny_Wesleyan_Methodist_Connection
- B2.526 **The Wesleyan Church** (1968, Fishers, Indiana; a union of the **Wesleyan Methodist Church of America** [founded in 1843 when members of the **Protestant Episcopal Church** withdrew and established a non-episcopal, anti-slavery church] and the **Pilgrim Holiness Church** [founded in 1897 as a merger of several Holiness groups]; doctrinally, it teaches “entire sanctification” and a post-conversion experience that allows the person to live a sinless life; members promise not to use, produce or sell tobacco or alcoholic beverages, and membership in secret societies is forbidden; it reports nearly 400,000 constituents in 5,000 churches and missions in 80 countries of the world; its headquarters now are in Indianapolis, Indiana; in 2018, its Global Partners website listed 175 missionaries and 2,617 affiliated churches overseas; some of those missionaries were serving in the Caribbean, Central and South America, Mexico and in Hispanic ministry in the USA) - <http://www.wesleyan.org/> / <https://www.globalpartnersonline.org/about-us/global-update-global-update-2018/global-update-2018/>
- B2.527 **The Evangelical Church of North America** (Founded in June 1968 in Portland, Oregon, when 46 congregations and about 80 ministers met in an organizing session; within two weeks a group of about 20 churches and 30 ministers from Montana and North Dakota became a part of the new church; these congregations and ministers had been a part of **The Evangelical United Brethren Church** but had declined to enter the newly formed United Methodist Church; the former **Holiness Methodist Church** became a part of The Evangelical Church of North America in 1969, bringing its local churches, ministry and membership, along with a mission field in Bolivia, South America; the **Wesleyan Covenant Church** joined in 1977, along with its missionary work in Mexico and Brownsville, Texas, and its work among the Navajo Indians in New Mexico; its headquarters today are in Minneapolis, Minnesota) - <http://theevangelicalchurch.org/>
- B2.5271 **Evangelical Missionary Church of Canada** (1994, Medicine Hat, Alberta, Canada; a merger of the Evangelical Church in Canada of Holiness background and the Missionary Church of Canada of Mennonite background; supports mission work in 27 countries, including Brazil, Ecuador, Peru, El Salvador, Mexico and Haiti; was a district of the **Evangelical Church of North America** until 1994) - <http://www.emcc.ca/>
- B2.528 **The Missionary Church** (1969, Fort Wayne, Indiana; a merger of the **United Missionary Church** [1898] and the **Missionary Church Association** [1858] among Mennonites of German origin in Indiana and Pennsylvania; the leaders of these movements were strongly influenced by the Holiness teaching of **A.B. Simpson** of the **Christian and Missionary Alliance**; mission work is conducted in Brazil, Ecuador, Jamaica, Dominican Republic, Haiti, Mexico, Spain, Portugal and Venezuela) - <http://www.mcusa.org/>
- B2.529 **Bible Methodist Connection of Churches** (In 1967, a proposal was discussed to merge the **Wesleyan Methodist Church** with the **Pilgrim Holiness Church** to form what is known today as **The Wesleyan Church** [1968]; many local churches were concerned with the proposed centralized control, which they believed could force local churches to do things against their conscience; several groups of churches decided not to join the merger, and among those was a group that called themselves the **Bible Methodist Connection of Churches**, now

with headquarters in Elsmere, Kentucky; mission work is conducted in Mexico, The Philippines and in South Africa) - <http://www.biblemethodist.org/>

- B2.530 **Hope International Missions - HIM** (1961, Hobe Sound, Florida; a division of FEA Ministries, Inc., founded in 1946 by Hobe Sound Bible Church, which also sponsors Hobe Sound Bible Institute; HIM is “a ministry composed of historical richness, innovative approach to ministry, and transformational teaching” – “this change is done in a number of ways: change that liberates people from chains of sin, change that helps people to live in renewed relationships, and change that leads people to Godly values and vision”; HIM reports over 100 missionaries and staff who serve in the USA headquarters office and in Europe, Africa, Asia, Latin America [Mexico and Honduras] & the Caribbean [Haiti, Turks & Caicos islands], and among Hispanics in the USA) – <http://feaministries.org/> - <http://hopeinternational.cc/>
- B2.531 **International Fellowship of Bible Churches** (1988, Oklahoma City, Oklahoma; founded by Dr. Donald Hicks and the Rev. Kenneth Arnold; a fellowship of autonomous Holiness churches that support missionary work in the Philippines, South Korea, Africa, Mexico, Guatemala, Honduras, Barbados and Guyana) - <http://www.ifbc.org/>
- B2.599 **Other similar churches** (note: some of the conservative **Friends-Quaker** groups are now considered part of the Holiness movement.)

B2.60 RESTORATION MOVEMENT (aka “CAMPBELLITES,” 1830s)

General Overview: **Thomas Campbell** (1763-1854) and his son **Alexander Campbell** (1788-1866, both former Presbyterians), **Barton Stone** (1772-1844, also a former Presbyterian) and **Walter Scott** (1796-1861, an evangelist and former Baptist) founded churches in Ohio, Pennsylvania and Kentucky in the 1830s for the purpose of “restoring primitive Christianity in America,” hence the name **Restoration Movement**. Fellowships were formed of autonomous congregations that used the name "Christian church" or "Church of Christ." The **Christian Church-Disciples of Christ** [reorganized in 1968] is one of the few denominations to be formed out of this movement. Two of the largest fellowships of autonomous churches are those known as Independent Christian churches/churches of Christ (instrumental and non-instrumental varieties, referring to the use or prohibition of musical instruments in their respective churches). Some of these fellowships of autonomous congregations believe that only they are the true Church of Christ and that other Christians must be rebaptized in a local “church of Christ” in order to be truly saved. Members of other Protestant churches are considered “not true disciples of Christ” by Restoration Movement standards and, therefore, can be considered objects of evangelism by Church of Christ members.

Sources: Douglas A. Foster, *et al* (2004:212-220); J. Gordon Melton (2009:508-515) and <http://www.restorationmovement.org/>

- B2.601 **Christian Church-Disciples of Christ – CCDC.** This denominations traces its origin to 1832 among churches founded by Thomas and Alexander Campbell and Barton Stone; with the 1832 merger of these local churches, there was the challenge of what to call the new movement. Clearly, finding a Biblical, non-sectarian name was important: Stone wanted to continue to use the name "Christians," Alexander Campbell insisted upon "Disciples of Christ," and Walter Scott and Thomas Campbell sided with Stone. As a result, both names were used thereafter until 1906, when the U.S. Religious Census listed “Churches of Christ” for the first time as a group that was separate and distinct from the “Disciples of Christ.” In 1960, the **International Convention of Christian Churches-Disciples of Christ** adopted a process to "restructure" the entire organization; in 1968, this body adopted the commission's proposed "Provisional Design of the Christian Church-Disciples of Christ,” which is its

current structure. The denomination's headquarters are in Indianapolis, Indiana; ministerial training is provided by the Christian Theological Seminary in Indianapolis, IN, and Lexington Theological Seminary in Lexington, KY. This is the most theologically liberal organization to emerge within the Restoration Movement, and it is a member of the National Council of Churches and the World Council of Churches. Mission work is conducted worldwide through its *Division of Global Ministries* and nationally through its *Division of Home Missions*, which included ministry among Hispanics in the USA and Puerto Rico. The Latin America and the Caribbean office currently works with dozens of partner churches and ecumenical organizations in 20 countries. However, since 2008, there has been a notable decline in its social strength: in 2008, there were 679,563 members in 3,714 congregations in North America but, by 2015, this number had declined to a baptized membership of 497,423 in 3,267 congregations, of whom about 306,905 were active members; in 2017, this denomination reported 411,140 members with only 139,936 people in average worship attendance) - <http://www.disciples.org/> - <https://www.globalministries.org/lac> <https://www.christianpost.com/news/disciples-of-christ-continues-decline-church-membership-half-of-what-it-was-in-2000-227988/>

B2.602 **The Christian Congregation** (1887, La Follette, Tennessee; founded among independent churches in the Ohio River Valley; its first congregation was organized when former ministers of the Christian Church in Kokomo, Indiana – John L. Puckett, John Chapman, and Isaac V. Smith – desiring to unite with the movement on a non-creedal and non-denominational basis, incorporated the Christian Congregation in the State of Indiana in 1887. The church is governed by a General Superintendent and a Board of Trustees. Bishop O. J. Read was chief administrative and ecclesiastic officer for 40 years until 1961. The Rev. Dr. Ora Wilbert Eads has been general Superintendent since 1961. Ministerial affiliation for independent clergymen is provided. In 1986, there were 1,456 congregations with 106,800 affiliated members in the USA; in 2004, there were 1,496 congregations and 122,181 church members) - <http://netministries.org/see/churches.exe/ch10619/> <https://www.yearbookofchurches.org/christian-congregation-inc> https://www.thearda.com/Denoms/D_1089.asp

B2.603 **Independent Churches of Christ (non-instrumental)** These local churches trace their origin to 1832 among churches founded by Thomas and Alexander Campbell and Barton Stone. With the 1832 merger of these local churches, there was the challenge of what to call the new movement; in 1906, the U.S. Religious Census listed “Churches of Christ” for the first time as a group separate and distinct from the “Disciples of Christ.” Some of these local “churches of Christ” have formed fellowships of like-minded congregations, which are identified as against mission boards and as “non-instrumental” or *a capella* regarding the use of musical instruments in worship services, arguing that Scripture does not authorize it, and they do not have fellowship with “churches of Christ” that use musical instruments. This *a capella* branch of the Restoration Movement of independent local congregations are related to Pepperdine University [originally in South-Central Los Angeles and now located in Malibu, California], Abilene Christian University [Abilene, Texas] and David Lipscomb College [Nashville, Tennessee]. The *a capella* “churches of Christ” movement has its publishing offices in Austin, Texas, known as Firm Foundation Publishing House; however, its magazine, *The Gospel Advocate*, is published in Nashville, Tennessee. Sunday Schools are permitted and individual communion cups are used to celebrate the Lord’s Supper. There are no fraternal relations with other “church of Christ” fellowships. In 1986, this movement was reported to have 10,165 congregations with 935,500 affiliated members in the USA and an unknown number of similar “churches of Christ” in other countries, including Mexico, Central and South America, and the Caribbean. In 2006, there were an estimated 13,000 churches in the USA with about 1,265,000 members; worldwide membership was estimated at more than three million.

Sources: Douglas A. Foster, *et al* (2004:212-220); J. Gordon Melton (2009:511).

- B2.6031 **Churches of Christ (non-instrumental and "One Cup")** (1915, no central headquarters; independent congregations that support the magazine "Old Paths Advocate" of Springfield, Missouri; musical instruments and Sunday schools are not permitted and only "one communion cup" is used to celebrate the Lord's Supper by all participants; in 1986, there were about 400 affiliated congregations and there are no fraternal relations with other "church of Christ" fellowships.) Sources: Douglas A. Foster, *et al* (2004:212-220); J. Gordon Melton (2009:512).
- B2.6032 **Churches of Christ (non-instrumental and premillennial)** (1920s, no central headquarters; independent congregations that support the magazine "Work and Word" of Louisville, Kentucky; they support the annual meetings of "Louisville Christian Fellowship Week"; musical instruments are not permitted and their theological position is premillennial; fraternal relations are not permitted with postmillennial groups; in 1986, there were about 100 congregations with approximately 12,000 members concentrated in Indiana, Kentucky, Texas and Louisiana; in 2002, there were an estimated 450 churches in the USA and about 1,500 churches scattered through Africa, Australia, The Philippines, Malaysia, England, Scotland, Mexico and other Latin American countries.) Sources: Douglas A. Foster, *et al* (2004:212-220); J. Gordon Melton (2009:512).
- B2.6033 **Churches of Christ (non-instrumental and non-Sunday school)** (1930s, no central headquarters; independent congregations that support the following magazines: "Gospel Tidings," "Christian Appeal" and "West Coast Evangel;" they also support the West Angelo School of Evangelism in San Angelo, Texas; fraternal relations are not permitted with other "church of Christ" fellowships; there are an estimated 500-600 affiliated congregations with 25,000-30,000 members.) Sources: Douglas A. Foster, *et al* (2004:212-220); J. Gordon Melton (2009:512).
- B2.6034 **Churches of Christ (non-institutional and conservative)** (1960s, no central headquarters; independent congregations that support the "The Gospel Guardian" magazine of Lufkin, Texas, and Florida College of Tampa, Florida; fraternal relations are not permitted with other "church of Christ" fellowships; the label "**non-institutional**" refers to a distinct fellowship within the "churches of Christ" that do not agree with providing financial support for parachurch organizations (colleges, orphanages, etc.) by local congregations; they contend that the New Testament includes no authority for churches' support of such institutions, instead they feel that it is a responsibility and duty of the individual to assist those in need; these local churches became separated from "pro-institutional" churches of Christ because of these viewpoints and developed into a distinct segment of congregations by the 1960s; in 1986, there were about 2,800 congregations with about 100,000 affiliated members in the USA; in 2005, there were an estimated 2,200 "conservative, non-institutional churches of Christ" in all 50 states; approximately 13.5% of these churches were in Texas followed by Kentucky and Alabama with 9.0% and Florida with 7.5%; although exact attendance figures for non-institutional churches of Christ are impossible to determine, most reliable estimates would place the attendance of these churches at between 130,000 and 145,000.) Sources: Douglas A. Foster, *et al* (2004:212-220); J. Gordon Melton (2009:511).
<http://biblicalstudies.info/dialogue.htm> - <http://www.goodfight.com/churches/> - <http://www.wordsoftruth.net/institutionalismchartsite.htm> - <http://mcgarveyice.wordpress.com/2009/06/28/understanding-non-institutional-churches-of-christ-some-suggestions-for-first-reads/>

- B2.6035 **Churches of Christ (non-instrumental, known as the Crossroads Movement)** (1970, Charles H. Lucas; Gainesville, Florida; there are about 150 affiliated congregations)
Sources: Douglas A. Foster, *et al* (2004:212-220).
http://en.wikipedia.org/wiki/Churches_of_Christ
- B2.6036 **Churches of Christ (non-instrumental and Liberal)** (1973, has ties to "Restoration Review" magazine of Denton, Texas; this group of independent congregations promotes greater unity among churches and members within the Restoration Movement)
Sources: Douglas A. Foster, *et al* (2004:212-220).
http://en.wikipedia.org/wiki/Churches_of_Christ
- B2.604 **Christian Churches and Churches of Christ (instrumental)** (1927, Indianapolis, Indiana; the **North American Christian Convention** was created as a conservative movement within the Christian Church-Disciples of Christ to counteract "modernizing" tendencies and theological liberalism; support is given to **Standard Publishing Company** in Cincinnati, Ohio; since 1950, annual meetings are held of the **North American Christian Convention**; Sunday Schools are permitted and individual communion cups are used to celebrate the Lord's Supper; in 1987, there were 5,688 congregations with 1,086,950 reported members in the USA; this group of independent congregations promotes greater unity among churches and members within the Restoration movement; a coordination office is located in Cincinnati, Ohio; these churches support approximately 1,500 missionaries in 53 countries; they have established 38 colleges – including **Pacific Christian College** [now known as Hope Christian University] in Fullerton, California – and and three graduate seminaries, as well as specialized mission agencies to channel support to their missionaries and mission projects around the world.) Sources: Douglas A. Foster, *et al* (2004:212-220); J. Gordon Melton (2009:509-510).
http://en.wikipedia.org/wiki/Independent_Christian_Churches/Churches_of_Christ
http://en.wikipedia.org/wiki/North_American_Christian_Convention -
<http://www.directoryoftheministry.com/>
- B2.605 **National Association of Free, Autonomous Christian Churches** (1968, Alvin E. Houser; Centex, Texas; the majority of these congregations are located in the Southwestern part of the USA.) Sources: Douglas A. Foster, *et al* (2004:212-220); J. Gordon Melton (2009:514) -
http://en.wikipedia.org/wiki/Churches_of_Christ
- B2.606 **International Churches of Christ – ICOC** (1979, Lexington, Massachusetts) It absorbed part of the **Crossroads Movement** in Gainesville, Florida, begun in 1967 under the leadership of Kip McKean; it became known as the **Boston Church of Christ** during the 1980s; since 1993, its headquarters have been in Los Angeles, California; in 1997, the ICOC reported 93,000 members in 312 congregations in 124 countries; in 2007, the ICC reported 562 churches with a membership of 90,130 worldwide, which is a decline from the membership it reported in 1997; currently, its official website reports 670 churches in more than 140 countries; doctrinally, it maintains the requirement of baptism as a necessary element for salvation and places strong emphasis on discipleship; its unique discipling practices have drawn much criticism as being intrusive have been labeled by former members as a form of psychological and emotional manipulation; there are numerous websites on the Internet where former members warn people not to become involved with this movement, which is denounced as being very legalistic and controlling: http://www.carm.org/icc/icc_what_is.htm -
Official website: <https://www.disciplestoday.org/>
Sources: Douglas A. Foster, *et al* (2004:212-220); J. Gordon Melton (2009:513-514).

B2.607 **Korean Churches of Christ** (1930s, South Korea; Dong Suk-kee and Kang Myung-suk were pioneers in this effort; there are autonomous Korean-speaking congregations in the USA) - http://www.kccs.info/with_home/bbs/board.php?bo_table=data_eng&wr_id=13

B2.699 Other similar groups

B2.70 OTHER SEPARATIST, FREE OR INDEPENDENT PROTESTANT CHURCHES AND DENOMINATIONS, OR EVANGELICAL NON-DENOMINATIONAL GROUPS

Non-Pentecostal independent churches or denominations in the Protestant Movement whose historical origins are unknown or that are as yet unclassified due to a lack of information, or that are non-denominational. Below are a few examples of groups with headquarters in the USA or Canada that have mission work in Latin America or the Caribbean regions.

B2.70101 **The Paraguayan Evangelistic and Medical Mission** was founded by John Hay (1863-1943) and his wife Margaret Elizabeth Hay (1865-1949) in 1902 with financial support from family and friends in Scotland; because the work rapidly spread to Brazil and Argentina, the name was soon changed to **Inland South America Missionary Union (ISAMU)**. Previously, for ten years, they served as missionaries with the **South American Missionary Society** among the Indigenous people in Paraguay. The first new missionaries to serve with the ISAMU were from Scotland and Ireland, then from the USA and Canada, and later from other European countries. In 1932, under the leadership of Alexander R. Hay (the eldest son of John and Margaret), the name of the mission was changed to **New Testament Missionary Union (NTMU)**. The mission currently has work in Argentina, Bolivia, Brazil, Mexico, Paraguay, Uruguay, and Puerto Rico: http://ntmu.net/?page_id=13

B2.70102 **Unevangelized Fields Mission – UFM** (founded in 1931 in Canada and in 1941 in the USA; renamed **Crossworld** in 2004; a nondenominational mission agency of Baptist and Independent tradition, with headquarters in Kansas City, Missouri, and Mississauga, Ontario, Canada; it began its mission work in the Belgian Congo and Brazil in 1931; it has work in Brazil, Dominican Republic, Guyana, Haiti, Mexico and Puerto Rico: <https://crossworld.org/>

B2.70103 **Bethany Fellowship Missions (BFM) / Bethany International Ministries** (1945, Bloomington, Minnesota) Bethany House was founded by five families who were members of Bethany Chapel; Bethany College of Missions began with 10 students in October 1948. In the early years, graduates of what was then called “Bethany Fellowship Missionary Training Center” served with various sending agencies. In 1963, Bethany Fellowship Missions (now called Bethany International Ministries) was formed. The first developments were in Brazil and included a Bible school, church planting work, a publishing house and a seminary. BFM has sent hundreds of missionaries, founded numerous churches and missionary training centers, and trained church leaders in nearly 40 countries, including the following: Brazil, Bolivia, Chile, Ecuador, Paraguay, Mexico and the Dominican Republic: <http://bethanygu.edu/about/where-alumni-serve/>

B2.70104 **Ambassadors for Christ International (AFCI)** was founded in 1948 when Australia’s leading evangelist John Ridley, together with a Christian building contractor, became deeply concerned about the need for biblical preaching to build up the Australian churches and penetrate Australia’s secular society. The burden was for true revival in the churches and effective evangelism through the churches. Together they formed the **Australian Institute of Evangelism** to train young men and women biblical truths and practical evangelism. As believers from nearby countries came to Australia to be trained, the vision spread to other parts

of the world with an emphasis on building up local church leaders to more effectively reach their nations. With the international expansion and new teams being formed in other nations, the name was changed to **Ambassadors for Christ International**. The International Office is now located in Atlanta, Georgia, USA. Mission work is conducted in the Cayman Islands, Dominica, Guadeloupe, St. Kitts-Nevis, St. Vincent-Grenadines, Jamaica, Paraguay and Peru: <http://afciworld.org/who-we-are/history/>

- B2.70103 **Christians In Action Missions International** (1958, Woodlake, California; headquarters now in Fresno, CA; an interdenominational sending agency of Evangelical tradition engaged in evangelism, church planting, support of national churches, and missionary training; it has work in Brazil, Colombia, Cuba, Ecuador, El Salvador, Guatemala, Mexico, and Peru) - <https://www.cinami.org/>

B3.0 THE ADVENTIST TRADITION

General Overview: Founded in 1832 by **William Miller** (1782-1849), a licensed Baptist preacher in New York State, who announced the imminent Return of Christ to establish His Millennial Kingdom, an earthly reign of 1,000 years, beginning on October 22, 1844, a date that became known as the "Great Disappointment" to Millerites when Christ did not appear as promised. Adventism is an example of an American millennial ("apocalyptic") movement. The first generation of Adventists were drawn from other Protestant churches that accepted Miller's teachings. Between 1832 and 1870, three main branches of the Adventist Movement came into existence, the largest of which is the Seventh-day Adventist Church. Source: <https://www.britannica.com/topic/Adventism>

- B3.1 MILLERIST FAMILY that observes Saturday as the Sabbath** (1850s, disciples of **Mrs. Ellen G. White**, New Hampshire)

- B3.101 **General Conference of Seventh Day Adventists, GCSDA** (founded in 1863 in Battle Creek, Michigan, with headquarters now in Silver Spring, Maryland) This denomination has expanded its work worldwide and has a significant network of medical (hospitals, sanatoriums, clinics, life-style centers and nursing homes) and educational institutions; it was a worldwide leader in the development of the health food industry. Adventists who eat meat typically do not eat unclean flesh, such as pork, certain fish, and other animals that the Bible names as unclean. Many Adventists are vegetarian (no meat) or vegan (no animal products, such as milk or eggs).

The **Seventh-day Adventist educational system** is the world's second-largest Christian school system. The Seventh-day Adventist Church is associated with a total of 8,515 educational institutions operating in over 100 countries with over 1.95 million students worldwide. The Advanced Bible School (1934-1937) was the forerunner of the Seventh-day Adventist Theological Seminary, which became part of Potomac University from 1957-1960, and in 1960 merged with Emmanuel Missionary College in Berrien Springs, Michigan, to become Andrews University (founded in 1874 as Battle Creek College).

Worldwide, the Seventh-day Adventist Church is governed by a General Conference, with smaller regions administered by divisions, union conferences and local conferences. It is ethnically and culturally diverse, with a missionary presence in over 215 countries and dependent territories. The GCSDA operates over 100 post-secondary institutions and numerous publishing houses worldwide, as well as a humanitarian aid organization, the **Adventist Development and Relief Agency (ADRA)**. Worldwide, in 2018, the GCSDA reported 86,576 churches and 20,727,347 church members.

The GCSDA church is one of the world's fastest-growing organizations, primarily from membership increases in developing nations. Today, less than 7% of the GCSDA world mem-

bership reside in the USA, with large numbers in Africa as well as Central and South America. Adventist missionary work was begun in the British West Indies and Central America in the 1890s. The GCSDA is one of the largest Protestant bodies in Central America and in many other countries of Latin America. The SDA-Brazil reported 1,655,558 members as of June 30, 2018, whereas the SDA-USA reported only 1,249,715 members in 5,561 local churches. - <http://www.adventist.org/> - https://en.wikipedia.org/wiki/Seventh-day_Adventist_education - http://www.adventiststatistics.org/view_Summary.asp?FieldID=D_NAD

History. The Seventh-day Adventist Church is an Evangelical Sabbatarian church whose teachings have been supplemented by insights drawn from the prophecies and visions of its founder, Mrs. **Ellen G. White** (1827-1915, née Ellen Gould Harmon). The church views the ministry and writings of Mrs. White as prophetic gifts of the Holy Spirit. After **The Great Disappointment** of October 22, 1844, when Christ's second coming did not occur as **William Miller** had predicted, a group including White, her husband James White, Hiram Edson, Joseph Bates, Frederick Wheeler, and S. W. Rhodes, became the group's leaders. The visionary White claimed to have a trance with the Adventists going straight to heaven. *She was soon accepted as a prophetess by the disheartened Adventists.* About the same time, under the influence of a member of the **Seventh-Day Baptist Church**, whose opinions were confirmed by their own Bible study, the group accepted the idea of a **Saturday-Sabbath**. White further claimed to have confirmed the correctness of the Saturday-Sabbath in a vision she had of Jesus and the tables of stone upon which the Ten Commandments were written. She claimed that the fourth commandment, on keeping the Sabbath holy, was surrounded by light.

White also confirmed for the group the interpretation, as originally proposed by Hiram Edson, of the 1844 date set by William Miller for the return of Christ. *Taking a clue from Hebrews 8:1-2, Edson proposed that Miller was correct in his date, but wrong in the event. Christ came not to cleanse the earthly sanctuary, i.e., did not come in visible presence to earth, but initiated the cleansing of the heavenly sanctuary discussed in the text.* Edson believed that after Christ's heavenly work is completed, in an indeterminable but short time, he would visibly return to earth.

The Albany Conference in 1845, attended by 61 delegates, was called to attempt to determine the future course and meaning of the Millerite movement. Following this meeting, the "Millerites" then became known as "Adventists" or "Second Adventists." **However, the delegates disagreed on several theological points. Four groups emerged in the years following this conference:** The Evangelical Adventists, The Life and Advent Union, the Advent Christian Church, and the Seventh-day Adventist Church.

In 1850 at Paris, Maine, the Whites began the *Review and Herald*, a periodical advocating sabbatarianism and attempting to tie the loose band of Millerites together. **In 1860, as those who accepted sabbatarianism and White's teachings were distinguished from other Adventists, the name Seventh-day Adventist Church was adopted.** The church, which originally included approximately 3,500 members in 125 congregations, was officially organized in 1863. History link: <http://www.adventist.org/information/history/>

The basic theology of the Seventh-day Adventist Church is consistent with Protestant Christianity, combining elements from Lutheran, Wesleyan/Arminian, and Anabaptist/Baptist branches of the Protestant Movement. Adventists believe in the infallibility of Scripture and teach that salvation comes only through faith in Jesus Christ. The primary prerequisite for membership in the SDA church is baptism by immersion. This, according to the church manual, should occur only after the candidate has undergone proper instruction on what the church believes. **The 28 Fundamental Beliefs** (approved in 1980, revised in 2005) constitute the church's official doctrinal position. **There are very few teachings that are held exclusively by Seventh-day Adventists, but the denomination does have a number of**

distinctive doctrines that differentiate it from other Protestant denominations: the perpetuity of the seventh-day Sabbath, the unconsciousness state of man in death, conditional immortality (only the “saved” are immortal), an atoning ministry of Jesus Christ in the “heavenly sanctuary,” and an “investigative judgment” (i.e., the process of deciding who is “worthy” to enter heaven or not) that commenced in 1844. Furthermore, a traditionally historicist approach to prophecy has led Adventists to develop a unique system of eschatological beliefs that incorporate a commandment-keeping “remnant” of true believers, a universal end-time crisis revolving around the law of God, and the visible return of Jesus Christ prior to a millennial reign of believers in heaven.

Source: https://en.m.wikipedia.org/wiki/Seventh-day_Adventist_theology

Seventh-day Adventist approaches to theology are affected by the level of authority accorded the writings of Ellen G. White. Mainstream Adventists believe that White had the spiritual gift of prophecy but that her writings are subject to testing by the Bible, which has ultimate authority. According to one church document, “her expositions on any given Bible passage offer an inspired guide to the meaning of texts without exhausting their meaning or preempting the task of exegesis.” “The Inspiration and Authority of the Ellen G. White Writings” document was issued in October 1982 by the Biblical Research Institute of the General Conference of Seventh-day Adventists. It has received worldwide review and input, although it is not an official statement. It concludes that a proper understanding will avoid the two extremes of regarding her “writings as functioning on a canonical level identical with Scripture, or [...] considering them as ordinary Christian literature.”

Source: <https://www.ministrymagazine.org/archive/1982/08/the-inspiration-and-authority-of-the-ellen-g.-white-writings>

B3.102

Seventh-Day Adventist Reform Movement - SDARM (a division within the GCSDA in Germany between 1914 and 1925, which led to the organization of the SDARM in 1925; the USA branch headquarters is located in Denver, Colorado; it has affiliated churches throughout the USA and Canada and in Central America, the Dominican Republic, Haiti, Martinique, Mexico, Puerto Rico, Argentina and Chile) - <http://www.sdarm.org/>

Historical Overview: In 1915, a German newspaper correspondent gave his unbiased opinion about the situation, as follows:

“Since the beginning of the war [World War I] there has been a division among the Adventist people. During the period of the war, the majority wanted to see the fundamental teachings set aside, by force if necessary. The others asked that the sanctification of Saturday (Sabbath) be allowed them, even in these times of stress. **The opposing faction finally brought about the disfellowshipment from the organization of the followers of the original principles of faith.**”

Koelnische Zeitung (Evening Edition), September 21, 1915.

In 1918, SDA leaders made another declaration, as follows:

“In the beginning of the war there were some members, as there are also in other places, who did not want to take part in war service, either because of their lack of unity, or because of fanaticism. They started to spread around their foolish ideas in the congregation by word and in writing, trying to convince others to do the same. They were admonished by the church, but because of their obstinacy they had to be put out, for they became a threat to internal and external peace.”

Stuttgarter Neues Tagblatt, September 26, 1918.

Those disfellowshipped from the Seventh-day Adventist Church, not only in Germany but also in many other countries in Europe, had no intention of starting a new denomination. They were about 4,000 in number. Attempts at reconciliation with the main body were made

immediately after the war, in 1920 and in 1922, but with no positive result.

Therefore, as their numbers increased, the **Seventh Day Adventist Reform Movement** was organized as a denomination, separate from the main body of Seventh-day Adventists, when representatives from different countries met at Gotha, Germany, July 14-20, 1925. *It is the purpose of the Reform Movement to continue with the original teachings and practices of the Seventh-day Adventist Church. The SDARM holds that war is immoral and members are conscientious objectors.*

Source: <http://www.sdarm.org/origin.htm>

- B3.103 **Seventh-Day Christian Conference** (founded in 1934 in New York City as an independent Trinitarian Sabbath-keeping body; the Bible -- Old and New Testament -- is its only rule of faith and practice; this conference observes three ordinances: baptism by immersion, the Lord's Supper and fellowship; members are required to tithe; **the church holds that war is immoral and members are conscientious objectors**; only males may hold positions of leadership: bishop, pastor or elder; in 1986, there were two congregations, one in New York City and one in Montclair, New Jersey; there were also four affiliated congregations in Jamaica) -<http://www.seventhdaychristianconference.org/>

- B3.104 **Unification Association of Christian Sabbath Keepers - Advent Sabbath Church** (1956, New York City, NY)

Overview: In the early 1940s, black Adventists in Manhattan began a movement to unite independent Sabbath-keeping congregations. It was begun by Thomas I. C. Hughes, a former minister in the Seventh-day Adventist Church and pastor of the Advent Sabbath Church, which had been formed in 1941 in Manhattan. The missionary-minded Hughes conceived of the idea of both domestic and foreign endeavors and began to gather support from his congregation. In 1956, the Unification Association of Christian Sabbath Keepers was formed, bringing together Hughes' parish and the New York United Sabbath Day Advent Church. Later, others joined, including the "Believers in the Commandments of God." The organization is missionary-minded and affiliated fellowships exist in Nigeria, Liberia, Jamaica, Antigua, and Trinidad. Although the church changed its name to "Advent Sabbath Church," it remains at the same address in Manhattan.

Source: <http://www.encyclopedia.com/article-1G2-3274100088/seventh-day-adventists.html>

- B3.199 Other similar denominations and associations of churches

- B3.2 MILLERIST FAMILY that observes Sunday** (1845, a revisionist movement led by Jonathan Cummings [1817-1894], a disciple of William Miller [1792-1849]; this group of denominations adheres to congregational church polity and continues to worship on Sunday, as did Miller.) Source: J. Gordon Melton (2009:569-571)

- B3.201 **Advent Christian Church, General Conference** (1860, Charlotte, North Carolina)

Overview: Though the first *Advent Christian Association* was founded in Salem, Massachusetts in 1860, the church's formation is rooted in the Adventist teachings began by Baptist preacher **William Miller** of Pittsfield, Massachusetts. For many years, Miller studied the prophecies recorded in the Old Testament book of Daniel and the New Testament book of Revelation. After many calculations, *he announced in 1831 that the Second Advent would occur in 1843 or 1844.* Thousands of people believed him, and sold their possessions. His followers, called **Millerites**, waited for the coming of Christ and the end of the world, and therefore became disappointed (called **The Great Disappointment**) when this did not occur

as expected. **The Albany Conference**, which began in 1845, was one of the major groups that were formed among Miller's followers. It included many major Millerite leaders such as Miller himself. **The Advent Christian Church** has its roots in this group.

Jonathan Cummings (1817–1894), a disciple of Miller (who recalculated Miller's prediction of Christ's coming as 1854) was also influential on the individuals who founded the *Advent Christian Association*. A third root of the Advent Christians is found in the rise of the doctrine of "conditional immortality" among Adventist preachers such as **Charles F. Hudson** (1795–1881) and **George Storrs** (1796–1879). Rejecting what they believed was a Greek philosophy (immortality of the soul), they taught that although man was created for immortality, immortality had been forfeited in the fall of Adam. They believed that only the redeemed would receive eternal life; the dead unconsciously would await the resurrection and final judgment. At the time of the Final Judgment, the wicked would suffer extinction. These teachings separated them from some within the Millerite movement.

Aurora University (Illinois) began as Mendota Seminary in Mendota, Illinois, in 1893. In 1900, the church adopted a "Declaration of Principles." A small New England body, called the *Life and Advent Union* (organized in 1863 by John T. Walsh and George Storrs), merged into the *Advent Christian Church* in 1964. This denomination has mission work in Africa, Asia, Europe and Latin America (Mexico and Honduras).

Internet: <http://www.adventchristian.org/>

B3.202 **Church of God General Conference - CGGC** (1921, McDonough, Georgia; since 1991, its headquarters are in Morrow, Georgia)

Overview: In the mid-1800s, Joseph Marsh in Rochester, New York, the Wilson family who had migrated from England to Geneva, Illinois, and other leaders in Texas, Minnesota, Iowa, and Pennsylvania, began to publish papers on Adventism, which gained wide circulation. Through these publications the small groups of Bible students and individuals became aware of one another and began to exchange correspondence. Circuit preachers visited back and forth among these various local groups, and new churches soon grew up in other places. **Over a period of years, groups of churches formed state conferences and eventually a General Conference was organized in 1921.**

The **CGGC** are congregational in government. They maintain complete local independence. There is close cooperation, however, in the maintaining of publishing facilities, the operation of **Atlanta Bible College**, and the mission programs of the **CGGC**. There are established standards for the ministry, cooperation in the work of the Sunday schools and the Berean youth fellowships, and close fellowship between the scattered members of the **CGGC**.

The **CGGC** places great emphasis upon the Word of God, and Bible preaching and teaching are prominent. Bible classes and Bible study groups are the backbone of its work. The Church of God believes in the literal, visible second coming of Christ. *They support adult baptism by immersion for the remission of sins.* They believe that man will inherit immortality on the condition that he accepts Christ as his Savior and is found in Him at His coming.

This denomination is currently working directly in seven countries on four continents: North America, Latin America (Mexico and Peru), Africa and Asia:

<http://www.abc-coggc.org/> - <http://www.abc-coggc.org/churches.html>

B3.203 **Church of the Blessed Hope** (1888, Chesterland, Ohio; holds virtually identical beliefs with the Christadelphians, which are considered to be their "brothers and sisters in Christ"; this group should be reclassified as CHRISTADELPHIAN = C7.0101) - <http://cotbh.org/>

B3.204 **Primitive Advent Christian Church** (Charlestown, West Virginia; a very small group) - <http://www.charleston.wv.phonepagesinc.com/25320/Primitive%20Advent%20Christian>

B3.299 Other similar denominations and associations of churches

B3.3 CHURCH OF GOD FAMILY (1863, Adventists that rejected the revisionist teachings of Ellen G. White but who adhere to the core beliefs and practices of Adventism, including worshipping on Saturday as the Sabbath; see the following websites for more information) - <http://www.servantsnews.com/sn9602/cogadventist.htm> - <http://www.giveshare.org/churchhistory/historydcog/history1.html>

B3.301 **General Conference of the Church of God, Seventh Day** (1884, the independent state conferences of Michigan, Iowa, Missouri and Nebraska were organized under the name *General Conference of the Church of God*, with A. C. Long as president and Andrew F. Dugger as vice-president; this body was incorporated in 1889 in Stanberry, Missouri; since 1950, its headquarters have been in Denver, Colorado; according to some sources, prior to 1923, it was officially known as the "Church of God [Adventist]") - <http://cog7.org/>

Historical Overview: this denomination resulted from the efforts of dedicated advent believers living in Michigan and Iowa in the late 1850s; in 1863, the Michigan church began to extend its influence into the eastern and central regions of the USA through a publication called *The Hope of Israel*; this magazine invited fellow Christians to assemble at conferences and camp meetings, and this created interest in their distinctive doctrines: the second advent of Christ and the seventh-day Sabbath; through these means, the General Conference of the Church of God (Seventh Day) was organized in 1884 and incorporated in Missouri in 1899; its offices were located in Stanberry, Missouri, until 1950, when they were transferred to Denver, Colorado. Over the years, *The Hope of Israel* magazine also moved from Michigan to Iowa, then to Missouri; after several name changes, it is now known as *The Bible Advocate*. The Church of God (Seventh Day) recognizes more than 200 congregations in the USA and Canada. It also has affiliated ministries in more than 25 countries outside of North America, with a worldwide fellowship of over 300,000 members. Source: <http://cog7.org/about/>

B3.302 **Church of God (Seventh-Day)** (prior to 1933, this denomination was part of the General Conference of the Church of God, Seventh-Day, which experienced a division at its annual conference that year; a splinter group, led by Andrew N. Dugger, formed a new organization with headquarters in Salem, West Virginia; *The Advocate of Truth* magazine is the denomination's official publication; this denomination is known among Hispanics in the USA and in Spanish-speaking countries as *Iglesia de Dios Apostólica del 7º Día* to distinguish it from other Adventist groups; also, it has mission work in Jamaica, Trinidad and other Caribbean islands) <http://www.churchofgod-7thday.org/> - <http://www.iglesiadediosapostolica.org/> - <http://www.cog7dayjamaica.org/template.php?p=history>

B3.3021 **The Apostolic Church of God, 7th Day, Worldwide Missions Outreach** (headquarters are in Langley, BC, Canada; it was founded on July 11 1951, and incorporated in the province of British Columbia on October 15, 1953; under the leadership of Apostle Edward and Evelyn Saunders; *the earliest association with any other Church of God people was in connection with the Church of God, Salem, West Virginia, USA*; Apostle Saunders and his wife embarked on a world tour that began on September 22, 1984; from Vancouver, BC, they traveled to London, Nigeria and Kenya; several other doors were opened in St. Vincent and the Grenadines, Jamaica, Bahamas, Trinidad and Tobago, The Cayman Islands, Haiti, The Philippines, New Zealand, Hawaii and several other countries; the ministry has grown and

has been grouped into regions as follows: The African Region, The Asian Region, The European Region, The Caribbean Region, The North American Region, The South and Central American Region) - <http://apostolicchurchofgod7thday.ca/history/> - <http://www.rtmglobal.org/aboutus.htm>

- B3.303 **Church of God, Seventh Day / Iglesia de Dios del 7º Día** (1920, Saltillo, Coahuila, Mexico; an independent Adventist denomination formed by Mexican migrants from the USA among believers in Mexico, beginning in the 1920s; it does not report any ties to denominations in the USA or other countries; the work spread to other parts of Mexico during the 1920s and 1930s, including Mexico City, which is now its headquarters; beginning in the 1950s, the work began to grow throughout Mexico and spread to the neighboring country of Guatemala; in 1962 and again in 1975, the denomination experienced divisions that weakened its national leadership and led to the establishment of rival groups; since the 1980s, this denomination has expanded its work to other countries in Central and South America, including Belize, Panama, Ecuador, Argentina and Uruguay; in 1993 it became officially registered with the Mexican Government as a “Religious Association” (AR = Asociación Religiosa) and joined the Mexican Fellowship of Evangelicals [*Confraternidad Evangélica de México*, CONEMEX]; today, this denomination has 722 affiliated churches in Mexico and other countries, organized in 17 districts, with an estimated 40,000 adherents – members and sympathizers) - <http://www.iglesia7d.org.mx/conocenos/historia>
- B3.304 **Church of God (Israelite) / Iglesia de Dios (Israelita), México** (1919, now with headquarters in Colonia Churubusco, Mexico City, DF; an independent Adventist denomination in Mexico that may be linked to early missionary work by the General Conference of the Church of God, Seventh-day of Stranberry, Missouri, or it may be the result of a division in the previously mentioned group [B3.303]; there are affiliated churches in Belize, Guatemala, El Salvador and among Hispanics in the USA: California, Nevada, Illinois, Indiana, Kansas, Michigan, Minnesota, New York, Texas and Wisconsin) - <http://www.iglesiadedios-israelita.org/> - <http://www.iglesiadedios-israelita.org/indice.html> - http://www.iglesiadedios-israelita.org/puntos_fe.html
- B3.30401 **Israelite Church of God / Iglesia de Dios Israelita** (1919, Mexico City; current supervisor, Jorge López Ayala, in Iztapalapa, Mexico, DF)
- B3.30402 **Aurora Israelite Church of God / Iglesia de Dios Israelita Aurora** (Nezahualcoyotl, State of Mexico, Mexico; Isaac Loyola Diaz)
- B3.30403 **Israelite Church of God of the New Covenant / Iglesia de Dios de Israel del Nuevo Pacto** (Azcapotzalco, DF, Mexico)
- B3.30404 **El Elohe Israel Israelite Church of God / Iglesia de Dios Israelita** (Puebla de Los Angeles, Puebla, Mexico; Helario Hernández Gutierrez)
- B3.30405 **House of God Israelite Church / Iglesia Israelita Casa de Dios** (Guadalajara, Jalisco, Mexico; Betuel Cruz Aguilar)
- B3.30406 **Israelite Church of God in the Mexican Republic / Iglesia de Dios Israelita en la República Mexicana** (Puebla, Puebla, Mexico; Eugenio Ruiz Hernández)
- B3.30407 **Israelite Churches for the Distribution of the Holy Scriptures / Iglesias Israelitas para la Difusión de las Sagradas Escrituras** (Venustiano Carranza, Mexico, DF; Angel Ruben Romero Rivera)
- B3.30408 **Judah Israelite Church of God / Iglesia de Dios Israelita Judá** (Teziutlan, Puebla, Mexico; Indalecio López)
- B3.30409 **Judeo-Christian Church of God of Mexico / Iglesia de Dios Judeo-Cristiana de México** (Jalapa, Veracruz, Mexico; Jerson Sastre Castelán)
- B3.30410 **Mexican Israelite Church of God / Iglesia de Dios Israelita Mexicana** (Coyoacán, Mexico, DF; Juan Manuel Juarez Navarro)

Source of information about the above listed groups: Mexico, Dirección General de Asuntos Religiosos, *Directorio de Asociaciones Religiosas* (ARs), 18 octubre 2019, available at: http://www.asociacionesreligiosas.gob.mx/work/models/AsociacionesReligiosas/pdf/Numeralia/AR_por_SGAR.pdf

B3.305 **Church of God 7th Day Jerusalem World Headquarters** (1953, Jerusalem, Israel; Andrew N. Dugger [1886-1975] and his wife Effie relocated permanently in Jerusalem, where they launched the *Mt. Zion Reporter*; they continued their affiliation with the Salem, WV, group. According to this organization's website, "Dugger's extensive travels throughout the world resulted in thousands of converts and the establishment of affiliated churches in many countries, especially in Africa and the Caribbean." After Dugger's death in 1975, his wife Effie and their son-in-law Gordon Fauth continued the work in Jerusalem and produced the *Mt. Zion Reporter*; see the directory: http://www.7th-day.info/Pages/cent_south_america.aspx

Below is a brief history of this organization.

This brief history is about the Jerusalem World Headquarters, started through the efforts of Andrew N. Dugger. This historical perspective of the Church of God (Seventh Day) is written through the eyes of the Caribbean and African movement of the church.

During the fall of 1953, Andrew N. Dugger was commissioned by the Executive Committees of the Church of God (Seventh Day) in Salem, WV, and Stanberry, MO, to set up a World Headquarters in Jerusalem. His focus was not to be on North America but on foreign countries. He moved to Israel and established a headquarters there with a printing press. Because of this, the gospel went throughout the Caribbean, Scotland, Africa, Europe, India, and other third world countries.

It seems certain that there were a few Churches of God (Seventh Day) in the Caribbean before the 1930s because of the oral history that have been passed down through the years. The first islands known to have churches were Trinidad, Jamaica and St. Lucia. In years following, missionaries and evangelists were sent throughout the different parts of the Greater and Lesser Antilles and the Virgin Islands to establish churches.

Until Dugger's death in 1975, these churches benefited greatly and enjoyed years of progress. This was in part due to A. N. Dugger's writing of over 150 different tracts and books such as Israel Correspondent Bible School lessons, the very popular *Mt. Zion Reporter* (also known to some as the *Judah Magazine*), Sabbath Lesson quarterlies, the *Jerusalem Messenger*, Jewish calendars and the Chart of the Daniel image and Beasts of Revelation. The *Mt. Zion Reporter* was such an intricate part of these churches that an article was read from this magazine every Sabbath morning during service. This tradition has continued to this very day. The three most famous books are *Bible Home Instructor*, *History of the True Religion*, and *Daniel and Revelation*. These are all available from Giving & Sharing, P.O. Box 100, Neck City, MO 64849.

The churches that began in the New York metropolitan area of the United States are the results of evangelists and ministers migrating to America during the 1960s and 70s [from the Caribbean]. Even though they moved for different reasons, the truth was preached and churches were raised up and continued to grow because of this Jerusalem work. For example, in the Greater New York area, there are about 15-20 churches that either came out of the Jerusalem work, have members who still support the Jerusalem work, or have ministers who originally grew up within the Jerusalem church. Since the Jerusalem work has been stagnant for some time, some of these churches have joined the Denver group or became independent.

The history of the beginning of the Jerusalem and Denver work is the same. What you will find today is that some of the churches that came out of the stagnant Jerusalem movement have shifted focus, and have left and have become affiliated with the Denver Conference...

One of Dugger's coworkers was William Heuer (1904-1994) who ...labored extensively in the Caribbean, the U.S. Virgin Islands, South America, and Africa and made a trip to Jerusalem, Israel, to visit the Church of God World Headquarters.

...There were no more printed materials or communication from Jerusalem because of the death of Dugger and old age of the Gordon M. Fauth. No more organizational structure with leadership in place to assist local churches. This created a big gap and many churches in need of support, printed

materials (quarterlies, tracts, and magazines) and other assistance to help strengthen their local churches could not get any. Thus, some churches moved back under the Denver umbrella.

Another setback for the organizational structure was the passing of Elder William Heuer in 1994. He was very instrumental in forming the **Caribbean Conference** that was to serve under the auspices of the World Headquarters. He made many visits to the Caribbean and African region to continue building the work. Dugger gave William Heuer of Yakima, WA, the reigns to serve as the Overseer of the Caribbean, Africa and the few churches that started in America. This Conference is very active today and holds yearly conventions in selected Caribbean islands. There have been delegate churches in most, if not all the islands. These churches have and will continue to consider Jerusalem as their Headquarters.

In 1984, an International Conference was held in Brooklyn, New York. Delegates from Africa, US and the Caribbean gathered at the Mt. Zion Church of God (7th Day). **The Caribbean and African Conferences was formed at that time.** Bishop Eckobu was picked to be the Overseer for Africa. This is the only formal African Conference that was ever established. Churches in Africa, North America, Canada and the Caribbean that were waiting for the work to revive are now independent.

Source: <http://churchofgod7thdaykenya.blogspot.com/2011/04/dugger-and-church-of-god-7th-day.html>

B3.306 General Council Churches of God (Seventh Day) (a failed attempt at re-unifying both the Stanberry and Salem “Seventh Day Church of God” groups in 1942 and again in 1947 led to the emergence of this new denomination; those in the Stanberry group who disagreed with the proposed merger decided to organize the *General Council Churches of God Seventh Day*, based in Meridian, Idaho, in 1950; it claims to have more than 50 associated churches in the USA and Canada, and more than 200 in other countries, including Argentina, Brazil, Jamaica, Mexico and the West Indies) - <http://www.actsforgod.org/> - <http://www.thejournal.org/archives/church-of-god-timeline-1941-to-1980.html>

B3.307 Seventh Day Church of God (some of those in the Salem “Church of God” group who were against the proposed merger in 1947 with the Stanberry “Church of God” group decided to form the *Seventh Day Church of God* in 1954 with headquarters in Caldwell, Idaho) - <http://www.thejournal.org/archives/church-of-god-timeline-1941-to-1980.html>

B3.399 Other similar denominations and church associations

B3.4 ARMSTRONG MOVEMENT FAMILY

Overview: founded in 1934 by Herbert W. Armstrong in Eugene, Oregon, while he was still a member of the *General Conference of the Church of God, Seventh Day*, founded in 1884; beginning in 1937, Armstrong’s ministry was known as the **Radio Church of God**; during the 1940s, Armstrong relocated to Pasadena, California, where he established Ambassador College in 1947; the church’s name was changed to the **Worldwide Church of God [WCG]** in 1968; Herbert’s son, Garner Ted Armstrong, had a serious falling out with his father and founded the rival **Church of God, International**, in 1978, in Tyler, Texas.

B3.401 Worldwide Church of God [WCG] Later Developments: After the death of Herbert W. Armstrong in 1986, the WCG movement underwent a Biblical reform under the leadership of *Joseph W. Tkach* away from Armstrong’s controversial extra-Biblical teachings and back to the basic doctrines shared with most Evangelical churches in the USA; the WCG modified its official doctrinal position in accord with that of other Evangelical groups and became affiliated with the *National Association of Evangelicals (NAE)*; during this Biblical renewal process in the WCG, a series of divisions occurred during the 1970s and as recently as 2012.

In April 2009, the WCG changed its name to **“Grace Communion International”** with headquarters in Glendora, California; later, it moved its offices to Charlotte, North Carolina; it

now reports more than 30,000 members in 550 churches in 70 nations and territories: North, Central and South America: the USA, Canada, Mexico, El Salvador, Honduras, Colombia, Argentina and Chile; the Caribbean: Bahamas, Barbados, Bermuda, Dominica, Grenada, Haiti, Jamaica, Martinique, St. Lucia, St. Vincent, and Trinidad; Europe, Africa, Asia and Australasia - <http://www.gci.org/> / <https://www.gci.org/our-churches/>

B3.402 **Note:** For a list of denominations that rejected the WCG's Evangelical reforms of 1986 and reverted to some of Armstrong's original teachings, see **C1.05** and the following websites: https://en.wikipedia.org/wiki/Grace_Communion_International/ / <https://en.wikipedia.org/wiki/Armstrongism>

B3.5 **Other unclassified Adventist-related groups**

B4.0 THE PENTECOSTAL TRADITION, 1901

General Overview: two of the movement's most influential early leaders were **Charles F. Parham** (1873-1929) in Topeka, Kansas, beginning in 1898; and **William J. Seymour** (1870-1922) in Los Angeles, California, who led the famous "Azusa Street Revival" beginning in 1906. Similar outpourings of the Holy Spirit in the early 1900s were reported around the world among people affiliated with many Protestant denominations, regardless of their particular theological backgrounds (Calvinist, Arminian, Pietist, Mennonite, Holiness or whatever). The Pentecostal Movement was characterized by the so-called "baptism of the Holy Spirit," "speaking in other tongues," and other "signs and wonders" -- miracles, healings, prophecy, exorcisms, and other supernatural manifestations in the lives of ordinary people. Similar experiences are mentioned in the New Testament beginning with the Acts of the Apostles, Chapter 2, on the Day of Pentecost, following the reported death and resurrection of Jesus of Nazareth -- hence the term "Pentecostals."

The Pentecostal movement is now a documented worldwide phenomenon that has touched every continent and led to the formation of hundreds of new denominations, some of which are not very well known by North Americans and Europeans. The following list and brief descriptions include the major Pentecostal denominations founded in North America and/or Europe that have mission work in Latin America and the Caribbean regions, as well as the major, national Pentecostal denominations founded in each country. For general reference, see the following websites: <http://www.theazusastreetrevival.com/html/home.html> <http://hrr.hartsem.edu/research/pentecostalism.html> <http://pewforum.org/Christian/Evangelical-Protestant-Churches/Pentecostalism.aspx>

For a historical and critical evaluation of "speaking in tongues" (glossolalia) see the following: <http://www.love4theword.org/tongues.htm> - <http://www.doctrinesofchrist.com/A%20Historical%20Record%20of%20Speaking%20in%20Tongues.htm> - <http://www.religioustolerance.org/tongues1.htm> -

B4.01 APOSTOLIC FAITH MOVEMENT, 1901

Overview: rooted in the Pentecostal Revival in the USA during the early 1900s, these churches were usually called "Apostolic Faith Mission" and had no denominational structure or explicit theology other than the shared "Pentecostal experience." Many early Pentecostals formed fellowships of autonomous local congregations that preached the "Apostolic Faith."

In 1898, the former Methodist preacher **Charles F. Parham** (1873-1929) and his wife Sarah established a "divine healing" ministry (Bethel Divine Healing Home) in Topeka, Kansas, as well as a newspaper, "The Apostolic Faith," published bi-weekly. In 1899, he

established Bethel Bible College, where Agnes Osman had the first experience of the “baptism of the Holy Spirit” and spoke in a “heavenly language” (glossolalia) on 1 January 1901. It was Parham and the students of Bethel Bible College who, after having the same experience of “speaking in tongues,” shared their news about “the new Pentecost” with people in Kansas, Oklahoma, Missouri and Texas. Thus, the Modern Pentecostal Movement was born in the USA.

In 1905, Parham established another Bible School in Houston, Texas, where **William J. Seymour** (1870-1922) studied before travelling to Los Angeles, California, where he founded the “Apostolic Faith Mission” on Azusa Street in 1906. Also, in 1906, Parham organized “The Apostolic Faith Movement” of Baxter Springs, Kansas (the first Pentecostal denomination in the USA). In 1907, Florence Louise Crawford established the “Apostolic Faith Mission” in Portland, Oregon; also, in 1907, George S. Paul founded the “Apostolic Faith Mission” in Vancouver, BC, Canada. Other independent churches came into existence in this way with an “ultracongregationalist” conviction and using the words “Apostolic Faith” in their name; they defined the roles of “apostles” and “prophets” in addition to pastors, teachers, evangelists, etc. In 1908, there were about 25,000 Apostolic Faith believers in Kansas, Missouri, Oklahoma and Texas. Sources: <http://www.revival-library.org/index.php/pensketches-menu/american-pentecostal-pioneers/charles-parham> - https://digitalshowcase.oru.edu/apostolic_faith/

After 1904-1905 Welsh Revival led by Evan Roberts (1878-1951) – that saw more than 30,000 people coming to Christ and the rediscovery of the gifts of the Holy Spirit – two Parham-type organizations were formed among the new Pentecostal believers: The “Apostolic Faith Church” by William Oliver Hutchinson in Bournemouth on the south coast of England, in 1908, and the “Apostolic Church” by the Williams brothers (Daniel and William) in Pen-y-groes in Carmarthenshire, West Wales, in 1916. One of the characteristics of these two denominations was the establishment of the permanent offices of “apostle” and “prophet” within the local churches.

Sources: <http://www.rapidnet.com/~jbeard/bdm/Psychology/char/more/pente.htm> / <http://www.afc-bmth.co.uk/history.html> / <https://biography.wales/article/s2-WILL-POW-1882>

In Latin America, the first “Apostolic Faith” churches were founded in El Salvador by an independent Canadian missionary, Frederick E. Mebius (1869-1945), and his disciples between 1910 and 1945 in what became known as the Free Apostolic Movement, which gave birth to the following denominations: the Apostles and Prophets Evangelical Church, the Eph. 2:20 Apostles and Prophets Evangelical Church, the Upper Room Apostolic Church, the Apostolic Church of God in Christ, the City of Zion Prophetic Church, the New Jerusalem Apostolic Church, among many others (see list below).

Although some church historians give 1904 as the starting date for Mebius’ ministry in El Salvador, more recent historical research has confirmed that Mebius did not arrive in El Salvador until late 1910. Pentecostal Holiness missionary Amos Bradley reported the following in July 1910 in *The Bridegroom’s Messenger* (August 15, 1910, Volume 3, Number 68, page 4):

A brother from Mexico has just arrived [in San Jerónimo, Baja Verapaz, Guatemala] who received his Pentecost about one year ago [1909, while living in El Paso, Texas]. We are trusting the Lord will bless through his coming. His name is Mebius. He has been to South America as a missionary under the Alliance work [Christian & Missionary, 1897-1900, in Bolivia].

According to the official C&MA Archives, Mebius served as the only Alliance missionary in Bolivia, from May 1897 to January 1900. According to the 1910 U.S. Census of Population, Mebius and his family were living in El Paso, Texas, and his occupation was listed as “teacher-missionary.” The *El Paso Herald* (June 25, 1909, p. 9) reported that the **Apostolic Church of El Paso** under the leadership of the Rev. M. T. Dye, a former Methodist from Memphis, Tennessee, was part of “The Great Pentecostal Movement.” In August 1908, Dye

was living in San Marcial, New Mexico, where he witnessed the “baptism of the Holy Spirit” among believers at a nearby mining camp (now abandoned). It is believed that this Apostolic Church in El Paso was the source of Mebius’ Pentecostal experience in 1909, as mentioned above by Bradley. Source: <http://www.newspapers.com/newspage/43397970/>

The Rev. Lemuel C. Barnes, Superintendent for Latin America of the **Northern Baptist Convention (USA)**, visited Central America at the end of 1910 and during the first few months of 1911 to study the field situation in Guatemala and El Salvador. Afterward, he informed his denominational superiors that he had discovered the existence of Pentecostals in El Salvador who “spoke in tongues” (glossolalia), which was of great concern to missionaries of the nondenominational, Fundamentalist Central American Mission. Obviously, this Pentecostal presence in El Salvador was the direct result of the ministry of Mebius in San Salvador and Santa Ana and environs, perhaps as early as the Fall of 1910. Source: “Breve historia de la Iglesia Bautista en El Salvador,” Comisión de Historia: Daniel Monroy, Smith, Gómez y Contreras (San Salvador, 1996).

The ministry of Mebius in El Salvador yielded measurable results, according to Luisa Jeter de Walker (1990: 64-64), both in the Santa Ana region and in the capital city of San Salvador where Mebius rented a store in Villa Delgado and began to evangelize the inhabitants. During 1910-1912, there was a Pentecostal revival in El Salvador as a result of the work of Mebius from his base of operations in the coffee growing area of the Santa Ana Volcano, in Lomas de San Marcelino. This church was considered to be the first Pentecostal church founded in El Salvador and, later, became the “mother church” of the Assemblies of God.

This revival resulted in the formation of small Pentecostal congregations that numbered about 500 people, according to Jeter de Walker. These groups of Pentecostal believers identified themselves as "Free Apostolic churches." One of the leaders of these groups (specifically, Francisco Ramírez Arbizú) travelled to the USA to seek the support of the Assemblies of God in 1926. The first missionaries of the Assemblies of God from the USA and Mexico arrived in Santa Ana between 1926 and 1929: the Blaisdells and the Williams.

The Council of the Assemblies of God of El Salvador was organized in April 1930 in Ahuachapán with representatives of 12 churches of the “Free Apostolic” movement under the supervision of the Rev. Ralph D. Williams. But other Free Apostolic churches (about 13 out of a total of 25) did not want to be subject to the North American denomination and remained as independent churches with the support of Mebius. According to Philip Williams (1997: 181) the following:

Mebius went on to establish some two dozen congregations with approximately 2,000 members by the late 1920s. In December 1929, the churches split, about half of them remaining under Mebius's leadership and the other half following the Salvadoran Pentecostal leader Francisco Arbizú and the Welsh [Assembly of God] missionary Ralph Williams. The latter founded the “Asambleas de Dios” [de El Salvador], affiliated with the Assemblies of God in the United States, in 1930.

Sources: Luisa Jetter de Walker. *Siembra y Cosecha: Reseña histórica de las Asambleas de Dios de México y Centroamérica* (Deerfield, Florida: Editorial Vida, 1990); and Philip J. Williams, “The Sound of Tambourines: The Politics of Pentecostal Growth in El Salvador” (pp. 179-200) in *Power, Politics and Pentecostals in Latin America*, edited by Edward L. Cleary and Hannah W. Stewart-Gambino (Westview Press, 1997).

B4.0101 **Apostolic Faith Movement**, also known as **Apostolic Faith (Kansas)** (1901, Topeka, Kansas; an informal fellowship of pastors and churches inspired by **Charles F. Parham** and his disciples; in 1950, this movement was consolidated in Baxter Springs, Kansas, where the **Apostolic Faith Bible College** was founded) - <https://www.apostolicarchives.com/articles/article/8801925/173157.htm> - <https://ifphc.wordpress.com/2008/09/02/charles-f-parham-and-the-apostolic-faith-churches/>

- B4.0102 **Free Apostolic Movement / Movimiento Apostólico Libre** (1910, San Salvador, El Salvador; founded by an independent Canadian missionary, **Frederick E. Mebius** [1869-1945], from Victoria, BC, Canada; this is one of the earliest known Pentecostal movements in Latin America, and it has produced a number of denominations in El Salvador and neighboring countries [see below]; also, some of the local churches founded by Mebius became associated with the Assemblies of God in the early 1930s, while others joined the Full Gospel Church of God [Cleveland, TN] after 1940) - <http://apostolesyprofetaselsalvador.blogspot.com/2008/04/>
- B4.01021 **Apostles and Prophets Evangelical Church / Iglesia Evangélica Apóstoles y Profetas** (founded in 1936 in El Congo, Department of Santa Ana, El Salvador, by Pilar Calderón; the first denomination formally organized among Mebius' disciples in the Free Apostolic movement; in 1978, this denomination reported 80 organized churches with about 3,800 members; after this date, the denomination began to experience rapid growth and to establish new congregations in the main cities of the country; at the end of the 1980s, there were 227 congregations nationally with about 13,820 members and the denomination was present in 171 municipalities of the 264 that existed in El Salvador at that time; in 2007; it reported 329 congregations with a membership of approximately 26 thousand active members in El Salvador and with affiliated local churches in the USA, Canada, Mexico, Honduras, Nicaragua, Costa Rica and Australia; in November 2020, its website listed 379 churches with about 30,320 members in El Salvador and 17 affiliated churches in the USA) - <http://www.ieapes.org/distritos/DistritosElSalvador.html>
- B4.010211 **Evangelical Christian Church “Eph. 2:20 Apostles and Prophets Mission” / Iglesia Cristiana Evangélica “Misión Apóstoles y Profetas Ef. 2:20”** (1988, San Salvador, El Salvador; the result of a division among the older “Church of the Apostles and Prophets,” B4.01021) - <http://www.misionapostolesyprofetas.org/historia.html>
- B4.010212 **Alliance of Eph. 2:20 Apostles and Prophets Evangelical Churches / Alianza de Iglesias Evangélicas Apóstoles y Profetas Efesios 2:20** (Canton El Triunfo, San Francisco Gotera, Department of Morazán)
- B4.010213 **Council of Apostles and Prophets Evangelical Missionary Churches, Eph. 2:20 / Concilio de Iglesia Evangélica Misionera Apóstoles y Profetas, Efesios 2:20** (Canton Llano de Los Patos, Conchagua, Department of La Union)
- B4.01022 **The Upper Room Apostolic Church / Iglesia Apostólica “El Aposento Alto”** (founded in 1938 in Cerro Verde, Santa Ana, by Hilario Navarro Portillo, who married Mebius' daughter Juana; this was the second denomination organized among Mebius' disciples in the Free Apostolic movement; in 1978, this denomination reported 26 organized churches in El Salvador under the leadership of Arturo Martínez with headquarters in Ciudad Delgado, San Salvador)
- B4.01023 **Apostolic Church of God in Christ / Iglesia de Dios Apostólica en Cristo** (1950, Cuscatrancingo, El Salvador; led by Juan Bolaines Echeverría in 1980)
- B4.01024 **Apostles and Prophets Evangelical Church in El Congo / Iglesia Evangélica Apóstoles y Profetas en El Congo** (1958, El Congo, Department of Santa Ana, El Salvador)
- B4.01025 **City of Zion Prophetic Mission Church / Iglesia Misión Profética “Ciudad de Sión”** (founding date unknown; led by Miguel Angel López Eguizábal in 1980; headquarters in El Congo, Department of Santa Ana, El Salvador; name changed to “Iglesia Misión Profética Internacional Ciudad de Sión”)
- B4.01026 **Apostolic Church of the New Jerusalem / Iglesia Apostólica de la Nueva Jerusalén** (1977, San Salvador, El Salvador; led by Abilio Velásquez Núñez in 1980)

Note: The Salvadoran government database of legally registered church associations (May 2019) listed 67 independent “Apostles and Prophets” groups and 10 “Apostles and Prophets Ephesians 2:20” groups with no indication of the number of affiliated local churches for each one.

Source: <https://www.transparencia.gob.sv/institutions/migobdt/documents/143983/download>

- B4.0103 **United Fellowship Convention of the Original Azusa Street Mission** (an association of Pentecostal churches, formed in 1987, all of which trace their lineage back to William J. Seymour (1870-1922), formerly a member of the *African Methodist Episcopal Church*, and the beginnings of Pentecostalism at the Azusa Street Mission in Los Angeles, California, in 1906; the members of this Convention are denominations that had their origin in this movement: **Apostolic Faith Church of God** (founded in 1909 by Charles W. Lowe of Handsom, Virginia), **Apostolic Faith Church of God and True Holiness** (founded by Charles W. Lowe in 1945), **Apostolic Faith Church of God Live On** (organized in 1952 in Suffolk, Virginia, with Elder Jesse Handshaw Sr. as Senior Bishop, along with Vice Bishop W. P. Cross and Elder R. T. Butts as the General Overseer, all formerly of the Apostolic Faith Church of God and True Holiness), **Apostolic Faith Churches of God** (traces its history to 1909 when William J. Seymour visited Washington, DC, and founded the first Apostolic Faith churches) and **The Church of Christ Holiness Unto the Lord** (founded in Savanna, Georgia, in 1982); many of these denominations are predominantly Afro-American groups) - <https://liveonministries.org/history/>
- B4.0104 **The Apostolic Faith Mission (AFM) of Portland, Oregon, Inc.** (1908, Portland, Oregon) An independent mission founded by Florence L. Crawford (1872-1936) after visiting the Azusa Street Revival in Los Angeles in 1906. Seymour appointed Crawford as the state director of the Pacific Coast Apostolic Faith movement (based in Portland, Oregon) where she would help other missions and churches join the movement. Crawford's break with Seymour was complete by 1911. She began an independent work in Portland, Oregon, with the same name as Seymour's mission and most of the churches under her supervision followed her. The organization is currently led by its President and Superintendent General Darrel D. Lee. The AFM has affiliated churches in the USA, Canada, the Caribbean (Jamaica, Haiti, the Dominican Republic, U.S. Virgin Islands, and St. Vincent & the Grenadines), South America (Peru, Chile, Argentina and Brazil), Europe (Romania, England, France and Norway), Asia (Japan, South Korea and The Philippines), Australia, and Africa. <http://www.apostolicfaith.org/> / <http://apostolicfaith.org/our-churches/church-locations>
- B4.0105 **Church of God Apostolic, Inc.** (an Afro-American denomination originally founded in 1897 by Elder Thomas J. Cox in Danville, Kentucky, known as the “Christian Faith Band,” which changed its name to “Church of God Apostolic, Inc. in 1919; it is led now by Bishop Cecil Reid, with headquarters in North Wilkesboro, North Carolina; lists 18 affiliate churches in North Carolina, Virginia, West Virginia, Georgia and Florida, it has mission work in Mexico and Peru) - <http://www.cogainc.org/?subpages/contact.shtml>
- B4.0106 **Apostolic Church in the United Kingdom and Canada** (first formed in 1916 as a result of the 1904-1905 Welsh Revival, the Apostolic Church is a Trinitarian, Pentecostal denomination with a strong commitment to mission, with affiliated Apostolic movements in over 40 countries, many of whom are self-governing; it has mission work in Brazil, Haiti and India) - <http://www.apostolic.ca/> - <http://www.apostolic-church.org/history.phtml>
- B4.0199 Other similar denominations and church associations

B4.02 PENTECOSTAL HOLINESS FAMILY, 1906

Overview: rooted in the Wesleyan Holiness Movement of the mid-1800s in the USA, many of the Pentecostal leaders in the early 1900s were from Holiness churches and continued to preach and teach the Holiness doctrine in their churches along with their Pentecostal beliefs and practices. The Holiness Movement is characterized by a belief that “sanctification” is a post-conversion experience, called a “second work of grace” or “second blessing,” that God accomplishes in a believer. This means that the “baptism of the Holy Spirit” would be a “third-blessing” experience for Pentecostals (see B4.0205 below). Most Holiness denominations arose in order to facilitate the proclamation of a second-blessing experience of sanctification, which would result in a life of separation from worldly values and adherence to practical holiness, thereby “enabling an obedient life of devotion to God”:

<http://pctii.org/arc/synan.html> -

<https://www.encyclopedia.com/environment/encyclopedias-almanacs-transcripts-and-maps/holiness-movement>

- B4.0201 The **Church of God - COGCT** (1908, Cleveland, Tennessee) had its origin in **The Christian Union**, founded in 1886 in Monroe County, Tennessee, by Holiness preacher R. G. Spurling. In 1896, the name of this Union was changed to **The Holiness Church**; in 1907, the current name was adopted under the leadership of Ambrose J. Tomlinson [1865-1943, supervisor from 1907-1922]. In 1908, this denomination accepted the doctrine of the “baptism of the Holy Spirit” and began to identify itself with the Pentecostal Movement due to the influence of preacher Gaston B. Cashwell, who had been strongly influenced by the Azusa Street Apostolic Faith Mission in Los Angeles in 1906. After World War I, questions arose over the methods Tomlinson used in running the church; over the years, more responsibility devolved into his hands and a constitution was adopted in 1921, which was felt by Tomlinson to be too confining and a departure from biblical principles. By 1922, dissatisfaction arose over the alleged mishandling of funds at the head office; a struggle ensued in the following months between Tomlinson and a council of elders led by Flavius Josephus Lee and J. S. Llewellyn. In a church trial that took place in Bradley County, Tennessee, in 1923, the council of elders removed Tomlinson from office and he and his followers reorganized as the “Church of God” in the same city; this led to a protracted lawsuit that eventually was decided by the Supreme Court of Tennessee: **the final decision resulted in the churches being legally known as “The Church of God” [Cleveland, TN] and the “Tomlinson Church of God” – later renamed the Church of God of Prophecy.** The COGCT has mission work worldwide as is known in Latin America as the **Full Gospel Church of God / Iglesia de Dios del Evangelio Completo**) and in some Caribbean countries as the **New Testament Church of God:** <http://www.churchofgod.org/> - <http://www.churchofgod.org/about/history.cfm>
- B4.02011 **Church of God Mission Board / Iglesia de Dios Mission Board** (1944, Saint Just, Puerto Rico; this is the name of the Church of God [Cleveland, TN] in Puerto Rico) - <http://www.bethesdacasademisericordiapr.com/nuestra-historia/>
- B4.02012 **New Testament Church of God / Iglesia de Dios del Nuevo Testamento** (this is the name of the Church of God of Cleveland, TN, that is used in Jamaica and the English-speaking Caribbean) - <https://ntcogjamaica.org/index.php/home/forward-in-faith-the-jamaica-story/>
- B4.02013 **(Original) Church of God / Iglesia de Dios Original** (1886, 1917, Chattanooga, Tennessee; a split from the Full Gospel Church of God [Cleveland, TN] in 1917, under the leadership of Joseph L. Scott; it has missionary work in Trinidad & Tobago) - http://www.theocogfellowship.org/index.php?p=1_11_History

- B4.0202 **Church of God Mountain Assembly** (1906, Jellico, Tennessee; founded by pastor S. N. Bryant; has mission work in Africa, India and the Caribbean) - <http://www.cgmahdq.org/>
- B4.0203 **Pentecostal Free Will Baptist Church** (1907, Dunn, North Carolina; founded by G. B. Cashwell as a fusion of various "Free Will" Conferences in 1959; it has mission work in Africa, South America, Central America, Philippines and East Asia) - <http://www.pfwb.org/>
- B4.02031 **Free Will Baptist Conference of the Pentecostal Faith** (1950s, Turbeville, South Carolina; it has mission work in Costa Rica) - <http://fwbpfc.com/>
- B4.0204 **Church of God in Christ** (1908, Memphis, Tennessee; founded by Charles H. Mason; this is an Afro-American denomination that had 3 million members and 10,500 congregations in the USA in 1987; it has mission work in 43 countries, including Haiti and Brazil] - <http://cogic.net/cogiccms/default/> / <http://www.cogic.org/blog/cogic-history-bishop-c-h-mason/>
- B4.02041 **Church of the Living God, Pillar and Ground of Truth** (1903, Tuskegee, Alabama; founded by Mary Lena Lewis Tate, an Afro-American) - <http://www.clpgt.org/>
- B4.0205 **International Pentecostal Holiness Church - IPHC** (founded in 1900 in Fayetteville, North Carolina, under the leadership of Abner B. Crumpler, a Southern Methodist Holiness preacher. The **Pentecostal Holiness Church** [PHC] was a Holiness body until 1908 when it began to identify with the Pentecostal movement after the Rev. Gaston B. Cashwell attended the famous **Azusa Street Apostolic Faith Mission in Los Angeles**, where he received the "baptism of the Holy Spirit as evidenced by his speaking in tongues." After his return to North Carolina in December 1906, Cashwell introduced this "third blessing" experience to his fellow pastors and church members. The PHC merged with the **Pentecostal Fire Baptized Holiness Church** in 1911, and the present name was adopted in 1975. It has mission work in many countries, but maintains a special relationship with the *Igreja Metodista Wesleyana Pentecostal do Brasil*, the *Iglesia Metodista Pentecostal de Chile* and the **Pentecostal Holiness Church of Canada**. The headquarters of the IPHC today are in Bethany, Oklahoma) - <http://www.iphc.org/> - <http://pctii.org/arc/synan.html>
- B4.02051 **Fire Baptized Holiness Association (FBHA)**. The Rev. Benjamin H. Irwin, a former Baptist pastor, organized the multi-racial **FBHA** between 1896 and 1898 in Iowa and South Carolina. This body had an episcopal form of church government, and Irwin was appointed "General Overseer" for life. Irwin had been "disassociated" from the **Iowa Holiness Association** because of his advocacy for the doctrine of a "third blessing."
 Published in *Way of Faith* by 1895, Irwin constructed the doctrine of a "third blessing" for those who had already been sanctified. This was the baptism of the Holy Ghost and with fire, or simply the "baptism of fire." This would be the endowment of power from on high through the Holy Spirit.
 In 1895, the controversy in Iowa over the new doctrine (Irwin's "third blessing") became so heated that the older leadership of the Iowa Holiness Association invited Irwin and his followers to disassociate themselves from the organization. Irwin then quickly formed a local chapter of **Fire Baptized Holiness Association** to counter the negative influence of the older group. The first such organization was fomred at Olmitz, Iowa, by 1896.
 A call was made for a general council of his organization to meet July 28 to August 8, 1898, in Anderson, South Carolina. Irwin designated the Anderson meeting the **First General Council of the Fire-Baptized Holiness Association**. The government was a totally centralized autocracy with the General Overseer chosen for life. He in turn had absolute power to appoint all state "Ruling Elders," as well as to make all pastoral appointments. Irwin came to

teach that beyond the “baptism of fire” there were other "fiery baptisms," which he designated by chemical names like dynamite, lyddite, and oxidite. Source: <http://www.pctii.org/iphc.html>

However, in 1900, Irwin resigned as General Overseer (due to accusations of adultery) and was replaced by **Joseph H. King** who assumed the editorship of *Live Coals of Fire*, which Irwin began to publish in 1899 from Iowa (1899-1900 only). King took responsibility for this paper in 1900 and -- with the help of A.E. Robinson -- would resume publication from 1902-1906 under the name *Live Coals*. The **Fire Baptized Holiness Association** merged in 1911 with the **Pentecostal Holiness Church**, founded in 1900 in Fayetteville, North Carolina, under the leadership of Abner B. Crumpler; the latter was a Holiness body until 1908 when it began to identify with the Pentecostal Movement (see B4.0205). However, a small group of pastors and church members disapproved of the 1911 merger with the PHC and wanted to maintain stricter standards, which led to a schism in 1918 by a dissident group that reclaimed the name “Fire-Baptized Holiness Church” and added the word “Pentecostal.” In 1921, this new denomination was joined by the **North Carolina Conference of the Pentecostal Free Will Baptist Church**. In 1952, the PFBHC reported 1,929 members in 85 local churches; however, in 1953, about half the members left to form the **Emmanuel Holiness Church**. <http://www.pctii.org/iphc.html>

- B4.02052 **Fire Baptized Holiness Church of God of the Americas** (traces its origin to 1898 in Anderson, South Carolina, when the Rev. Benjamin H. Irvin organized the multi-racial **Fire Baptized Holiness Church**. A division led by the Rev. William E. Fuller led to the organization of the **Colored Fire Baptized Holiness Church** in Greer, South Carolina, in 1908, with an episcopal form of church government. Between 1922 and 1926, this new denomination was known as the **Fire Baptized Holiness Church of God**. In 1926, the name became the **Fire Baptized Holiness Church of God of the Americas**; headquarters today are in Greenville, South Carolina. Mission work is conducted in the U.S. Virgin Islands) - <http://www.fbhchurch.org/>
- B4.02053 **Pentecostal Holiness Church of Canada** (In 1971, the Canadian affiliates of the **International Pentecostal Holiness Church** became an autonomous denomination) - <http://www.phcc.ca/>
- B4.02054 **Unified Pentecostal Local Churches International, Inc. / Iglesias Locales Pentecostales Unificadas Internacional, Inc.** (founded in Texas in 1935 under Hispanic leaders; its headquarters are now in Kenedy, TX, with the Rev. Jimmy Longoria as president) – <http://www.uplcii.org>
- B4.0206 VACANT
- B4.0207 **Methodist Pentecostal Church of Chile / Iglesia Metodista Pentecostal de Chile** (1910, Valparaiso, Chile; founded by Methodist pastor Willis Collis Hoover [1858-1936]. This denomination resulted from a division within the **Methodist Episcopal Church of Chile** led by Hoover and other Methodist pastors who had become Pentecostals during the Chilean Revival of 1909) - <http://www.imepch.cl/joomla15/>
- After the death of the *Rev. Javier Vásquez Valencia* (1917-2009), third bishop (1991-2009) of the Methodist Pentecostal Church of Chile (MPCC) and governing pastor of the Evangelical Cathedral of Jotabeche (seating capacity for 15,000 people) since 1964, the *Rev. Bernardo Cartes Venegas* was elected as his successor as Bishop of the MPCC, while the position of pastor of the **Evangelical Cathedral of Jotabeche** went to *Eduardo Durán Castro*.
- However, differences between the authorities and conflicts within the Church caused some of the leaders to go their separate ways, with the division of the Methodist Pentecostal Church of Chile into three entities: (1) the **Chilean Methodist Methodist Church of Public Law under Bishop Cartes Venegas**, with more than 300 churches nationwide; (2) the **Methodist Pentecostal of Chile with Private Law Legal Personality** (also known as the Chilean

Methodist Pentecostal Church Corporation), led by pastor **Roberto López Rojas** (who was accused of being a former agent of the National Information Center-CNI during the military dictatorship) with 62 affiliated churches; and (3) the **First Methodist Pentecostal Church of Chile**, known traditionally as the *Evangelical Cathedral of Jotabeche*, led by pastor **Eduardo Durán Castro**, with 65 affiliated churches. In 2011, 50 pastores and their churches of the *Chilean Methodist Pentecostal Church Corporation* decided to join the **First Methodist Pentecostal Church of Chile** (FMPCC) and its affiliated groups. However, in May 2019, *Bishop Eduardo Durán Castro* of the FMPCC and governing pastor of the Evangelical Cathedral of Jotabeche was formally removed from these two leadership positions by the governing Board of Directors for his “abuse of power.”

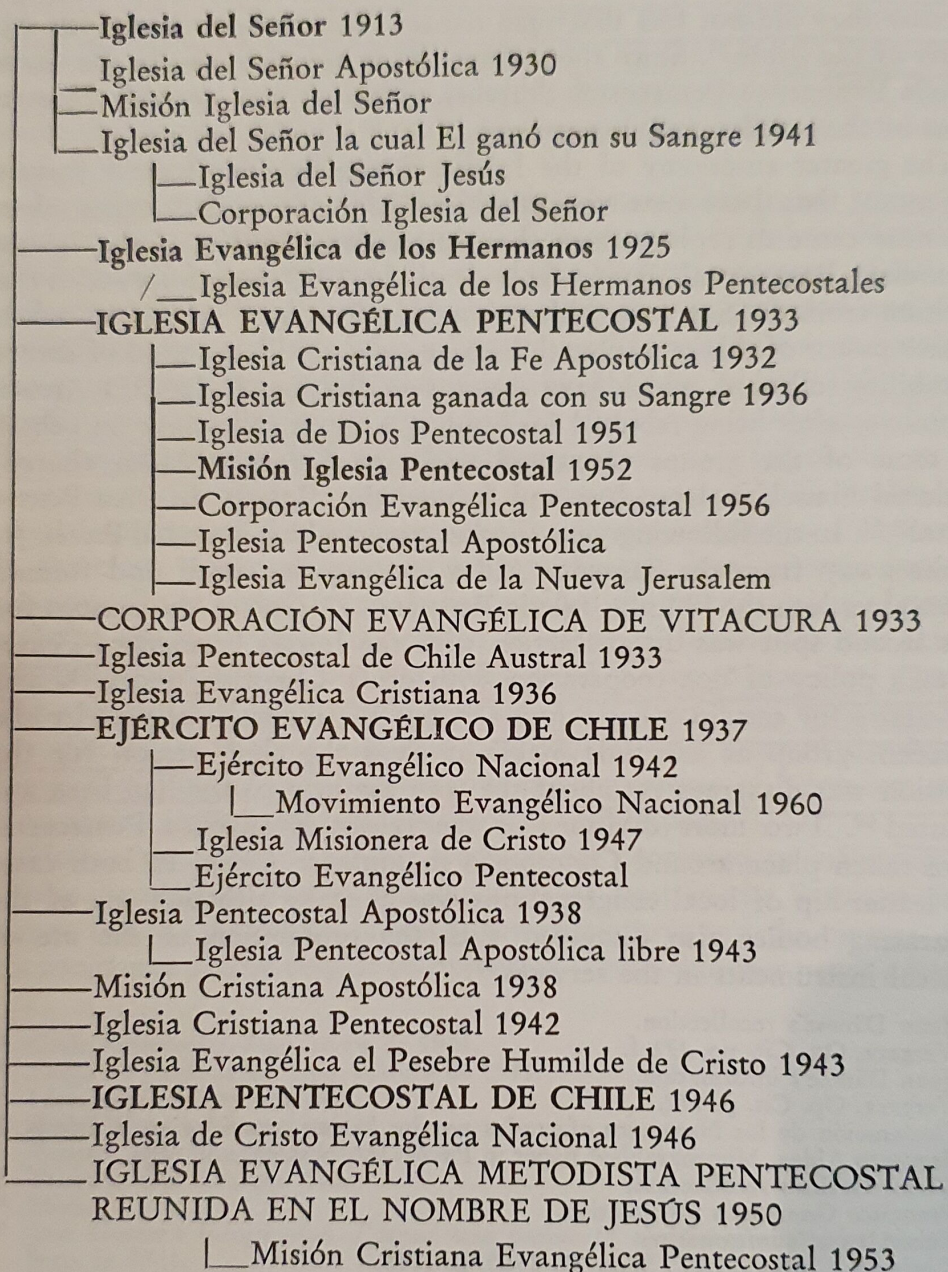
Sources: https://es.wikipedia.org/wiki/Iglesia_metodista_pentecostal_de_Chile -
<https://www.24horas.cl/nacional/eduardo-duran-castro-habria-sido-removido-como-obispo-presidente-de-la-primera-iglesia-metodista-pentecostal-3297459>

Note: the following historical information was taken from *El Protestantismo en Chile* by Ignacio Vergara (Santiago de Chile: Editorial del Pacífico, 1962); the following diagram was taken from Dr. Jean B. A. Kessler’s *A Study of the Older Protestant Missions and Churches in Peru and Chile* (Goes, The Netherlands: Oosterbaan & le Cointre, N.V., 1967: 316).

c. A diagram of some of the Pentecostal divisions in Chile

The number of Pentecostal splits in Chile is so great as to make any full description long-winded and confusing. The diagram which follows includes all the important divisions and some of the unimportant ones. Ignacio Vergara mentions the existence of an additional twelve small groups⁶², and there are certainly more. The names of large churches are printed in capital letters and names of churches of which some description is given in the next are printed in heavy type.

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⁶² Vergara, Op. Cit. p. 173.

- B4.02071 **Church of the Lord / Iglesia del Señor** (1913, Chile; a division within the **Methodist Pentecostal Church of Chile**, led by pastor Carlos del Campo in Río Bueno, Región de Los Ríos; however, this denomination did not obtain its official legal status until 1958, with headquarters in Temuco under pastor Cisterna; there was a division from this church led by Jacobo Rivas during the 1910s using the name *Misión Iglesia del Señor*) - https://www.facebook.com/pg/Misech/about/?ref=page_internal
- B4.020711 **Apostolic Church of the Lord / Iglesia del Señor Apostólica** (1930, a división of the Mission of the Church of the Lord under pastor Cisterna, with headquarters in Loncoche) -
- B4.020712 **Church of the Lord that was won with His Blood / Misión de la Iglesia del Señor, la cual El ganó con su sangre** (a división of the Mission of the Church of the Lord in 1941 in Valdivia, under the leadership of pastor Juan Torres) –
- B4.02072 **Evangelical Church of the Pentecostal Brethren / Iglesia Evangélica de los Hermanos Pentecostales** (1925, a separation from the **Methodist Pentecostal Church of Chile / Iglesia Metodista Pentecostal de Chile**) -
- B4.02073 **Evangelical Pentecostal Church in Chile / Iglesia Evangélica Pentecostal en Chile** (1933, Chile; a separation from the **Methodist Pentecostal Church of Chile-MPCC**; after *Manual Umaña Salinas* usurped the leadership of the MPCC in 1932, *Willis Collis Hoover* and many of his associates and their churches left that denomination and formed a new one with Hoover as its Bishop) – <https://sites.google.com/site/escritoriodejesus/historia-de-la-iglesia-evangelica-pentecostal> - <https://dialnet.unirioja.es/servlet/articulo?codigo=5513160>
- B4.02074 **Evangelical Corporation of Vitacura / Corporación Evangélica de Vitacura** (1933, formed by members who separated from the **Methodist Pentecostal Church of Chile** and the **Evangelical Pentecostal Church in Chile**; it obtained its first temple and began to expand; by 1961, it reported 11 organized churches and 31 preaching points in the City of Santiago and in the province) –
- B4.02075 **Evangelical Army Church of Chile / Ejército Evangélico de Chile** (1933, Chile; a later separation from the **Methodist Pentecostal Church of Chile** under the leadership of *Genaro Ríos Campos* [1895-1953] in the city of Santiago; it changed its name to *Movimiento Evangélico Nacional* in 1960) - <http://www.eech.cl/>
- B4.02076 **Pentecostal Church of Chile / Corporación Iglesia Pentecostal de Chile** (1946, a separation from the **Methodist Pentecostal Church of Chile**, led by pastor *Enrique Chávez Campos* in Curicó, who was expelled from the MPCC over doctrinal and administrative differences; by 1959, the new denomination had a very large central church in Curicó and 136 churches and preaching points throughout the country) - <http://www.iglesiapentecostaldechile.cl/>
- B4.02077 **Evangelical Methodist Pentecostal Church meeting in the Name of Jesus / Iglesia Evangélica Metodista Pentecostal, reunida en el Nombre de Jesús** (1950, led by José Mateluna in Rancagua; a separation from the *Iglesia Metodista Pentecostal de Jotabeche* in Santiago; it obtained its official legal status in 1952; in 1956, it was estimated that this denomination had about 60,000 adherents in 40 districts with 155 preaching points, that extended from Rancagua to Temuco, as well as communities in Iquique and Santiago; after Mateluna died, Julio Rodríguez became the new leader) -
- B4.0208 ****Denominations that were founded in Latin America by Scandinavian (mainly Swedish) Pentecostals were originally mis-classified as HOLINESS PENTECOSTALS but are now listed under the FINISHED WORK OF CHRIST PENTECOSTAL FAMILY = B4.04.**

- B4.0209 Same as previous note.
- B4.0210 **The Pentecostal Church of Christ** (1917, Advance, Kentucky; founded by evangelist John Stroup; the result of a merger in 1976 between the **International Pentecostal Assemblies** and the **International Pentecostal Church of Christ** in London, Ohio; this was followed by a 1990 merger with the **Christian Tabernacle**; headquarters today are in Cleveland, Ohio] - <http://www.pccleveland.com/index1.htm>
- B4.02101 **International Pentecostal Church of Christ** (1976, London, Ohio; a union of the **International Pentecostal Assemblies** and the **Pentecostal Church of Christ**. It has its roots in the ministry of evangelist John Stroup of South Solon, Ohio, in 1908; mission work is conducted Africa, India, The Philippines, Spain and Latin America: Brazil, Argentina, Paraguay, Uruguay, French Guiana, Surinam, Venezuela and Mexico) - <http://www.ipcc.cc/>
- B4.0211 **Pentecostal Fire-Baptized Holiness Church** (1918, Dry Fork, Virginia; the result of a division within the **Pentecostal Holiness Church** in 1918 and a union with the **North Carolina Conference of the Pentecostal Free Will Baptist Church** in 1921; see B4.02051) - <http://www.pctii.org/iphc.html>
- B4.0212 **Congregational Holiness Church / Iglesia Congregacional de Santidad** (1921, Griffin, Georgia; founded by Watson Sorrow and Hugh Bowling; a division within the **Pentecostal Holiness Church**; it has mission work in Mexico, Honduras and Brazil) - <http://chchurch.com/>
- B4.0213 **Church of God of Prophecy / Iglesia de Dios de la Profecía** (1923, Cleveland, Tennessee; founded by *Ambrose J. Tomlinson* [1865-1943] who left the **Church of God [Cleveland, TN]** and founded a new denomination with the same name in the same city; this led to a protracted lawsuit that eventually was decided by the Supreme Court of Tennessee: **the final decision resulted in the churches being legally known as “The Church of God” [Cleveland, TN] and the “Tomlinson Church of God”;** the current name was adopted in 1952. Mission work is conducted throughout the USA and around the world; it reported has over one million members, worshipping in over 10,000 churches and missions in 125 nations worldwide, with nearly 90% of its global membership outside of North America) - <http://www.cogop.org/> / <http://www.cogop.org/297139.ihtml>
- B4.02131 **Church of God World Headquarters – CGWH** (1943, Queens Village, New York; founded by *Homer A. Tomlinson* [1892-1969], oldest son of *Ambrose J. Tomlinson* [1865-1943], who founded the “Tomlinson Church of God” in 1923, later known as the **Church of God of Prophecy [COGP]**. The CGWH was a split from the mother church after the death of the elder Tomlinson after Homer’s brother Milton was chosen to lead the COGP; after the death of Homer Tomlinson, the Rev. Voy M. Bullen was chosen as his successor and the headquarters were moved to Huntsville, Alabama, where is became known as **The Church of God [Huntsville, Alabama]**. Bishop Bullen chose the Rev. Danny R. Patrick as his successor, prior to his death in 1997; Bishop Patrick moved the headquarters yet again, to his hometown of **Scottville, Kentucky**, where he is the pastor of the largest church in the organization, **East Willow Street Church of God**. This denomination calls itself *The Church of God*, though "World Headquarters" is sometimes added for clarification; it has mission work in the Caribbean and Central America) - [http://en.wikipedia.org/wiki/Church_of_God_\(Huntsville,_Alabama\)](http://en.wikipedia.org/wiki/Church_of_God_(Huntsville,_Alabama))
- B4.02132 **The Church of God / La Iglesia de Dios** (founded in 1993 in Cleveland, Tennessee, as a split from the **Church of God of Prophecy**; the new organization appointed Robert J. Pruitt as the General Overseer; reports affiliated churches throughout the USA and in many foreign countries, including Latin America and the Caribbean) - <http://www.thechurchofgod.org/>
- B4.02133 **Zion Assembly Church of God / Sión Asamblea Iglesia de Dios** (2004, Cleveland, Tennessee; a split from the Church of God of Prophecy under Presiding Bishop Wade Phillips,

who claims to retain much of the Holiness vision of the earlier COG movement, but without the excesses of extreme legalism and denominationalism; it reports affiliated churches in Argentina, Chile, Dominican Republic, Guatemala, Haiti, Mexico, Nicaragua, Paraguay, Peru and Uruguay) - <http://www.zionassemblychurchofgod.com/> - <https://zionassemblychurchofgodregion.wordpress.com/quienes-somos/>

- B4.0214 **Latin American Council of Christian Churches / Concilio Latino-Americano de Iglesias Cristianas (CLADIC)** (1923, Houston, Texas; founded by the Rev. Francisco Olazábal (1886–1937) and the Rev. Miguel Guillén (1896-1971); its headquarters now are in Brownsville, TX; this is a denomination principally of Mexican-Americans and Mexican immigrants, but it also has affiliated churches in northern Mexico; there is a brief history of this denomination on the Assembly of Christian churches website) – <http://aicinternacional.googlepages.com/nuestrahistoria>
- B4.02141 **Church of Christ in the Antilles / Iglesia de Cristo en Las Antillas** (1935, Los Dolores del Río Grande, Puerto Rico; founded by pastors associated with the ministry of Rev. Francisco Olazábal; in 1938, when the name of the denomination was changed to **Christ Missionary Churches / Iglesias de Cristo Misionera**, a small group of pastors retained the original name but in 1972 changed it to the **Universal Church of Jesus Christ Council / Concilio Iglesia Universal de Jesucristo**; the related churches are mainly located in Puerto Rico and the Eastern USA) - <http://iglesiauniversaldejesucristo.org/historia-internacional.htm>
- B4.02142 **Missionary Church of Christ / Iglesia de Cristo Misionera** (1947, Puerto Rico; founded by the Rev. Florentino Figueroa Rosa; a division in the *Iglesia de Cristo en Las Antillas*; beginning in 1957, affiliated churches were organized in the Eastern USA among Puerto Rican immigrants) - <https://www.iglesiacristomisionera.org/historia>
- B4.02143 **Council of Christ Missionary Churches / Concilio de Iglesias Cristo Misionera** (1938, Los Dolores del Río Grande, Puerto Rico; Florentino Figueroa Rosa; a reorganization of the **Church of Christ in the Antilles / Iglesia de Cristo en Las Antillas** established by Rev. Pablo Rodríguez García in 1934-1935 as a result of evangelistic campaigns conducted by the Rev. Francisco Olazábal in Puerto Rico; the current name was adopted in 1987; today there are affiliated churches in the USA, Canada, Mexico, the Caribbean [Puerto Rico, Dominican Republic and Cuba], all the Central American countries, Venezuela, Colombia, Ecuador, Peru, Bolivia, Argentina, Chile, Uruguay and Paraguay; in December 2007, this denomination reported 771 organized churches and 274 missions, with an estimated total membership of 45,400) - <http://www.conciliodecristomisionera.org/>
- B4.02144 **Assembly of Christian Churches / Asamblea de Iglesias Cristianas (AIC)** (1939, New York City, NY; this denomination was organized by a group of Puerto Rican pastors – Carlos Sepúlveda, Felipe G. Sabater, Pedro Serrano y Frank Hernández – who were marginalized by the Mexican-American leadership of CLADIC in 1938, after the tragic death of the Rev. Francisco Olazábal in Texas in June 1937, and who wanted to continue the legacy of Olazábal among Puerto Ricans; currently, there are affiliated churches in the Caribbean and Latin America, principally in Puerto Rico; missionary work in Argentina began in 1967) - <http://www.concilioaicinternacional.org/asambleadeiglesiascristianas.inc> - <http://www.concilioaicinternacional.org/nuestrahistoria> - <http://aicargentina.com.ar/>
- B4.02145 **Evangelical Church of Jesus Christ / Iglesia Evangélica Jesucristo** (2000, Los Angeles, California; Pastor General Pedro A. Roman). Formerly known as "Concilio Olazábal de Iglesias Latinoamericanas" – **Olazábal Council of Latin American Churches, Inc.** (1942-1981) and later as the **Christian Council of Hispanic Pentecostal Churches, Inc.** - Concilio Cristiano de Iglesias Pentecostales Hispanas (1981-2000); in 2009, *La Iglesia Evangélica de Jesucristo* reported 19 affiliated Hispanic churches in the USA and additional affiliated churches in Mexico, Guatemala, El Salvador, Honduras, Costa Rica, Chile and Argentina - <http://www.betaniaministries.org/biografia.htm> http://www.betaniaministries.org/images/Biografia_pastoral.pdf

http://iglesiaevangelicadejesucristo.org/content/index_content.htm
<http://iglesiaevangelicadejesucristo.org/content/iglesias.htm>
http://www.usachurch.com/california/orange_county/churches/church_14528.htm

B4.0215 **Mount Sinai Holy Church of America, Inc. / Iglesia Santa Monte Sinaí de América** (1924, Philadelphia, Pennsylvania; founded by Ida Robinson; has mission work in Cuba) - <http://www.mtsinaiholychurch.org/>

B4.0216 VACANT-

B4.0217 **Evangelical Congregational Church, Inc., of Puerto Rico / Iglesia Evangélica Congregacional, Inc., de Puerto Rico** (1948, Humacao, Puerto Rico) This denomination resulted from the spread in the mid-1930s of the Pentecostal experience of the “baptism of the Holy Spirit” and the associated “speaking in tongues” within a congregation of the non-Pentecostal “Iglesia Evangélica Unida” (United Evangelical Church) in Barrio Aguacate de Yabucoa, Puerto Rico; the congregation split and the Pentecostal members created a council they named “Hermanos Unidos en Cristo” (United Brethren in Christ); the work prospered and, by 1948, a number of additional congregations had been formed; that year the council was dissolved and the work reorganized under its present name; during the next decades, the denomination followed the migration of its members to the continental USA; and, in the 1970s, new churches were established in Gary, Indiana, and Chicago, Illinois) – <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/spanish-speaking-pentecostals-0#F>

B4.0218 **Church of God Jerusalem Acres** (1957, Cleveland, Tennessee) The result of a division in the **Church of God of Prophecy** [see B4.0212] when Grady R. Kent resigned on February 13, 1957 and led a reformation to return to what he called “God's pattern of Theocratic Government” with an appointed leader, 12 Apostles, 72 Prophets, and the 7 Men of Wisdom; about 300 people decided to follow his leadership and form a new organization with Kent as its Chief Bishop; **in 1958 they adopted the official name, “The Church of God” and “Jerusalem Acres” was added later** after a seven acre tract of land was purchased in Cleveland, TN, that became known as Jerusalem Acres; since July 1996, Samuel Kramer has been the Presiding Bishop; under his leadership, the church has fully returned to a **Sabbath-keeping service** schedule that had largely been abandoned under the previous administration of Bishop John Looper; the leaders have worked to restore the full practice of Theocratic Government within the church; mission work is conducted in Mexico, Haiti, Argentina, Chile, Venezuela, Peru, Uruguay, Africa, India and the Philippines) - <http://www.thechurchofgodntj.org/>

B4.0219 VACANT

B4.0220 **Council of Damascus Christian Churches / Concilio de Iglesias Cristianas Damasco** (1939, New York City, NY) Founded by Francisco and Leoncia [known as “Mamá Leo”] Rosado; a denomination formed among Puerto Ricans and other Hispanics in the Eastern part of the USA that has mission work in Latin America and the Caribbean; in 1957, “Mamá Leo” founded the “Damascus Youth Crusade” as an outreach to drug-addicts, prostitutes, alcoholics and other street people in New York City; among those reached by this ministry were some who are now well-know Pentecostal leaders on the East Coast: Juan Jiménez, Jerry Kauffman, Eddie y Ana Villafañe, William Cintrón; Leroy Ricksy, Joe Gagos, Pedro Juan Falu and Cedric Rousseau) - <http://www.nonprofitfacts.com/NY/Council-Of-Damascus-Christian-Churches-Inc-Conc-Iglesias-Cristianas-Damsco-Inc.html>

- B4.0221 **Wesleyan Methodist Church of Brazil** / *Igreja Metodista Wesleyana do Brasil* (1967, Nova Friburgo, Rio de Janeiro, Brazil; reported an estimated 50,000 members and adherents in 1985; since then it has had a working relationship with the *International Pentecostal Holiness Church*; see B4.0205) - <http://wesleyana1.com/historia/>
- B4.0222 **Congregational Bible Churches International** (1977, Hutchinson, Kansas; a union of the **Way Open Door Church** and the **Independent Holiness Church** that formed the **Congregational Bible Churches of Holiness** in 1977; the current name was adopted in 1988; in 1990, the church had approximately 100,000 members in 500 churches worldwide, of which 10,000 members and 60 churches served by 100 ministers were in the USA; has work in Guyana, Jamaica, Haiti, Puerto Rico, Singapore, India, Nigeria, Ghana and Liberia) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/white-trinitarian-pentecostals-0#M>
- B4.0223 **Federal Council of Alpha & Omega Pentecostal Churches** – *Concilio Federal de Iglesias Pentecostales Alpha y Omega* (1967, Brooklyn, New York; founded by the Rev. Frank Olmeda; has affiliated churches in Puerto Rico, Dominican Republic, Mexico, Guatemala, Honduras, El Salvador, Nicaragua, Ecuador and Venezuela) - <http://concilioalphayomega.com/portal/>
- B4.0224 **Pentecostal Church of Christ, World Missionary Advance** – *Iglesia Pentecostal de Cristo, Avance Mundial Misionero - AMMI* (founded by pastors Ivan and Malena Delgado in 2006 and incorporated in Weston, Florida, in 2014; it has affiliated churches in Bolivia, Peru, Ecuador [1992], Colombia, Venezuela, and among Hispanics in the USA) - <https://ecuadorpymes.com/ficha/iglesia-de-cristo-pentecostes-ammi-2213525> / <https://www.orgcouncil.com/ein/471936759/> / https://www.youtube.com/watch?v=iuGwI6sI46k&ab_channel=AmmiCentral
- B4.0299 Other similar denominations and church associations

B4.03 NAME OF JESUS ("ONENESS") PENTECOSTAL FAMILY, 1907

Overview: **Charles F. Parham** (1873-1929) used the "Jesus Name" formula as early as 1903 and **Andrew David Urshan** (1884-1967) began doing the same in 1910; apparently, both the Trinitarian and the Jesus Name (or "Oneness") formulas were used at the "Azusa Street Apostolic Faith Gospel Mission" in Los Angeles under **William J. Seymour** (1870-1922). Early Mexican Pentecostals began baptizing (or rebaptizing) followers in "Jesus Name" in Southern California as early as 1909; the "Pentecostal Assemblies of the World" (the oldest Oneness Pentecostal group) held its first meeting in Los Angeles in 1907. However, a controversy erupted in April 1913 over the "Jesus Only" (or "Oneness") issue during the "Arroyo Seco World-Wide Camp Meeting" near Pasadena, led by the **Rev. Robert Edward McAlister** (1880-1953), a Canadian pastor and evangelist who later was one of the founding members of *The Pentecostal Assemblies of Canada* in 1919. Early leaders of the movement in Los Angeles were **Frank J. Ewart** (1876-1947) and **Glenn A. Cook** (1867-1947) who rebaptized each other in "Jesus Name" in 1914 and began rebaptizing other Pentecostals with the new formula, which made it a divisive issue among early Pentecostals. At the onset of the Pentecostal revival at Azusa Street in 1906, Cook resigned his position with a daily newspaper in Los Angeles to work full-time with William J. Seymour. During this time, Cook handled the finances and correspondence at the Azusa Mission, and began assisting in the publication of *The Apostolic Faith* newspaper: <http://awcf.org/content/view/35/65/> / <http://www.apostolicarchives.com/page/page/5834251.htm/>

- B4.0301 **Pentecostal Assemblies of the World - PAW** (founded in 1906 in Los Angeles, California, as a Trinitarian denomination, but when it was incorporated in 1919, it adopted a Oneness Pentecostal posture. For many years its headquarters were in Indianapolis, Indiana, but currently they are located in Cincinnati, Ohio. In 1918, a merger took place with the **General Assemblies of the Apostolic Assemblies**, when two of its prominent leaders affiliated with the PAW—*Daniel Charles Owen Opperman* (1872-1926) and *Howard A. Goss* (1883-1964). The PAW from its beginning was a racially integrated denomination of Whites and Blacks, but in 1924 the majority of the White members left and created the **Pentecostal Ministerial Alliance**, which is now part of the **United Pentecostal Church**. Mission work is conducted in Africa, Asia-South Pacific, the Caribbean (The Bahamas, Jamaica, Haiti, Dominican Republic, Puerto Rico and some of the Eastern Caribbean countries), and Central and South America (Mexico, Venezuela and Brazil): <http://www.pawinc.org/> / <https://pawinc.org/board-of-bishops/>
- B4.0302 **Apostolic Faith Mission Church of God** (1906, Mobile, Alabama; founded by the *Rev. Frank W. Williams*, an Afro-American and a former Baptist minister; incorporated in 1915; its headquarters today are in Birmingham, Alabama; in 2009, it reported only 16 churches with about 6,880 members) - https://www.thearda.com/Denoms/D_1354.asp
- B4.0303 **Apostolic Faith Church – AFC** (1908, Bournemouth, England; *William Oliver Hutchinson* founded the first Pentecostal Church in Britain, known as **The Emmanuel Mission Hall, Bournemouth**; it soon became the headquarters of a large group of Pentecostal assemblies, known as the **Apostolic Faith Church** as early as 1910. This denomination had its origin in the Welsh Revival led by Evan Roberts in 1904, and in the Azusa Street Revival in Los Angeles, California, in 1906. In 1916, due to tensions over the administration of the church, Daniel P. Williams and a number of the Welsh assemblies broke away and formed the **Apostolic Church in Wales [ACW]**. Since 1916, the two groups have developed along very different doctrinal paths. The AFC has mission work in 11 African nations) - <http://www.afc-bmth.co.uk/> / <http://www.afc-bmth.co.uk/history.html>

Fire of Revival Falls. The Apostolic Faith Church saw rapid growth as revival fire fell causing many to come to faith. Meetings were marked by many divine healings and tangible outpourings of the gifts of the Holy Spirit. People travelled, and even walked, for miles to attend services. In the 1920's in particular, droves of people walked or cycled from other parts of England to be blessed and to be healed. Hutchinson played host to growing numbers of Pastors who in some cases would establish their own versions of the Church. Des Cartwright writes, "Separate Pentecostal groups began to emerge in Britain. The first was the *Apostolic Faith Church of William Oliver Hutchinson*. Next came what was to become the *Elim Pentecostal Church that George Jeffrey's first founded in Ireland in 1915*. This was followed by the *Apostolic Church established in Penygroes, Wales in 1916 by Daniel Powell Williams*. He had initially worked with William Hutchinson. Many of the remaining Pentecostal Churches came together in Birmingham in 1924 to form the *Assemblies of God of Great Britain and Ireland*. Each of these groups began to use their own magazines. The Apostolic Faith Church in Bournemouth issued the first of these in January 1910. This was entitled *Showers of Blessing*." Pastor Hutchinson died in 1928 leaving a great legacy to those who followed on and who today continue to carry the torch of the Apostolic Faith Church that he founded. Adapted from: <http://www.afc-bmth.co.uk/history.html>

- B4.0304 **Apostolic Church of Faith in Jesus Christ / Iglesia Apostólica de la Fe en Cristo Jesús - IAFCJ** (1914, Villa Aldama, Chihuahua, Mexico; founded by *Mrs. Romana Carbajal de Valenzuela*, a Mexican national, after becoming a Pentecostal in Los Angeles, California; the first association of Apostolic churches was formed in the northern city of Torreón, Mexico, in 1932; this is a sister denomination of the **Apostolic Assembly of Faith in Christ Jesus** in California and has a very similar constitution; the IAFCJ was incorporated in 1945 in Mexico;

this is one of the largest Pentecostal denominations in Mexico, and it has affiliated churches throughout Latin America, as well as a few in Europe, Africa and Asia; also, it reports affiliated churches in the USA and Canada) - <http://www.iafcj.org/> / <http://www.prolades.com/cra/regions/nam/mexico/apostolica.html>

- B4.03041 **Apostolic Assembly of Faith in Jesus Christ** / *Asamblea Apostólica de la Fe en Cristo Jesús* - *AAFJC* (1916, Los Angeles, California; led by Juan Navarro, Francisco F. Llorente, Marcial de la Cruz and Antonio Nava; the first Hispanic Pentecostal church were formed in Southern California as a direct result of the Azusa Street Revival, beginning in 1906; between 1916 and 1925, the AAFJC pastors received their ministerial credentials from the **Pentecostal Assemblies of the World**, with headquarters in Indianapolis, Indiana; the AAFJC was formally organized in 1925 and incorporated in 1930 in San Bernardino, California; its headquarters today are located in Rancho Cucamonga, California; it is one of the largest Hispanic denominations in the USA and has mission work in Canada, Mexico, Central and South America, The Caribbean (Puerto Rico, Cuba, Haiti and the Dominican Republic), Europe, Africa and Asia) - <http://apostolicassembly.org/> / <http://asambleaapostolica.org/english/the-assembly/history/>
- B4.03042 **Spiritual Christian Evangelical Church** / *Iglesia Evangélica Cristiana Espiritual* – IECE (1926, Tampico, Tamaulipas, Mexico) Founded by independent Irish missionary **Joseph Stewart** (1871-1926), who previously served as a chaplain and missionary in Africa (1897-1903) as well as a missionary in Argentina (1904-1912). He first arrived in Tampico, Mexico, in January 1924, where he began to visit various Protestant churches before he began his evangelistic work as a Oneness Pentecostal in northern Mexico; Stewart and his associates founded several small congregations. In the 1920s, some of the *Iglesia Apostólica de la Fe en Cristo Jesús* - IAFJC pastors in northern Mexico affiliated with Stewart's group in Tampico. The denomination's headquarters today are in Monterrey, Mexico. This denomination reports affiliated churches in Mexico, the USA and Canada in North America, all of the Central American countries, Cuba and the Dominican Republic in the Caribbean, as well as in South America (Venezuela, Colombia, Ecuador, Perú, Bolivia, Chile, Paraguay, Argentina and Uruguay) and in The Philippines) - <http://eldiadesalud.org/acerca-de/historia/> / <http://eldiadesalud.org/acerca-de/misiones/> / <http://www.prolades.com/cra/regions/nam/mexico/iece.pdf> /
- B4.03043 **Christian Apostolic Church of Faith in Christ Jesus** / *Asamblea Apostólica Cristiana de la Fe en Cristo Jesús* (1927, San Bernardino, California; founded by José L. Martínez; a division of the **Apostolic Assembly of Faith in Jesus Christ**; **note this denomination may no longer exist.**)
- B4.0305 **Emmanuel Tabernacle Baptist Church Apostolic Faith** (1916, Columbus, Ohio) Founded by *Martin Rawleigh Gregory* (1885-1960), who was assisted in the founding of Emmanuel Tabernacle by two females who had worked with him in the Baptist Church, Lela Grant and Bessie Dockett. He came to believe that women should share equally in the preaching of God's word, and as bishop of the church, Gregory opened the ordained ministry to women, becoming one of the first Apostolic churches to do so. As the church grew and a board of bishops was created, women were elevated to the episcopacy. There were about 30 affiliated churches in 1990; Dr. H. C. Clark, a female, was the Presiding Bishop in 2002, a position now held by Bishop Edward M. Mitchell) - <https://www.guidestar.org/profile/31-1072726> - <https://www.facebook.com/Headquarterschurch/timeline?lst=100006336755295%3A100011112811459%3A1557181861>
- B4.0306 **The Apostolic Church** (1916, Wales, UK; founded by the *Rev. Daniel P. Williams*; this denomination grew out of the *Apostolic Faith Church*, founded in England in 1908 by William

O. Hutchinson, which was one of the first Pentecostal bodies in England, and it had roots both in the 1906 Azusa Street Revival in Los Angeles and the 1904 Welsh Revival led by Evan Roberts; in 1916, Williams led a group of members out of the *Apostolic Faith Church* to found what became *The Apostolic Church* with headquarters in Wales; within a decade it had circled the globe, especially in British colonial lands; the church came to North America in 1924 when an affiliated church was founded in Canada; from that original congregation, churches have been established in Pennsylvania and California, which operate as two separate districts; the Canadian churches support missions in Brazil, Barbados and Jamaica; the North American churches remain part of the worldwide church headquartered in Wales) - <https://apostolic-church.org/about-us/history/>

- B4.0307 **Apostolic Overcoming Holy Church of God** (1916, Mobile, Alabama; founded by the *Rev. William T. Phillips* [1893-1973]; its original name was the **Ethiopian Overcoming Holy Church of God**, an all-Black organization; the current name was adopted in 1941 in an effort to include people who are not Afro-American; the church spread to many parts of the USA and into foreign territories; Bishop Phillips led the church successfully for 57 years; after he passed away on November 30, 1973, Bishop Jasper Roby served as the National Presider until May 2000; in June 2000, the Rev. George W. Ayers became the Presiding Bishop; it has mission work in Haiti) - <http://www.aohchurch.com/> - <http://www.aohchurch.com/about-us>
- B4.03071 **Holiness Born Again Church of Jesus Christ, Apostolic, Inc.** is an affiliated organization of the former and was known as the “Church of Our Lord Jesus Christ in the West Indies” under *Bishop S. A. Cole*, Overseer of the Church in Jamaica and the West Indies in 1953; the headquarters church was founded in Westmoreland parish, Jamaica, by *Bishop John S. Watson* in 1940; also, there is an historical relationship with the **Rehoboth Church of God in Christ, Apostolic**, in Baltimore, Maryland, USA, where three of the Jamaican bishops were ordained in 1957; formerly associated with Bishop Charles Harrison Mason of the Church of God in Christ in Memphis, TN, during the 1930s, elder Randolph A. Carr, who began preaching the Apostolic Doctrine in Jesus Name, incorporated his church in Baltimore as the “Rehoboth Church of God in Christ Jesus Apostolic” in 1945; the **United Church of Jesus Christ (Apostolic)** was incorporated in Washington, DC, in 1965 by Bishop Monroe Saunders, who had a falling out with Bishop Carr [see B4.0320]; in 1965, the following ministers became the first Board of Bishops of the **Church of God in Christ Jesus (Apostolic)**, namely, *Bishop Monroe R. Saunders, Sr. of Baltimore, MD, Bishop Sydney A. Dunn of Birmingham, England, Bishop Raymond Murray of Boston, MA, and Bishop John S. Watson of Jamaica, West Indies*; during the 1960s, the Jamaican organization became a registered body and was renamed **United Church of Jesus Christ, Apostolic**; during the 1970s, the organization was renamed again, as the **Holiness Born Again Church of Jesus Christ, Apostolic, Inc.**; in 1953, this denomination reported 35 affiliated churches in Jamaica, whereas in 2015 only 27 assemblies were reported; affiliated churches exist in the USA, Canada, England and the Caribbean; in 2015, the denomination in Jamaica was led by *Bishop Zachariah Nepaul*, with headquarters in Savanna-la-Mar, Westmoreland parish, Jamaica) - <http://www.bethelunited.com/affiliates.html> - <https://www.pressreader.com/jamaica/jamaica-gleaner/20151011/283815737455898>
- B4.0308 **General Assembly of Apostolic Assemblies** (formed in January 1917 after the expulsion of Oneness believers from the Assemblies of God in 1916; in January 1918 this new church body joined the **Pentecostal Assemblies of the World**) - <http://www.apostolicfriendsforum.com/showthread.php?t=21660>
- B4.0309 **Church of the Lord Jesus Christ of the Apostolic Faith** (1919, New York City, NY; founded by **Robert Clarence Lawson**, formerly with the **Pentecostal Assemblies of the World**; Lawson founded Refuge Church of Christ of the Apostolic Faith in NYC; he founded other churches in the Northeastern USA under episcopal church polity; at the time of Bishop

Lawson's death in 1961, his legacy was notable, with a whole family of Apostolic Pentecostal churches tracing their roots to him, such as Bible Way Church of Our Lord Jesus Christ, Church of the Lord Jesus Christ, Church in the Lord Jesus Christ, and Progressive Church of Our Lord Jesus Christ; Lawson and his followers developed mission work in the Caribbean) - http://www.tcljc.com/bio_bscj.html - <http://bishoprclawson.blogspot.com/>

- B4.0310 **Original Glorious Church of God in Christ, Apostolic Faith** (1921, Elyria, Ohio; the Presiding Bishop was S. C. Bass until 1952, when he was replaced by W. O. Howard who was later succeeded by Bishop I. W. Hamiter; in 1980, the denomination had 55 congregations in the USA, 110 congregations overseas, 200 ministers and over 25,000 members worldwide; it has mission work in India, Haiti and Jamaica) - <http://www.oberlin.edu/external/EOG/AfAmChurches/GloriousFaith.htm>
- B4.0311 **Apostolic Church of Pentecost of Canada** (1921, Calgary, Alberta, Canada; founded by Franklin Small; has mission work in Mexico, El Salvador, Bolivia and Trinidad-Tobago) - <http://www.acop.ca/>
- B4.0312 **Pentecostal Church, Inc.** (a split from the **Pentecostal Assemblies of the World** in 1924; this denomination united with the **United Pentecostal Church International** in 1945) - <http://www.pawinc.org/>
- B4.0313 **Apostolic Churches of Jesus Christ International** (1928, Port Arthur, Texas; headquarters today are in Smackover, Arkansas; led by *Bishop Lonnie Smith*; claims to be one of the oldest Oneness church bodies in the USA; has mission work in Japan, the Philippines and Israel) - <http://www.acjci.com/>
- B4.03131 **Apostolic Church of Jesus Christ** (1931, Bloomington, Indiana; formed after the death of *Garfield Thomas Haywood*, founder of Pentecostal Assemblies of the World; now led by Bishop Judson D. Sears; now part of the **Assemblies of the Lord Jesus Christ** = B4.0323) - <http://apostolic-church-of-jesus-christ-in-3.hub.biz/> - <http://ajc.org/>
- B4.0314 **Evangelical Churches of Pentecost - ECOP** (1927, Radville, Saskatchewan, Canada; founded by Alan H. Gillett; the original name of this denomination was the **Full Gospel Mission** and the new name was adopted in 1946; in the 1980s, as ministries began to change and diversify, the ECOP was renamed the **Christian Ministers Association** [CMA] of Canada; mission work is conducted in Mexico) - <http://www.canadacma.org/home/index.php?id=3>
- B4.0315 **Pure Holiness Churches of God - PHCOG** (In 1927, the Rev. John Isaac Woodly, Mother Lilla Pittman, Mother Mary Rowe, Elder Ed Lee Blackwell, and an Elder Brysen left the **Church of God in Christ** [COGIC, Trinitarian] to found the Pure Holiness Churches of God with headquarters in Anniston, Alabama; in addition to its Oneness doctrine, this new denomination differed from the COGIC in several other ways: it ordained women, a practice opposed by COGIC founder Charles H. Mason; Pittman and Rowe became prominent ministers in the PHCOG; the church was structured under the leadership of an unmarried presiding bishop and unsalaried pastors; later, the headquarters were moved to Atlanta, Georgia; in 1990, the PHCOG reported 24 churches in the USA and four congregations in Jamaica) - <https://www.phcofgod.org/>
- B4.0316 **Church of Jesus Christ (Kingsport) / Iglesia de Jesucristo de Kingsport, Tennessee** (1927, Cleveland, TN; founded by Bishop M. K. Lawson; the headquarters were moved to Kingsport, TN, in 1975; local churches are autonomous, but are organized in fellowships under state bishops and nationally under a presiding bishop; mission work is supported in Africa, India, Australia, England, Israel, Haiti, Jamaica, Mexico, Panama and the Dominican Republic) - <http://tcojc.us/>

- B4.03161 **Church of Jesus Christ Ministerial Alliance** (1962, a split from the **Church of Jesus Christ-Kingsport** following the death of Bishop M. K. Lawson; there are no doctrinal differences between the two groups; their distinctions are mainly administrative; its headquarters are in Portage, Indiana; in 1990, there were 85 congregations, 300 ministers and 6,000 members; missionary work was supported in Canada, Jamaica, Trinidad, the Bahamas, England and Australia) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/apostolic-pentecostals#V>
- B4.0317 **Pentecostal Assemblies of Jesus Christ - PAJC / *Asambleas Pentecostales de Jesucristo*** (1931, a division of the **Pentecostal Assemblies of the World** when a group of White and Black pastors left to join the **Apostolic Church of Jesus Christ**; in 1945, the PAJC merged with the **Pentecostal Church, Inc.**, to form the **United Pentecostal Church**) - <http://www.upci.org/>
- B4.0318 **Church of the Lord Jesus Christ of the Apostolic Faith (Philadelphia, PA)** (1933, Philadelphia, Pennsylvania; founded by *Bishop Sherrod C. Johnson*; a division of the **Church of the Lord Jesus Christ of the Apostolic Faith** in New York City, NY; prior to his death in 1961, Bishop Johnson appointed *Samuel McDowell Shelton* as the Secretary General; Bishop Shelton's administration lasted for 30 years; afterwards there was a leadership dispute that resulted in two rival church bodies, each claiming to be the "official church" (see websites below); mission work is reported in Honduras, Haiti, Jamaica, the Bahamas and Portugal) - <http://www.apostolic-faith.org/> - <http://www.tcljc.com/NewSite/>
- B4.0319 **Bethel Ministerial Association - BMA** (1934, Evansville, Indiana; Albert Franklin Varnell founded the Evangelistic Ministerial Alliance in May 1934 as a fellowship of ministers; today, the Bethel Ministerial Association continues to be an assembly with its member churches, mainly in Indiana and Illinois, who maintain their distinctive features and its ministers lead autonomous congregations; the BMA supports the **International Bible College [now called International Bible Center School of Ministry]**, founded by Leonard Coote in 1944 in San Antonio, Texas: <http://www.ibctx.org/>; BMA has mission work in Mexico, Guatemala, Haiti and Ecuador) - <http://www.daveweb1.com/bma/>
- B4.0320 **United Church of Jesus Christ (Apostolic)** (In 1934, a movement known as **Rehoboth Church of God in Christ Jesus Apostolic** began in Baltimore, Maryland, under the ministry of *Elder Randolph A. Carr*; out of this group came the **Church of God in Christ Jesus (Apostolic)**, organized in 1947 by Carr and Monroe R. Saunders, both former ministers in the Pentecostal Assemblies of the World; **Bethel Church of God in Christ Jesus (Apostolic)** joined this fellowship in 1953; the **United Church of Jesus Christ (Apostolic)** was incorporated in Washington, DC, in 1965 by *Bishop Monroe Saunders*, who had a falling out with Carr; in 1965, the following ministers became the first **Board of Bishops of the Church of God in Christ Jesus (Apostolic)**, namely, *Bishop Monroe R. Saunders, Sr. of Baltimore, MD, Bishop Sydney A. Dunn of Birmingham, England, Bishop Raymond Murray of Boston, MA, and Bishop John S. Watson of Jamaica, West Indies*; by 1984, the church was well established in Canada, England, Jamaica, the Leeward Islands of the West Indies, and in portions of West Africa; the Board of Bishops through the Presiding Bishop, Bishop Monroe R. Saunders, Jr., directs the organization) - <http://unitedchurchofjesuschrist.net/> -
- B4.0321 **United Pentecostal Church International - UPCI** (1945, Hazelwood, Missouri; a union of the *Pentecostal Church, Inc.*, and the *Pentecostal Assemblies of Jesus Christ*; both organizations were formed in 1924 as a result of divisions within the **Pentecostal Assemblies of the World**, which left the PAW with a predominantly Afro-American constituency; the White members left to form new denominations of White members only; the UPCI has mission work all over the world) - <http://www.upci.org/>

In 1932, the **Pentecostal Ministerial Alliance** changed its name to *The Pentecostal Church, Inc.*, to reflect its organizational structure. In 1936, The Pentecostal Church, Inc., ministers voted to work toward an amalgamation with the *Pentecostal Assemblies of Jesus Christ*. Final union, however, proved elusive until 1945 when these two Oneness Pentecostal organizations combined to form the **United Pentecostal Church International (UPCI)**. The merger of these two Oneness Pentecostal bodies brought together 521 churches. In the USA and Canada the newly formed UPCI has traditionally reflected the majority culture with the majority of its constituency being White and Anglo-American. In the last quarter of the 20th century, however, the UPCI attempted to shift its doctrines toward the inclusion of every race and culture in North America. In 2008, the UPCI published a statement against racism. Despite attempts to reconcile with minorities, several congregations left the UPCI citing persistent racism against Afro-Americans.

According to the UPCI, in the USA and Canada it has grown from 521 member churches in 1945 to 4,819 churches (including daughter works and preaching points), 10,627 ministers, and 750,000 constituents in the USA and Canada in 2019. Outside the USA and Canada it has 34,779 churches and preaching points, 25,292 licensed ministers, 970 missionaries, and a constituency of 3.25 million in 195 nations and 35 territories. The international fellowship consists of national organizations that are united as the Global Council of the UPCI, which is chaired by the General Superintendent of the UPCI, David K. Bernard. Total worldwide membership, including North America, is estimated at more than 5 million.

Adapted from: https://en.wikipedia.org/wiki/United_Pentecostal_Church_International

B4.03211 **Hispanic United Pentecostal Church / Iglesia Pentecostal Unida Hispana** (a ministry among Hispanics begun by the *United Pentecostal Church International* leaders in Texas, but it is now independent of the parent body in the USA; its headquarters are in Houston, Texas) - <http://www.ipuhcentral.com/>

B4.03212 The **United Pentecostal Church of Colombia / Iglesia Pentecostal Unida de Colombia** (IPUC) was formally established in 1968 as a result of conflicts between national leaders and foreign missionaries of the *United Pentecostal Church International of the USA and Canada*. After 1968, both these Oneness denominations continued to grow in numbers and to expand geographically, however the IPUC has had greater success.

On 12 May 1937, missionary *Aksel Verner Larsen* (of Danish origin) arrived in Colombia and began work in Santander, sent by the *Fraternity of Full Gospel Churches of the Maritime District of Canada*, which in 1939 formally organized themselves as *The Full Gospel Pentecostal Church*. In 1946, the Full Gospel Pentecostal Church Canada joined the UPCI.

The *Iglesia Pentecostal Unida de Colombia* (IPUC) is a completely autonomous denomination (directed only by Colombians), and is the largest non-Catholic religious denomination in Colombia today. In 2016, it had an approximate constituency (adherents) of 600,000 people, an estimated 307,500 members, 4,400 pastors and 4,100 congregations (with an average of 75 people per congregation) throughout the country. Its headquarters are in Medellín, Antioquia, and it reports mission work in 37 countries worldwide, including Central and South America, the Caribbean, Europe, Africa and Asia:

<http://misionesextranjerias.ipuc.org.co/about-me/> /

<http://misionesextranjerias.ipuc.org.co/saludos-misioneros/>

See the IPUC's official history in two volumes: Eduardo Forero Peralta and David Hernández, *Una historia que no termina: comienzo y primeros años de la Iglesia Pentecostal Unida de Colombia* (primera edición, Editorial Buena Semilla, 2005); and *La Consolidación de la Iglesia Pentecostal Unida de Colombia* (segunda edición, IPUC 2008) by Eduardo Forero Peralta and Gerardo Murillo; also see the following:

<https://evangelismopentecostal.jimdofree.com/historia-de-la-iglesia-pentecostal-unida-de-colombia/>

By 1970, more than 90 percent of the UPCI members in Colombia had become independent of the U.S. and Canadian headquarters and were part of the *Iglesia Pentecostal Unida de Colombia* (IPUC). For an early history of the UPCI in Colombia in English, see Donald C. Palmer's *Explosion of People Evangelism: An Analysis of Pentecostal Church Growth in Colombia* (Chicago, Illinois: Moody Press, 1974).

- B4.03213 **Latin American United Pentecostal Church / Iglesia Pentecostal Unida Latinoamericana, Inc.** (1989, Fort Lauderdale, Florida; a Hispanic denomination with about 65 affiliated churches in the USA that grew out of the work in Colombia founded by Canadian missionaries of *The Full Gospel Pentecostal Church* in 1937, which later joined the UPCI of the USA and Canada; after the *Iglesia Pentecostal Unida de Colombia* (IPUC) became independent of the UPCI in 1968, this was the name used by the IPUC for its mission work in other Latin American countries; also, the IPUL-USA has mission work in Canada, Cuba, Mexico and Australia) – <https://ipul.us/inicio/about-us/> / <https://ipul.us/congregaciones/congregaciones-usa/> / <https://ipul.us/nuestra-iglesia/resea-historica>
- B4.0322 **Holy Temple Church of the Lord Jesus Christ of the Apostolic Faith** (1947, Bronx, New York; founded by Bishop Randolph Goodwin and now led by Bishop Belton Green; it has about 20 affiliated churches in the USA and mission work in Jamaica) - <http://www.theholymplechurch.org/>
- B4.0323 **Assemblies of the Lord Jesus Christ / Asambleas del Señor Jesucristo** (1952, Memphis, Tennessee; a union of various “Jesus Only” groups: **Assemblies of the Lord Jesus Christ**, the **Jesus Only Apostolic Church of God**, and the **Church of the Lord Jesus Christ**; it has mission work in Asia-South Pacific, Africa, Europe and Latin America, including Cuba, Haiti, Colombia, Chile and Uruguay) - <http://aljc.org/>
- B4.0324 **Shiloh Apostolic Temple** (1948, Philadelphia, Pennsylvania; founded by Bishop Robert O. Doub; the church is currently led by Bishop Derrick Williams, Sr.; it has mission work in Jamaica, the West Indies and Trinidad-Tobago) - <http://satchurches.org/cgi/home.cgi>
- B4.0325 **Bible Way Church of Our Lord Jesus Christ World-Wide** (1957, Washington, DC; founded by *Bishop Smallwood E. Williams* as a split from the **Church of the Lord Jesus Christ of the Apostolic Faith**; born out of a National Pentecostal Ministerial Conference held in September 1957 at the Bible Way Church in Washington, DC; currently led by Presiding Bishop Huie L. Rogers; it has an episcopal form of church government with dioceses throughout the USA and in Europe, Africa, Jamaica and Trinidad-Tobago) - <http://www.biblewaychurch.org/>
- B4.0326 **Pentecostal Church of Apostolic Faith** (1957, Chicago, Illinois; founded by *Bishop Samuel N. Hancock* and former members of the **Pentecostal Assemblies of the World**; Bishop Willie Lee, pastor of Christ Temple Church, succeeded Hancock as presiding bishop after Hancock's death in 1963; the church is now led by Presiding Bishop Alfred Singleton in Lansing, Michigan; the organization is congregational in church polity; in 1980 there were approximately 25,000 members, 115 churches and 380 ministers; it has mission work in Haiti and Liberia in Africa) - http://www.victoryafc.org/Macromedia_Flash/PCAF/pcf.html
- B4.0327 **Free Gospel Church of the Apostle's Doctrine** (1964, Washington, DC; founded by Apostle Ralph E. Green; an Afro-American denomination with headquarters today in Coral Hills, Maryland, at the Free Gospel Deliverance Temple; affiliated churches are located in Maryland, Virginia and North Carolina; participating in this council are the Free Gospel Church of Bryans Road, Free Gospel Church of Culpeper, Way of Truth Free Gospel, St. Matthews Free Gospel, Free Gospel Church of King George, Restoration Free Gospel Church and Laurel Lakes Christian Center; has mission work in Jamaica) - <http://www.restorationfgc.org/Free-Gospel.aspx>

- B4.0328 Vacant
- B4.0329 **The First Church of Jesus Christ** (1965, Tullahoma, Tennessee; founded by Bishop H. E. Honea; has mission work in Jamaica, Haiti and the Philippines) - <http://thefirstchurchofjesuschrist.org/default.aspx>
- B4.0330 **Church of Jesus Christ / Iglesia de Jesucristo, Inc.** (Bell Gardens, California; founded by pastor Reynaldo Leal; a fellowship of Hispanic churches in the USA, Mexico, El Salvador, Guatemala, Colombia, Ecuador and Chile; this association is affiliated with the *Apostolic World Christian Fellowship, AWCF*, established in 1971 with headquarters in Evansville, Indiana) - <http://www.elshofar.org/enlaces>
- B4.0331 **Church of the Living God / Iglesia del Dios Vivo** (founded by Dr. Amador Valenzuela in El Paso, Texas; it had 26 affiliated Hispanic churches in the USA in 2009; this association is affiliated with the *Apostolic World Christian Fellowship, AWCF*, established in 1971 with headquarters in Evansville, Indiana) – <http://www.cristoviene.net/home.htm>
- B4.0332 **The Ancient Path Pentecostal Church / Iglesia Pentecostal La Senda Antigua** (1996, Spanish Harlem, New York City; founded by pastor Edwin López; the new denomination became incorporated in 1998 with five Hispanic churches; by 2000, it reported nine Hispanic churches in the USA and the beginning of its mission work in Canada and Latin America and the Caribbean: Puerto Rico, Dominican Republic, Cuba, Guatemala, El Salvador, Colombia, Venezuela, Ecuador, Peru, Brazil and Mexico, also in Spain and India; in 2009, it reported 30 Hispanic churches in the USA and nine in Puerto Rico) - <http://www.lasendaantigua.com/home.htm>
- B4.0333 **Rhema International Association / Asociación Internacional Rhema** (2004, Channelview, Texas; *Obispo Presidente Jesús M. Nieves*; between 1980 and 2004, the founder was a pastor and later served as a district supervisor with the *United Pentecostal Church in Texas*; the current association may be a splinter group from the UPC; Rhema reports 52 Hispanic churches in Texas) - <http://asociacionrhema.tripod.com/>
- B4.0334 **Apostolic Universal Christian Church of Jesus Pentecostal / Iglesia Cristiana Universal Apostólica de Jesús Pentecostés** (Mexico, founding date unknown; registered with the Mexican government as an “Asociación Religiosa, AR” in 1993, with headquarters in Jojutla, State of Morelos, under Pastor Almanza Delgado; it has at least six affiliated Hispanic churches in the USA) - <http://www.melissadata.com/lookups/np.asp?ein=954469101>
- B4.0335 **Pentecostal Movement Council / Concilio Movimiento Pentecostal** (1972, Isla de Santa Cruz, U.S. Virgin Islands) - <http://conciliomovimientopentecostal.com/>
- B4.0336 **Churches of Christ in the Apostles Doctrine / Iglesias de Cristo en la Doctrina Apostólica** (1980s, a fellowship of Spanish-speaking churches founded in south Florida, led by Bishop Margarito Hernández; currently has affiliated churches in Florida, Georgia, South Carolina, North Carolina, Pennsylvania and New York) - <http://www.bizapedia.com/fl/the-churches-of-christ-in-the-apostles-doctrine-of-florida-inc.html>
- B4.0399 Other similar denominations and church associations

Overview in USA: The Rev. **William H. Durham** (1873-1912), a former Baptist from Kentucky, was pastor of the North Avenue Mission (since 1901) in Chicago, Illinois, when he heard what was happening at the Azusa Street Revival in Los Angeles, California. It was at the Azusa Street Apostolic Mission, in March 1907, that he received the “baptism of the Holy Spirit” and “spoke in tongues” for the first time. He would go on to preach about the glorious experience of “heavenly languages” until he passed away in Los Angeles in the summer of 1912.

After returning to Chicago later in 1907, Durham started publishing a periodical, *The Pentecostal Testimony*, and travelled extensively to diffuse the Pentecostal message. Many ministers came from far and near to hear the Pentecostal message and receive the Holy Spirit at the North Avenue Mission in Chicago. Many who later became prominent Pentecostal pioneers attended Durham’s meetings, including *Andrew H. Argue*, a Holiness preacher from Winnipeg, who later pioneered with the Pentecostal Assemblies of Canada and founded Calvary Temple, the largest Pentecostal church in that nation; *Eudorus N. Bell*, former Baptist pastor and student at the University of Chicago and first general superintendent of the Assemblies of God; *Howard Goss*, a former student of Charles Parham and later superintendent of the United Pentecostal Church; *Daniel Berg*, founder of the Assemblies of God in Brazil; and *Luigi Francesconi*, a pioneer of the Pentecostal Movement in the USA, Argentina, Brazil and Italy. By the end of 1907, Durham’s church had become a leading center for the Pentecostal movement worldwide.

At a Chicago pentecostal convention in 1910, Durham preached a sermon in which he sought to "nullify the blessing of sanctification as a second definite work of grace." Calling his new teaching "The Finished Work," Durhan set forth a new view that identified the act of sanctification with the act of conversion and based it on the "**Finished Work of Calvary**," which appealed to many early Pentecostals from a non-Holiness background. Durham’s “Finished Work” doctrine locates sanctification at the time of conversion, afterward the converted Christian progressively grows in grace. This is contrary to the Holiness doctrine of “entire sanctification” that locates complete sanctification in a definite "second work" of grace following conversion.

This non-Wesleyan interpretation of the Bible drew support from **Calvinistic Baptists** and **Reformed-Presbyterians** who became Pentecostals between 1900 and 1914. When the **Assemblies of God** were organized in 1914 at Hot Springs, Arkansas, the new denomination adopted this position, while rejecting the doctrinal position of the Wesleyan-Holiness Tradition and the “Jesus Only” (Oneness) position held by other early Pentecostal leaders:

http://www.revival-library.org/pensketches/am_pentecostals/durham.html

<http://www.religion-online.org/showarticle.asp?title=818>

<http://pneumareview.com/wmenzies-lectures-non-wesleyan-pentecostalism-pking/>

General Council of the Assemblies of God / Concilio General de las Asambleas de Dios (1914, Hot Springs, Arkansas; its headquarters are now in Springfield, Missouri). Is has been one of the fastest-growing denominations in the USA, and it was the seventh-largest Protestant denomination in the USA and the second-largest Pentecostal denomination (after the Church of God in Christ, an Afro-American denomination with 5.5 million members) in the USA in 2019 with 20,918 affiliated churches and 3,295,923 adherents. Also, it reported almost 2,700 missionaries serving throughout the world. The AoG is one of the largest Protestant denominations among Hispanics in the USA, and it is one of the largest Protestant denominations in most countries of Latin America. Currently, its website for the Latin America-Caribbean Region lists 208,800 churches, 186,254 pastors, and 26,601,502 constituents (adherents), served by 504 mission-aries and associates. All of the national Assemblies of God are part of

the **World Assemblies of God Fellowship**: <http://ag.org/top/> / <http://worldagfellowship.org/> / <https://www.agwm.org/lac/index.php#da1>

For a comprehensive overview of the Assemblies of God, see:

https://en.wikipedia.org/wiki/Assemblies_of_God_USA

B4.04011 **The Assemblies of God of Canada / Pentecostal Assemblies of Canada** (see B4.0406)

B4.04012 **Latin American Districts of the Assemblies of God** – *Distritos Latino-Americanos de las Asambleas de Dios* (January 1918, Kingsville, Texas; seven Assemblies of God ministers representing six churches gathered to formally initiate a new conference, which later became the Latin American District Council – LADC – in the USA; the Rev. Henry C. Ball led the LADC during its first 20 years as General Superintendent; AoG Hispanic ministry has developed into 14 districts across the nation, which is the fastest-growing constituency in the denomination; the LADC is the largest Hispanic denomination in the USA; in 2019, the 14 Spanish-speaking districts reported 2,213 churches with 337,504 church members; immigration, especially from Mexico, has been driving the growth of Hispanic AoG churches since the mid-1970s.) - <http://asambleasdedios-conciliogeneral.org/> / https://ag.org/-/media/AGORG/Downloads/Statistics/Churches/2019-Churches-and-Adherents-by-Language-Districts_Networks-Map.pdf

B4.04013 **General Convention of the Assemblies of God of Brazil** (1910, Belén, Pará, Brazil; founded by Swedish missionaries Gunnar Vingren and Daniel Berg of South Bend, Indiana, USA, who were responsible for founding the first Pentecostal churches in Brazil in 1910. The **General Council of the Assemblies of God [USA]** did not begin missionary work in Brazil until 1934. **The General Convention of the Assemblies of God of Brazil** / *Convenção Geral das Assembleias de Deus no Brasil* CGADB), the largest Protestant denomination in Brazil, is headquartered in Rio de Janeiro and is the only group that has an official relationship with the USA-based *General Council of the Assemblies of God*. The CGADB was formally organized in 1930 under national leadership, and it considers itself the heir of the previous Swedish missionary efforts that began in 1910 with Daniel Berg and Adolf Gunnar Vingren.

By 1930, there were more than 16,000 adherents in 150 congregations founded by the Swedish missionaries and their Brazilian co-workers. These were organized into a fellowship of churches named *Assembleias de Deus no Brasil* based on the Swedish pattern in 1930. By 1940, this denomination had established 1,609 local churches with about 400,000 members nationally. By 1953, the CGADB was approaching 750,000 members, and had developed thoroughly indigenous leadership structures.

Historian Luisa Jeter de Walker (*Siembra y Cosecha*, Tomo 3, 2006: 25) stated that, in 1995, the CGADB had 88,100 ministers and lay workers, 85,000 local churches and missions, and 56 Bible institutes with about 16,000 students (including educational centers—primary and secondary schools). The CGADB reported nearly 3.5 million members in 2001. Whereas the General Council of the Assemblies of God in the USA reported 1,848 congregations with 3,127,857 adherents (1,805,381 members) in 2011, the *Assembleias de Deus no Brasil* had more than 12,300,000 adherents, according to the 2010 national census.

The CGADB owns the publishing house of the Assemblies of God (*Casa de Publicaciones de las Asambleas de Dios*), headquartered in Rio de Janeiro, which serves a significant portion of the Brazilian evangelical community. In the political area, Members of Parliament (MPs) who are affiliated with the Assemblies of God often meet with public authorities on matters of denominational interest, under the supervision of the National Political Council of the Assemblies of God of Brazil, headquartered in Brasília, DF, which coordinates all CGADB political activities. In addition, many state legislators, mayors and city council members are affiliated with churches of the CGADB. In the 2011 election campaign, 22 candidates affiliated with the Assemblies of God (several denominations) were elected to

Federal Chambers of the National Legislature (2011-2015). Denominational headquarters are in Vicente de Carvalho, Rio de Janeiro, under the leadership of President José Wellington Bezerra da Costa. Website: <https://www.cgadb.org.br/site2017/>

The *Assembleias de Deus no Brasil*, in addition to territorial districts (such as one or more states), have a **non-territorial episcopal polity** wherein each *Ministério* is an autonomous jurisdiction directed by a mother-church under an executive pastor-president (also called a bishop or apostle in various *Ministérios*) with its own affiliated congregations, missions and preaching points. The mother-church receives tithes and manages the funds of the affiliated local churches, as well as trains the leadership and assigns pastors for the local congregations. The pastoral leadership of these affiliated local congregations are very committed and loyal to the senior pastor of the mother-church, often more so than to the national denomination.

As the *Ministério* structure overlaps many territorial boundaries, usually there is very little organizational collaboration among them. Each *Ministério* is an independent jurisdiction of the larger denomination. Among the major *Ministérios* is the Assembly of God Bethlehem Ministry, which has about 2,200 churches concentrated in the south-central region of the country and headquartered in the Belenzinho neighborhood in São Paulo.

Since the 1980s the *Assembleias de Deus do Brasil* has suffered several schisms and splits. As a consequence, some *Ministérios* left the denomination while continuing to use the same name, “Assemblea de Deus,” although being totally independent organizations. The most significant denominations named *Assembleias de Deus* in Brazil are listed below (information taken from “Religion in Brazil” (2017) by Clifton L. Holland in the *PROLADES Encyclopedia of Religious Groups in Latin America and the Caribbean*; available at: <http://www.prolades.com/encyclopedia/countries/english/religion-brazil-2017-eng.pdf>

- B4.040131 **The Madureira National Convention of the Assemblies of God** / *Convenção Nacional das Assembleias de Deus Madureira* (CONAMAD) was founded as an autonomous *Ministério* jurisdiction of the CGADB in 1958 under the leadership of *Pastor Paul Leivas Macalão* (1958-1982), with headquarters in the Madureira neighborhood of Rio de Janeiro. From the mother church in bairro Madureira, RJ, pastors, evangelists and lay workers established daughter churches, missions and preaching points in other areas of Rio de Janeiro as well as in other states, such as: Minas Gerais, Paraná, Goiás, Mato Grosso, São Paulo, Espírito Santo, and Brasília, DF. When Pastor Paul died in August 1982, the *Ministério Madureira* had about 200 pastors, 500 evangelists, 2,000 presbyters, 5,000 deacons, 4,000 auxiliary workers, 6,000 musicians, 600 churches, 1,000 missions (*congregações*), 3,000 preaching points, and a total membership of about 500,000. During the 1980s, under the leadership of *Pastor (now Primary Bishop) Manoel Ferreira*, the pastors of the *Ministério Madureira* had an administrative disagreement with the national leadership of the CGADB, which led to the expulsion of *Ministério Madureira* from the CGADB in September 1987. When the *Ministério Madureira* was expelled from the General Convention, the CGADB lost one-third of its national membership and churches. The *National Convention of the Assemblies of God Madureira* was formally established in 1988. Its headquarters are now in Brasília, Federal District, under the leadership of its Executive President, *Bishop Samuel Ferreira*. In 2005, CONAMAD reported about two million members in Brazil and overseas, with affiliated church conventions in Argentina, Bolivia, the USA, the UK, Italy and Japan.
Website: <https://www.madureiranacional.com.br/>
Source: <http://williamsouza.no.comunidades.net/pioneiros-das-assembleias-de-deus>

- B4.040132 **Bethesda Assemblies of God** / *Assembleia de Deus Betesda* was founded in 1981 with headquarters in Fortaleza, Ceará; it has eight daughter churches, mainly middle-class. In 2008, under the leadership of Pastor Ricardo Gondim Rodrigues, this *Ministério* and its affiliated churches severed their relationship with the General Convention of the Assemblies of God of

Brazil (GCADG). Website: <http://betesda.com.br/>

B4.040133 **Victory in Christ Assemblies of God / Assembleias de Deus Vitória em Cristo (ADVC)** was founded by *Pastor José Pimentel de Carvalho* in 1959 in the Penha district of Rio de Janeiro. After his death, the church was led by Pastor José Santos from 1964 to 2010, during which time the organization experienced significant growth, both in terms of its membership and its geographical expansion. In March 2010, this *Ministério* split from the CGADB under the leadership of *Pastor Silas Lima Malafaia*. At that time, the organization reported 15,000 members in 89 affiliated churches, missions and preaching points, distributed in the states of Rio de Janeiro, São Paulo, Minas Gerais, Espírito Santo, Federal District, Pernambuco, Paraná, Rio Grande do Norte, and Santa Catarina. Website: <https://www.advec.org/>

B4.040134 There are about 100 small ministries and independent associations that use the name “Assemblies of God” in Brazil; the 2010 national census of Brazil reported the following:

Name of religious group	2000 Census	%	2010 Census	%	+/-
Assemblies of God (various related denominations)	8,418,140	4.956	12,314,410	6.165	+4,896,270

What this data means is that all the various denominations that use the name “Assemblies of God” in Brazil increased the total number of adherents from 8,418,140 (about 5% of the total population) in the year 2000 to 12,314,410 adherents (or about 6% of the total population) in 2010, which was a net increase of 4,896,270.

B4.04014 **Assemblies of God of Mexico / Asambleas de Dios de México (ADM)** (1929, Monterrey, Mexico) Founded by *David Ruesga* and AoG Danish missionary *Anna Sanders* (1869-1955); Ruesga later withdrew from the ADM and formed the **National Christian Church**, part of which later joined the *Church of God of Cleveland, TN*; some of the other early AoG leaders withdrew and formed the **National Christian Church of the Assemblies of God / Iglesia Cristiana Nacional de las Asambleas de Dios (ICNAD)**; the ADM was led by Rodolfo Orozco between 1930 and 1940, Rubén Arévalo 1940-1944, Juan Orozco 1944-1960, and their successors; by 1990, the ADM reported 3,100 organized churches with about 570,000 adherents and 30 Bible Institutes; in 2010, the ADM reported 6,000 churches, mission and preaching points, led by about 7,000 pastors, with about one million adherents organized in three geographical regions with 23 districts. - <http://www.asambleasdedios.mx/>

B4.04015 **Pentecostal Church of God, International Mission / Iglesia de Dios Pentecostal, Misión Internacional (IDPMI)** (1921, Arecibo, Puerto Rico; founded by *Juan L. Lugo*; between 1921 and 1947, this denomination was affiliated with the **General Council of the Assemblies of God in the USA** and then became independent; the current president is the Rev. William Hernández Ortiz, with offices in San Juan, PR; in 1999, this denomination reported 2,163 affiliated congregations in 32 countries, with a total membership of about 221,000) - <http://www.idpmiregionpr.net/index.html>

B4.040151 **Pentecostal Church of Jesus Christ International Mission / Iglesia Pentecostal de Jesucristo, Misión Internacional** (1938, Ponce, Puerto Rico; founded by *Félix Rivera Cardona*; a split from the *Iglesia de Dios Pentecostal, M.I.*, in Puerto Rico; has affiliated churches in the USA, Argentina, Colombia, Venezuela, Cuba, Haití, Dominican Republic, Guatemala, Nicaragua and Panama) - <http://www.ipjpr.org/modules.php?name=Content&pa=showpage&pid=1>

- B4.040152 **International Council of Pentecostal Churches of Jesus Christ / Concilio Internacional de Iglesias Pentecostales de Jesucristo, Inc. (CINPEJE)** (1947, New York City; the Rev. Eduardo Pagan, president; work was first begun by the sister of Félix Rivera Cardona, Juana Rivera, in NYC under the sponsorship of the previously listed organization in Puerto Rico) - <http://www.ipjr.org/modules.php?name=Content&pa=showpage&pid=1>
- B4.040153 **Assembly of Pentecostal Churches of Jesus Christ, Inc. / Asamblea de Iglesias Pentecostales de Jesucristo, Inc. (AIPJ)** (1951, Chicago, Illinois; founded by the Rev. Ramón Rodríguez, previously associated with *Concilio Internacional de Iglesias Pentecostales de Jesucristo, Inc.*, in NYC; the AIPJ may have been the Midwestern region of this Concilio before a separation occurred; the Chicago organization is now led by the Rev. Wilfredo Díaz, President; see “history” at: http://www.aipj.org/index.php?option=com_content&view=article&id=57&Itemid=56 - <http://www.aipj.org/> - international church directory at: http://www.aipj.org/index.php?option=com_content&view=article&id=49&Itemid=80
- B4.040154 **Assembly of Pentecostal Churches of Jesus Christ, Inc., “The New Jerusalem” / Asamblea de Iglesias Pentecostales de Jesucristo, Inc., “La Nueva Jerusalem”** (1997, Ocoee, Florida; founded by Gabino Quiñones; the relationship with the previous denominations is unknown) - <http://lanuevajerusalemocoe.com/directorio.html>
- B4.04016 **Latin American Council of the Pentecostal Church of God of New York / Concilio Latinoamericano de la Iglesia de Dios Pentecostal de Nuevo York, Inc. – CLANY** (1954, New York City, NY; founded by Rev. Adelardo Berrios [born in Humacao, Puerto Rico, in 1916], who had pastored the Latin American Pentecostal Church since 1951, known as “The Synagogue,” located at that time on 109th Street, between Park and Madison Avenues, in New York City; it is currently located at 115-125 East 125th Street in New York City; this is a sister denomination of the *Iglesia de Dios Pentecostal, Misión Internacional*, in Puerto Rico, of which it was formally affiliated from 1954 to 1979 – since then the two denominations have functioned separately; Berrios also founded the *Latin American Bible Institute* at his church; this denomination began missionary work in El Salvador in 1965, which has extended throughout Latin America, the USA and Europe, a total of 26 countries and 20 states in the USA; after Berrios’ death in 1991, the President has been the Rev. Santos Román [born in 1936 in Manati, PR], who now pastors the mother church; in December 2005, the denomination reported 626 established churches, 1,409 ordained ministers and 44,672 members) - <http://www.clany.org/>
- B4.04017 **International Fraternity of Autonomous Hispanic Assemblies of God, Inc. / Fraternidad Internacional Asambleas de Dios Autónomas Hispanas, Inc.- FIADAH** (Established in 2001 in the Municipio de Lares, Puerto Rico, by leaders of 14 local churches; the Rev. Tomás Rodríguez is the Presidente General; by mid-2002 it had grown to 20 affiliated churches in Puerto Rico, as well as affiliated churches in the USA, the Dominican Republic, Venezuela, Colombia, and Bolivia; by mid-2003, there were affiliated churches in Nicaragua, El Salvador, Guatemala, and Honduras; it has never been affiliated with the General Council of the Assemblies of God in the USA) - <https://opencorporates.com/companies/pr/37752-121/> / <http://www.fiadahinternacional.com/page.php?id=4>
- B4.0402 **Fellowship of Christian Assemblies** (It has its roots in a revival during the 1890's among the *Scandinavian Baptist and Pietist communities* in the USA; in 1907, most of these congregations had experienced revival [many named *Guds forsamling* - Assembly of God in Norsk] learned about the Pentecostal movement through the ministry of the Rev. William H. Durham at his North Avenue Full Gospel Mission in Chicago; Durham soon became the

leading non-Wesleyan voice in the early movement; his “finished work of Christ” emphasis taught that the door to God’s gifts was open to all believers immediately upon professing their faith in Christ; Durham impacted future Pentecostal leaders in the USA and Canada, including a group of ministers who would eventually form what they called the **Scandinavian Independent Assemblies of God**; one of Durham’s assistant elders, F. A. Sandgren, published the *Folke-Vennena*, a periodical for Scandinavians, and consequently many Scandinavian churches in the Midwest joined the Pentecostal movement; among them were **Bengt Magnus Johnson**, who brought from his Baptist background a strong emphasis on local-church autonomy, **A. A. Holmgren**, of the same heritage, and **Gunnar Wingren**, who pioneered the missionary work in Brazil; also included was **Arthur F. Johnson**, whose service would continue into the future *Fellowship of Christian Assemblies*; Johnson became a mentor to **Elmer C. Erickson**, whose ministry at the Duluth Gospel Tabernacle in northern Minnesota over four decades was a primary course-setting influence in the fellowship; Johnson and Erickson concentrated on English-speaking ministries, while maintaining contact with two ethnic groups, the *Scandinavian Independent Assemblies of God* and the *Scandinavian Assemblies of God*; in 1922, in St. Paul, Minnesota, about 25 ministers from these three groups decided to come under a common, informal banner – an unincorporated fellowship known as the **Independent Assemblies of God**; a major concern of this new fellowship was local-church autonomy; a strong emphasis on self-governing local churches had marked the early stages of the Pentecostal renewal and the *Independent Assemblies of God* were determined to retain that stance; by 1935, the fellowship reported 54 pastors and evangelists and 21 foreign missionaries -- five years later their ranks had grown to 160.

Levi Pethrus, pastor of the famous *Filadelfia Church in Stockholm, Sweden*, influenced the fellowship through his visits and writings on “assembly life.” Elmer C. Erickson launched *Herald of Faith* magazine in 1936. The group’s first national convention was held that year at Brooklyn, New York. For several years annual national conferences alternated between Duluth and Chicago. Regional and area conferences proliferated, providing a glue for the fellowship.

On the Canadian side, **Ole Forseth** was instrumental in bringing A. W. Rasmussen to conduct meetings at Bethel Pentecostal Church in the Peace River area of Alberta in the early 1940s. Pastor Rasmussen saw the need for a central gathering point to rally the many small groups, and so he moved his family to Edmonton, Alberta, in 1945. *Edmonton Gospel Temple* was established the next year. He was soon joined by **T. E. Crane**, and together they founded *Temple Bible College*. The Edmonton church hosted conventions twice a year, in the spring and the fall. Eventually as other churches were planted, the conventions moved around the country and settled on a once-a-year schedule.

During the period up to 1950, the fellowship was fairly informal in its pursuit of Pentecostal experience combined with local-church autonomy and evangelism; turmoil during the so-called “*Latter Rain*” Movement of the late 1940s stimulated a quest for clearer identity and more cohesive practical cooperation; a new magazine, *Conviction* (later renamed *Fellowship Today*), was launched in 1963; the working process of the fellowship was defined in a brochure in 1959, and a new name, **Fellowship of Christian Assemblies**, was adopted in 1973. Ministerial development was enhanced by Bible colleges in or alongside local churches, not only in Edmonton (Alberta, Canada) but also *Seattle Bible College*, founded by Philadelphia Church of Seattle (led by Roy Johnson), and *Chicago Bible College* (later Christian Life College), launched by Philadelphia Church, Chicago.

Because Scandinavian Pentecostalism was marked by a congregational form of church government and an emphasis on “The Finished Work of Christ,” this led to an isolation from the Holiness-oriented Pentecostal groups in North America and the formation of loose networks, such the **Fellowship of Christian Assemblies** in 1973 and the **Independent Assemblies of God, International** [the result of a 1935 merger], both in the USA and

Canada) - <http://mgachurch.com/about-us/fellowship-of-christian-assemblies/> / www.fcachurches.net / <http://www.fcaministers.com/about/history-of-fca/>

- B4.0403 **International Fellowship of Christian Assemblies - IFCA** / *Compañerismo Internacional de Asambleas Cristianas* (Founded by *Italian-American Pentecostals* after the 1907 Pentecostal Awakening in Chicago, Illinois; headquarters are now in Transfer, Pennsylvania; first convened as the *General Council of the International Fellowship of Christian Assemblies* in 1927 in Niagara Falls, New York, as a cooperative fellowship among *Italian-speaking Pentecostals*; however, the Pentecostal movement first impacted a group of Italian Christians of various denominations in the city of Chicago, beginning in 1907; the **Rev. William H. Durham**, a former Baptist minister, was instrumental during those early days of Pentecostal revival of acquainting these Italians with the Full Gospel; some of the early Italian Pentecostal leaders were *Baretta, Francesconi, Gazzarri, Lombardo, Menconi, Ottolini, Palma, Tosetto* and others who founded the **Assemblea Cristiana** in the Midwest and Canada; these men later spread the message throughout the nation and to foreign countries, principally Italy in 1908, Argentina in 1909, and Brazil in 1910; missionary work of the IFCA currently exists in India, Africa, Mexico, Central & South America, Canada, Europe, the Orient and Australia) - <http://www.ifcaministry.org/#/about-us/our-history> - <http://www.ccna.org/> - http://en.wikipedia.org/wiki/Christian_Church_of_North_America
- B4.04031 **Italian Pentecostal Church of Canada** (1913, Hamilton, Ontario, Canada; founded by *Luigi Ippolito, Ferdinand Zaffato and Guiseppe DiStaulo*; in 2004, under the leadership of the Rev. Ferdinand Zucchi, *the Italian Pentecostal Church of Canada became the Canadian Assemblies of God*) - <http://opconline.org/our-history> / <http://www.caogonline.org/> / <https://journal.twu.ca/index.php/CJPC/article/view/40/35>
- B4.04032 **Christian Assembly** / *Assemblea Cristiana* (October 1909, Buenos Aires, Argentina; the Italian Christian Assemblies in Chicago first sent *Giacomo Lombardi, Luigi Francesconi and Lucía Menna* to Argentina in 1909, where they began work among Italians in San Cayetano and Tres Arroyos, Buenos Aires Province, between 1909-1913, when they returned to Chicago; in 1917, two other missionaries, *Narciso Natucci and Francisco Anfuso*, were sent to Argentina; they began work in the City of Buenos Aires, Mendoza, Santa Fé and elsewhere; the congregations they founded are the oldest Pentecostal churches established in Argentina; during the 1960s, Pentecostal brethren from Paraná, Brazil, began work in the Argentina Province of Misiones and also visited the *Asambleas Cristianas* in Santa Fé, Villa Devoto and Villa Lynch; the Argentine Pentecostals also began missionary work in Chile [1920s], Uruguay [1930s], Paraguay [1960s], Bolivia [1950s], Venezuela [1950s], Mexico [1970s], Nicaragua/Costa Rica/Panama [1970s], El Salvador [1997], Guatemala [1990s] and the Dominican Republic [2005]) - <http://www.asambleacristiana.com.ar/> / <http://www.f-asambleacristiana.org.ar/> / <http://congregacioncristiana.wordpress.com/historia/> / <http://aicargentina.com.ar/>

Argentina. The growth and development of the *Asamblea Cristiana* in Argentina was complicated by a series of divisions, which produced the following denominations: the *Asamblea Cristiana Evangélica de Villa Devoto*, now with more than 100 local churches, has its headquarters at the denomination's mother church in Villa Devoto, Buenos Aires; the *Asamblea Cristiana "Dios es Amor,"* with its headquarters in Santa Fe, reports more than 900 local churches in Argentina and has affiliated churches in Paraguay, Uruguay, Chile and Bolivia; the *Asamblea Cristiana de Villa Lynch*, which became affiliated with the *Congregação Cristiana da Brasil* in 1965 and was renamed *Congregación Cristiana en la Argentina*, now has about 180 local churches in Argentina; and the smallest of these denominations is the *Iglesia Cristiana Bíblica*, which is now affiliated with the **Latin American Council of**

Churches (CLAI) and the World Council of Churches (WCC):

[http://es.encydia.com/pt/Asamblea Cristiana en la Argentina](http://es.encydia.com/pt/Asamblea_Cristiana_en_la_Argentina)

- B4.04033 **The Christian Congregation in North America** (1907, Chicago, Illinois; founded by *Luigi Francesconi, P. Ottolini, G. Lombardi, Lucia Menna, L. Terragnoli, U. Garrazzi, G. Perrou*, and many others, to evangelize among Italian-speaking people across the USA and also in Canada, Italy, Argentina and Brazil; consequently, many churches were founded in those countries; in order to keep fellowship and maintain an orderly progress, in April 1927, a convention of various congregations was held in Niagara Falls, New York, and 12 Articles of Faith were adopted; today, the *Christian Congregation in North America* is a multi-ethnic body, celebrating services in English, Spanish, Portuguese and Italian, with a family of about 70 congregations and ministers across North America, as well in many foreign countries; it has affiliated Hispanic churches in the USA) - <http://www.ccnamerica.org/index.html> / <http://www.ccnamerica.org/international-fellowship.html> / <http://congregacioncristiana.weebly.com/> / [http://en.wikipedia.org/wiki/Louis Francescon](http://en.wikipedia.org/wiki/Louis_Francescon) / <http://www.ccnamerica.org/articles-of-faith.html> / http://www.amazon.com/History-Fellowship-Christian-Assemblies/Heckman/dp/1934635758/ref=sr_1_2?ie=UTF8&s=books&qid=1302715231&sr=8-2
- B4.04034 **Christian Congregation of Brazil / Congregação Cristã no Brasil - CCB** (March 1910, São Paulo and San Antonio da Platina, Paraná, Brazil; founded by Italian-American missionary *Luigi Francesconi* [1866–1964] from Chicago, Illinois; the first Pentecostal churches founded in Brazil were among Italian immigrants, called *Congregacioni Christiani*; the CCB in Brazil had around 2.5 million members in 2001 with about 17,000 local churches in 2008, with an intense missionary work abroad; in the metro area of São Paulo, this denomination has about 500,000 adherents distributed in 2,000 branches and a mother-church in the Brás district that houses a 5,000 member congregation) - <http://www.cristanobrasil.com/index.php> / [http://en.wikipedia.org/wiki/Christian Congregation of Brazil](http://en.wikipedia.org/wiki/Christian_Congregation_of_Brazil)
- B4.0404 **Bethel Temple** (1914, Seattle, Washington; its original name was **Pine Street Pentecostal Mission** and was renamed Bethel Temple in 1920 under the leadership of *William Henry Offiler*, an Englishman; its current name is **Bethel Fellowship International**) - <https://www.bfi-online.org/about>

Historical overview: During the 1920s and 1930s, in particular, there was a strong spirit of revival during all the services, and literally hundreds “were gloriously saved, healed and baptized with the blessed Holy Ghost.” Both at the Bell Street location and the “Crystal Pool” sanctuary, **Bethel Temple “experienced tremendous revival meetings.”**

Well-known evangelists from across the country ministered at the church. Among others, healing evangelist W. V. Grant, Sr., Paul Cain, Jerry Owen, J. Herman Alexander, Kelso R. Grover, Rev. J. S. Eaton and Leonard W. Heroo delivered stirring messages under the anointing of the Holy Spirit.

It was testified that during the **W. V. Grant** meetings, this little timid evangelist from Malvern, Arkansas, would flow under a power flow of anointing for healing. Around him would be cots, wheelchairs and stretchers bearing the burdens of crippled humanity. Rest Homes around Seattle would send their ambulances to transport the shut-ins to church. The very atmosphere of the church was surcharged with an electrical tension that caused the packed crowds to sit hushed and reverent. Miraculous healing of every kind known to man occurred regularly. Not all in the endless lines received their healing but many of them did!

The first missionary families, Bro. Dick and Christene Van Klaveran, and Bro. and Sister Groesbeek and their two daughters, Jenny (12 1/2yrs.) and Corrie (6 yrs.) set sail from Bethel Temple for the **Netherlands East Indies** (now the Republic of Indonesia), on March 4th, 1921. These were the first Pentecostal missionaries to spread the gospel in that vast island republic, at least during the 20th century.

The first Pentecostal Bible School was opened by missionary W. W. Patterson in 1935 at Surabaya, Java. Many other Bethel pioneers, and at least 15 additional Bible Schools sprang up, which are even now being operated under Indonesian supervision and teachers. **Fifty-six other Bethel missionaries responded to the call of God and established ministry centers in countries such as Japan, China, Holland, Colombia, [Peru] and Mexico to name a few.** Foreign missions are still a vital part of Bethel Fellowship International today as we endeavor to preach the gospel of Jesus Christ to the ends of the earth. "To God alone belongs all the praise and glory for any and all spiritual accomplishments!"
Source: <http://bfi-online.org/index.php?nid=102853&s=au>

- B4.0405 **Pentecostal Church of God of America / Iglesia de Dios Pentecostal de América** (1919, Chicago, Illinois; led by Overseer John C. Sinclair, pastor of the Christian Apostolic Assembly; the original name was **Pentecostal Assemblies of the USA**; the name was changed to **Pentecostal Church of God** in 1922; between 1927 and 1932, the headquarters were located in Ottumwa, Iowa, under General Secretary A. D. McClure; between 1933 and 1950, the headquarters were in Kansas City, Missouri, and, in 1934, "of America" was added to the official name; since 1951, the headquarters have been in Joplin, Missouri; in 1983, the decision was made to merge the denomination's two colleges, Southern Bible College in Houston, TX, and Evangelical Christian College in Fresno, CA, into a new nationally-sponsored learning center known as **Messenger College**, located in Joplin, MO; foreign missions had been a vital part of the movement since its inception, but the **World Missions Department** was not organized until 1929; today, the PCOG ministers in approximately 58 nations and maintains ministers' training schools in many of these regions; affiliated churches are located in Haiti, Trinidad-Tobago, Bolivia, Brazil, Honduras and Guatemala) - <http://www.pcg.org/>
- B4.0406 **Pentecostal Assemblies of Canada - PAOC** (1919, Winnipeg, Canada; the churches of this denomination were affiliated with the **General Council of the Assemblies of God [USA]** from 1920 to 1925; headquarters today are in Mississauga, Ontario; founded in 1919 with 27 affiliated churches, by 1930 there were an estimated 300 assemblies; in 2015, it reported 239,267 adherents and 1,076 member congregations throughout Canada, mainly in English and French-speaking areas of Canada; about 20% of the churches are among cultural language groups other than English, French or Aboriginal, including Spanish-speaking; in 2008, at least 254 workers served in 52 countries, spanning Africa, Eurasia, Southeast Asia and Latin America: Brazil, Peru, Colombia, Costa Rica, El Salvador, Guatemala, Mexico, Cuba, Dominican Republic, Haiti and Jamaica; it is a member of the **World Assemblies of God Fellowship**) - <http://www.paoc.org/> / <http://www.paoc.org/about/default.aspx/> / http://en.wikipedia.org/wiki/Pentecostal_Assemblies_of_Canada/ / http://en.wikipedia.org/wiki/World_Assemblies_of_God_Fellowship
- B4.04061 **Independent Assemblies of God International** (founded in 1918 as the **Scandinavian Assemblies of God in the USA, Canada and Foreign Lands**; it existed under this name from 1918 to 1935; in 1935, at an annual convention in Minneapolis, Minnesota, the **Scandinavian Assemblies of God** merged with a group called the **Independent Pentecostal Churches**; the name of this new fellowship became the **Independent Assemblies of God International**; *Dr. A. W. Rasmussen* was its founder; his ministry spanned the globe for over fifty years; he developed and supported missions, orphanages and churches in Canada, the Philippines, India and throughout the world; *however, in 1948, after this denomination became identified with the Latter Rain Movement* [see B4.0703], part of the existing churches did not accept the teachings of the Latter Rain Movement and left to join the **Fellowship of Christian Assemblies** [see B4.0402] during the 1950s; the current official name of the former is the **Independent Assemblies of God, International**, with headquarters in Laguna Hills, California; mission work is conducted in Africa, India, Europe, The Philippines, Mexico and

Guatemala) - <http://www.iaogi.org/> / <http://www.iaogi.org/contact.htm> / <http://www.iaogcan.com/>

- B4.0407 **International Church of the Foursquare Gospel / Iglesia Internacional del Evangelio Cuadrangular** (Evangelist *Aimee Semple McPherson* founded “Angelus Temple” [seating 5,300 people] in Los Angeles, California in 1923; she was one of the pioneer Pentecostal preachers in the USA who had a successful radio ministry; she acquired a license to operate radio station KFSG in 1924; at Angelus Temple, beginning in 1923, services were held in five languages in response to the diverse ethnic population in Los Angeles, and in 1924 the first missionaries were sent to India; in December 1927, after 100 affiliated churches were established, steps are taken to incorporate what would become the **International Church of the Foursquare Gospel (ICFG)**; this denomination now has missionary work around the world; from 1930 to about 1990, *Iglesia Cuadrangular de Panamá* was the largest Evangelical denomination in that country; there are affiliated churches in almost every country of the Americas, as well as in Europe, Africa, Asia and Australia; currently, the ICFG has over 8.8 million members in over 90,000 churches in 146 nations; the U.S. presidents of the ICFG have been *Aimee Semple McPherson* (1923-1944), Rolf K. McPherson (1944-1988), John Holland (1988-1997), Harold Helms (1997-1998, interim), Paul Risser (1998-2004), Jared Roth (2004, interim), Jack Hayford (2004-2009), Glenn Burris Jr. (2009-2020) and *Randy Remington* (2020-present). – <http://www.foursquare.org/> / <https://www.foursquare.org/about/history/>
- 4.0408 **Defenders of the Faith / Defensores de la Fe** (1925, Kansas City, Missouri; founded by pastor *Gerald B. Winrod*; it began as a Fundamentalist denomination and became part of the Pentecostal Movement in Puerto Rico through the ministry of *Juan Francisco Rodríguez Rivera* in 1934, with headquarters in Bayamón, Puerto Rico; it has mission work in Latin America and the Caribbean) - <http://www.defensoresdelafe.com>
- B4.0409 **Independent Pentecostal Evangelical Church Movement / Movimiento Iglesia Evangélica Pentecostés Independiente (MIEPI)** (1931, founded in Colonia La Merced, Centro, Cuauhtémoc, Mexico City, by *Valente Aponte González* [1894-1961] and his wife, *Elisa Garrido de Aponte*). In 1927, Valente was president of the bus line between Colonia Guerrero and Colonia San Lázaro in Mexico City. He met Benito Villafán, who was a mechanic and repaired the buses for him. Benito and his wife belonged to a Baptist church and they spoke about the Gospel to Valentito.
- Valentito and his wife accompanied the Villafáns to the church where Swedish missionary Axel Anderson was founder and pastor, Saron Evangelical Church, located on Calzada de los Misterios #168, Colonia Vallejo, Delegation Cuauhtémoc, in Mexico City. The Aponte González family attended the temple on Calzada de los Misterios, but also gathered their neighbors to preach to them at their home in Colonia La Merced of Mexico City, the populous and traditional capital neighborhood. When the group grew and Valente discovered that some of its members were having financial difficulties to travel to the temple on Calzada de los Misterios, they rented a room in another neighborhood and then bought a property at Carretones 37-8, Colonia La Merced, Cuauhtémoc, Mexico City. This was the beginning of the **Independent Pentecostal Evangelical Church Movement (MIEPI)** in 1931.
- By the time Valente Aponte González died in 1961, thirty years after the work began, Valente and his collaborators had founded 250 churches and missions, and their magazine “El Consejero Fiel” (*The Faithful Counselor*) had a monthly print run of 12,000 copies. It was estimated that, in 1993, there are at least 1,500 churches affiliated with this movement (Gaxiola 1993:11). Gaxiola Gaxiola, Manuel J. “Las Cuatro Vertientes del Pentecostalismo en México,” in documents of the Annual Meeting of the Society for Pentecostal Studies, 11-13 November 1993, Guadalajara, Jalisco, Mexico.

The first MIEPI Temple on Calle Carretones was demolished in 1961 because it was in poor condition, so they bought property for a new temple in the Magdalena Mixhuca neighborhood of Mexico City, where the first stone was laid for the new building on 1 May 1962. The inauguration of the new Temple "Face of God" (Templo "Rostro de Dios") was held on 21 May 1963. An Ordination Service of New Ministers and Deaconesses was held at MIEPI on 23 May 1963, and a similar service is held every year in the month of May.

Elisa Febe ("Febita") Flores Miranda was named the new Director of MIEPI in 1963, and she served in this position until 1989. On 25 October 1989, in Poza Rica, Veracruz, a new director of MIEPI was appointed, *Francisco Esteban Martínez Díaz* (1944-). Pastor Martínez Díaz became the legal representative of MIEPI, pastor of the Central Church, Rector of the **Esdras Institute** (also a professor), and editor of "The Faithful Counselor," and responsible for the Daniel Internship.

After Pastor Martínez Díaz became General Director of MIEPI, the movement has undergone several reforms, for example, the creation of the Representative Board, new Zones and Subzones were formed, the Men's and Marriage Conventions were created, the CORIAC Children's Convention, the legal registration as a Religious Association (AR) before the Government was obtained in 1993, the Library "Elisa Febe Flores Miranda" was founded in Temple "Rostro de Dios," among other achievements. As of June 2010, Pastor Martínez Díaz was still the General Director of MIEPI.

Sources: <http://www.miepi.com/1.1historiaM.html/>
<https://www.facebook.com/SOYMIEPI/photos/el-d%C3%ADa-16-de-noviembre-de-1944-naci%C3%B3-en-la-ciudad-de-m%C3%A9xico-nuestro-hermano-fran/2169681606632283/>

The *Operation World Database for 2010* gave the following estimate for MIEPI: number of local churches = 3,833; membership = 115,000. If these estimates are correct (or in the ballpark), then the work of MIEPI has grown significantly since 1970, from 15,000 members to about 115,000 members, and from 520 local churches in 1970 to about 3,833 in 2010.

- B4.0410 **California Evangelistic Association - CEA** (1933, Long Beach, California; founded by the *Rev. Oscar C. Harms* of Colonial Tabernacle in Long Beach and later led by his brother, R. H. Harms; in 1979, it was renamed **Christian Evangelistic Assemblies** under the leadership of Orvel Taylor; in 2009, it reported about 89,000 members and 1,700 churches in more than 40 countries, including Hispanic work in the USA and mission work in Brazil, Colombia, Costa Rica, Honduras, Guatemala and Mexico; it is also associated with **Continental Missionary Crusade**, formerly led by the *Rev. Norman Parish, Jr.*, with headquarters in Guatemala City and now led by his son, *Dario Parish*, in Houston, Texas; in 2008, CEA was renamed "**Grace International Fellowship of Churches and Ministries**" (shorted to "Grace International") with headquarters in Houston, TX; the *Rev. Steve Riggle*, Senior Pastor at Grace Community Church [founded in 1983, now with about 10,000 members], is its current president) - <http://www.grace.tv/> / http://www.grace-international.tv/about_grace_international/; see also B4.0803.
- B4.0411 **Open Bible Standard Churches / Iglesias de la Biblia Abierta** (1935, Des Moines, Iowa; a union of the **Bible Standard Conference** [1919-1935] in the Northeast with the **Open Bible Evangelist Association** [1932-1935] in the Midwest; currently, its work in the USA is divided into five regions; besides its ministry in the USA and Canada, which includes work among Hispanics and other minorities, affiliated church are located throughout Latin America and the Caribbean, as well as in Europe, Africa and the Asia-Pacific region) - <http://www.openbible.org/> / <http://www.globalmissionsobc.org/countries.aspx>
- B4.0412 **The Church of God, Inc. / La Iglesia de Dios, Inc.** (1938, Fajardo and Las Piedras, Puerto Rico; founded by *Aurelio Tiburcio Cruz and Benito Cintrón*, among others, in response to "a great Pentecostal revival within the traditional churches, especially among sugar plantation

workers”; the central offices are now located in Caguas, PR; through emigration affiliated churches were established in the USA [mainly in Chicago, Illinois, and East Chicago, Indiana], the Dominican Republic, Mexico, Honduras, El Salvador and Panama) - <http://www.conciliolaiglesiadediosinc.com/> / <http://www.laiglesiadediosinc.com/>

- B4.0413 **Anchor Bay Evangelistic Association** (1940, New Baltimore, Michigan; founded by *Roy John Turner* who established the **Anchor Bay Bible Institute** for training workers for ministry among orphans, prisoners and the poor, and to help promote foreign missions; now with headquarters in Maryville, Illinois, near St. Louis; it has mission work in Latin America) - <http://www.thebay.cc/home.html>
- B4.0414 **Samaria Evangelical Church / Iglesia Evangélica Samaria** (1949, Fajardo, Puerto Rico; founded by *Julio Guzmán Silva*; it has affiliated churches in some Latin American countries and in the USA; Trinitarian and worships on Saturday; **changed classification to B4.0505**) - <https://www.facebook.com/Samaria-Iglesia-Evangélica-inc-232530273445600/> / http://hispanicchurchesusa.net/denominations/Iglesia_Evangélica_Samaria.pdf
- B4.0415 **Rehoboth Council of Christian Churches / Concilio Rehoboth de Iglesias Cristianas** (1944, Brooklyn, New York; founded by the *Rev. América and Epifania Vargas*; the association was organized in 1944 with five Hispanic churches; currently, it reports 31 affiliated Hispanic churches in Puerto Rico and mission work in the Dominican Republic, Mexico, El Salvador, Honduras, Ecuador and Spain) - <http://www.conciliorehoboth.com/>
- B4.04151 **Missionary Revival Crusade: Centers of Faith, Hope and Love / Centros de Fe, Esperanza y Amor** (1949, Mexico; the *Daniel Karl Ost* family from the USA started work in small towns, villages and cities in northern Mexico, such as: Los Herrera, Nuevo León; La Corona, Nuevo León; Escobedo, Coahuila; Monterrey, Nuevo León; and in Villa del Carmen, Nuevo León, where they established residence in 1960; subsequently, they extended the work to El Refugio, San Luis Potosí, in 1964; all of the established churches were called “Iglesias El Calvario” – Calvary Churches; in 1971, the name "Iglesias El Calvario" was changed to "Centers of Faith, Hope and Love,” and new churches were established that year in Monterrey and Monclova, followed by Guadalajara in 1974, Puebla in 1975 and the Federal District in June 1976, as well as in other key cities of the Mexican Republic; several of the Mexico City churches have now become mega-churches; the U.S. headquarters, now located in Dallas, Texas, reported mission work in at least 15 additional countries, including Nicaragua, Argentina, and among Hispanics in the USA) - <http://www.thevinefellowship.com/MRC/index.htm>
- B4.0416 **Prince of Peace Evangelical Church / Iglesia Evangélica Príncipe de Paz** (1955, Ciudad de Guatemala, Guatemala; founded by *José María Muñoz Domínguez* [known popularly as “Chema”], who for decades had a very successful radio ministry in Guatemala and surrounding countries—Mexico, El Salvador and Honduras; it has mission work in Mexico, Central America and the USA among Hispanics; after the founder’s death in 1979, Muñoz’ son Josué became pastor of the Central Church in Guatemala City and the denomination’s president until 2000, when Jorge Mario Mancio was named its president; in 1999, Josué was appointed an “Apostle” and later founded the **Yeshúa International Apostolic Ministry**, which led us to reclassify this new organization as part of the **New Apostolic Reformation**, B4.1111, although the **Misión Evangélica Príncipe de Paz** may still belong in the older classification, as listed here) – <http://www.elperiodico.com.gt/es/20070923/actualidad/43966/?tpl=54>

- B4.0417 **Bible Church of Christ** (1961, Bronx, New York; founded by *Bishop Roy Bryant, Sr.*; has mission work in Liberia, West Africa; Hyderabad, India; and Haiti in the Caribbean) - http://www.thebiblechurchofchrist.org/about_us/ourhistory.html
- B4.0418 **Pentecostal Christian Church Worldwide Missionary Movement / Iglesia Cristiana Pentecostal Movimiento Misionero Mundial, Inc. - MMM** (1963, Puerto Rico; founded by the *Rev. Luis M. Ortiz Morrero* and his wife *Rebecca*, who had served in the Dominican Republic and Cuba as missionaries with the Assemblies of God from 1944-1960; they returned to Puerto Rico in 1959 and organized the MMM with headquarters in Trujillo Alto in 1963; after Ortiz' death in 1996, the *Rev. Rubén Rosas Salcedo* was named president of the association; in January 2003, the denomination reported 4,980 churches, 4,400 preaching points and 3,949 pastors in 52 countries; missionary work is conducted in most Latin American countries, the USA and Canada, Europe [England, Germany, Holland, Italy and Spain], Africa, Australia and Asia) - <http://www.movimientomisioneromundial.org/> / <http://www.mmm-miami-nw.org/>
- B4.04181 **Missionary Association of Pentecostal Churches / Asociación Misionera de Iglesias Pentecostales (AMIP)** (Founded by *José D. Muñoz* in San Juan, Puerto Rico, in 2003; Muñoz previously was affiliated with the *Iglesia Cristiana Pentecostal Movimiento Misionero Mundial - MMM*, also based in Puerto Rico; the reason for his leaving the MMM is unclear, but it was not without friction because there was a legal battle over properties belonging to the MMM that were taken over by pastors who left the MMM and joined the AMIP; the AMIP reports that it has affiliated churches in the USA, Puerto Rico, the Dominican Republic, Colombia, Chile, Cuba, Ecuador, Panama, Peru, Uruguay and Venezuela, as well as in Europe [Spain and Italy], Africa, Asia and Oceania) – <http://www.vozmisionera.com/> / <http://www.pentecostesenmarcha.org/>
- B4.0419 **Victory Outreach - VO / Alcance Victoria** (1967, Los Angeles, California; founded by *Sonny Arguinzoni*; a converted drug-addict who was discipled by *Nicky Cruz* and *David Wilkerson* at Teen Challenge ministry in New York City; he later worked with *Nicky Cruz* in a crusade ministry and attended the Latin American Bible Institute [Assemblies of God] in La Puente, California; he founded his own ministry in East Los Angeles in 1967 among Hispanic drug-addicts, and by 1993 this ministry had spread to 10 other states and northern Mexico; the VO churches are mainly composed of converted drug-addicts and their families and friends; this denomination has an informal affiliation with the Assemblies of God in the USA) - <http://www.victoryoutreach.org/>
- B4.0420 **Calvary Ministries, Inc., International** (1969, Fort Wayne, Indiana; a fellowship of ministers and churches founded by *Dr. Paul E. Paino*, pastor of Calvary Temple in Fort Wayne; since his death in 2005, his son *Dr. Paul Craig Paino* has been the General Overseer of the fellowship; it has mission work in Africa, India and the Dominican Republic) - <http://cmifellowship.com/new/>
- B4.0421 **Congregational Bible Churches International / Iglesias Bíblicas Congregacionales Internacionales** (1977, Hutchinson, Kansas; a unification of “Way Open Door Church” and the “Independent Holiness Church” to form the Congregational Bible Church of Holiness in 1977; the current name was adopted in 1988; it has missionary work in Guyana, Jamaica, Haiti and Puerto Rico) - <http://web1.awesomebusinesspages.net/detail-862985844.htm/> / http://www.adherents.com/Na/Na_242.html
- B4.0422 **International Council of Churches Freed by Jesus Christ, Inc. / Concilio Internacional de Iglesias Libres por Jesucristo, Inc.** (1974, Bronx, New York; founded by the *Rev. Valentín Cruz Canales*, who was born in Santurce, Puerto Rico; the “Instituto Evangélico Elim” was

founded in Bronx, NY, in 1974 with extension programs in Puerto Rico and the Dominican Republic; it has affiliated churches in the USA, Puerto Rico, the Dominican Republic, Haiti, and Colombia) - <http://www.conlibre.com/>

B4.0423 **International Trinitarian Light of the World Evangelical Work / Obra Evangélica Luz del Mundo Trinitario Internacional** (1968, Guanari, State of Portuguesa, Venezuela; founded by Dr. Jaime Banks Puertas [born in 1935] who served as a pilot in the Venezuelan Air Force with the Rank of Capitan until 1977 when he voluntarily resigned to work in full-time Christian ministry; between 1968 and 1977, he founded 39 local churches in and around Guanari; in 1977, the name of the organization was incorporated in Venezuela; by 1980, 439 churches had been established in Venezuela; between 1980-1983, mission work began in Colombia, Ecuador, Peru, Bolivia, Chile, Argentina, Uruguay, Paraguay and Brazil; during 1984-1985, mission work began in Panama, Costa Rica, Honduras, Guatemala and Belize; during 1986-1987, work began in Spain and Portugal; between 1987 and 1997, work began in Israel, India, Mexico, Nicaragua, El Salvador, Cuba, Puerto Rico, the USA, Equatorial Guinea and the Dominican Republic; today, there are affiliated churches in 34 countries) - <http://www.obraluzdelmundo.org/>

B4.0499 Other similar denominations and church associations:

****An overview of Pentecostals with origins in Scandinavian countries:** the following were originally mis-classified as Holiness Pentecostals. However, there was a difference between Norwegian Pentecostalism led by **Thomas B. Barratt** (1862-1940), who was formerly a Wesleyan Methodist pastor, and Swedish Pentecostalism led by **Lewi Pethrus** (1884-1974), who formerly was a Baptist pastor; Barratt experienced his Pentecost in 1906 and Pethrus in 1907. As the Pentecostal message and experience spread among the Scandinavian countries, Germany, Great Britain and elsewhere in Europe, Pentecostal missionaries began to arrive in Latin America, beginning in Mexico, Argentina, Bolivia, Chile and elsewhere as detailed below: <http://www.pentecostalpioneers.org/Barratt.html> / <https://ifphc.wordpress.com/tag/lewi-pethrus/>

B4.0208 **Filadelfia Church & Rescue Mission** (1911, Stockholm, Sweden; founded by *Lewi Pethrus* [1884-1974], a Baptist pastor who became a Pentecostal in 1907; he is considered the founder of the **Swedish Pentecostal Movement**; by 1918, membership of the Filadelfia Church in Stockholm reached 1,411, by 1926 it was 3,176, and by 1938 it reached 5,887 and was considered to be the largest Pentecostal church in the world; it began missionary work in Mexico [1919], Argentina [1920], Bolivia [1933], Chile [1938] and elsewhere) – <http://www.filadelfia.nu/> / http://en.wikipedia.org/wiki/Lewi_Pethrus http://www.revival-library.org/pensketches/oth_pentecostals/petrus.html

B4.020801 **Independent Evangelical Church / Iglesia Evangélica Independiente - IEI** (1919, Mexico; *Axel Andersson* [1891-1982] and his wife Ester arrived from Sweden with the support of the **Filadelfia Church in Stockholm**, led by pastor Lewi Petrus, and began work in San Luís Potosí and later in Mexico City and Pachuca as missionaries until 1981; this organization is also known as *Iglesia Cristiana Independiente Pentecostés Filadelfia*; in 1937, it reported nine organized churches and 47 preaching points, with more than 4,000 members, led by eight ordained pastors and 45 evangelists; Andersson and his associates founded many quasi-independent local churches that later formed several autochthonous associations, such as the following) - <http://esnuestrahistoria.wordpress.com/historia/las-cuatro-vertientes-del-pentecostalismo-mexicano/>

B4.020802 **Independent Pentecostal Christian Church / Iglesia Cristiana Independiente Pentecostés - ICIPAR** (founded in 1922-1924, with headquarters in the Coyoacán district of Mexico City;

among the early leaders was pastor *Andrés Ornelas Martínez*; by 1982, this denomination reported more than 1,500 organized churches and 350,000 adherents; now led by Superintendent Pedro Olvera Rivera, with the following districts:

<http://www.icipar.org.mx/> / <http://distritoelpacifico.org/nosotros.php>

- Distrito Centro: Hidalgo, Querétaro, Guanajuato, San Luis Potosí y el norte del Estado de México.
- Distrito Metropolitano: Distrito Federal y el Área Conurbada.
- Distrito Oriente: Puebla, Tlaxcala y el Norte del Estado de Veracruz.
- Distrito Sur. Morelos, Guerrero, Sur del Estado de México y Oriente de Michoacán.
- Distrito del Sureste. Oaxaca y Chiapas.
- Distrito del Golfo: Sur de Veracruz, Tabasco, Campeche y Norte de Oaxaca.
- Distrito del Pacífico: Michoacán, Jalisco, Colima, Zacatecas, Sinaloa, Baja California Norte y Sur.

- B4.020803 **Independent Pentecostal Fraternity / Fraternidad Pentecostés Independiente - FRAPI** (traces its origins to 1922 in Pachuca, State of Hidalgo, under the leadership of pastor Andrés Ornelas Martínez) - <https://www.facebook.com/IglesiasFrap>
- B4.020804 **Siloe Independent Evangelical Pentecostal Church / Iglesia Evangélica Pentecostés Independiente Siloé y sus congregaciones - IEPIS** (headquarters in Xico, Valle de Chalco Solidaridad, State of Mexico)
- B4.020805 **Bethel-Elyon Evangelical Pentecostal Church / Iglesia Evangélica Pentecostés Bethel-Elyon y sus congregaciones** (registered with the Mexican Government in 1993, led by pastor David Barrera Cortéz, with headquarters in Colonia Portales, Mexico City, DF) - <http://www.bethel-elyon.org/biografias.html>
- B4.020806 **Filadelfia Pentecostal Evangelical Church / Iglesia Evangélica Pentecostés Filadelfia** (registered with the Mexican Government in 1993, with pastor Benito Claudio Bernardino as its president in the municipality of Ixtlahuaca, State of Mexico)
- B4.020807 **Interdenominational Christian Church / Iglesia Cristiana Interdenominacional** (registered with the Mexican Government in 1993, led by pastor Felipe Antonio Sánchez Múñiz , with central offices in Colonia Portales, Mexico City, DF)
- B4.020808 **Union of Mexican Evangelical Churches / Unión de Iglesia Evangélicas Mexicanas** (registered with the Mexican Government in 1993, led by Villanueva Acosta, with central offices in Tamazunchale, San Luis Potosí; this denomination is reported to have many adherents among the Otomi Amerindians in the Mezquital Valley of Hidalgo and neighboring states)
- B4.020809 **The Rose of Sharon Independent Pentecostal Christian Church / Iglesia Cristiana Pentecostés Independiente La Rosa de Sarón (ICPIRS)** (registered with the Mexican Government in 1994, with pastor Félix Napoleón Rayón as its president in the municipality of Oztolotepec, State of Mexico)
- B4.020810 **Filadelfia Pentecostal Church / Iglesia Filadelfia Pentecostés** (registered with the Mexican Government in 2011, with pastor Ezequiel Cruz Antonio as its president in the municipality of Macuspana, State of Tabasco)
- B4.0209 **Autonomous Assembly of God / Asamblea de Dios Autónoma** (founded in 1920 in Argentina, followed by Bolivia in 1933 and Chile in 1938 by Swedish Pentecostal missionaries; the first was evangelist *Albino Gustafsson* who was supported by the **Filadelfia Pentecostal Mission** in Stockholm, led by pastor Lewi Petrus; in 1997, the Argentine denomination reported 58 churches with 11,700 members; its Chilean website listed 48 affiliated churches in 2018, and it sponsors missionary work in Europe [among Hispanics], Africa and India) - <http://ministeriovictoriapetorca.blogspot.com/2011/07/desde-la-ligua-hacia-toda-la-provincia.html> / <http://asambleadedios.cl/index.php/nosotros/historia>

B4.05 SABBATH-KEEPING PENTECOSTAL FAMILY, 1930s

Overview: Pentecostal churches that observe the Sabbath (Saturday), rather than Sunday, as well as other Old Testament legalistic practices. Historically, leaders in these denominations denounced other Evangelicals who worshipped on Sunday (the first day of the week), rather than the Jewish Sabbath, as not obeying the Ten Commandments, although the majority of the Christian denominations (Roman Catholic, Eastern Orthodox and Protestant) worship on Sunday, the day that Jesus of Nazareth arose from the dead, according to the New Testament, and in keeping with the practice of the early Christians as recorded in *The Acts of the Apostles*.

B4.0501 **Soldiers of the Cross of Christ International Evangelical Church / Iglesia Evangélica Internacional Soldados de la Cruz de Cristo** (Founded between 1922-1925 in Habana, Cuba, by *Ernest William Sellers* [1869-1953], a Methodist laymen and businessman from Wisconsin, known as "Apostle Daddy John".) It was originally known as **Gideon Mission** and later as **Bando Evangélico Gedeón** and **Soldados de la Cruz de Cristo**. During the 1930s, Sellers preached on the radio in Cuba and began publishing *El Mensajero de los Postreros Días* in 1939. After Seller's death, he was succeeded by *Bishop Angel María Henández Esperón* in 1953 and by *Bishop Arturo Rangel Sosa* in 1961. Since 1969, its headquarters have been in Miami, Florida, mainly due to restrictions on religious liberty and the exodus of Cubans from Cuba following the Marxist revolution led by Fidel Castro in 1959.

The church's current name was adopted in 1974. This group is known for the distinctive white uniforms worn by its full-time workers, who are called "true disciples"; this group teaches that it is the True Church and that all other denominations have fallen into doctrinal error; it teaches that no one will enter Heaven that does not keep the Sabbath and has not been baptized and become a member of the True Church; early in its history, the church was organized in a highly hierarchical fashion by its founder, Sellers; the church conferred upon Sellers, and later on his successors, the rank of Apostle; all other full-time workers are assigned an ecclesial rank, which they display on the sleeves of their white uniforms; duties and authorities vary according to rank, and every full-time workers must take new vows upon being promoted to a new rank; currently, the church is governed by a Supreme Council that is made up of bishops and presided over by the Apostle-Director; since 1987, the Apostle-Director has been **Florentino Almeida**.

The church's doctrine is similar to that of the Seventh-day Adventists in some ways regarding the keeping of the Ten Commandments and the Laws of Leviticus, but this denomination is Pentecostal and practices the use of the charismatic gifts. The church has strict guidelines for its members regarding appropriate dress and adornment both in and outside of church services, including restrictions on the wearing of jewelry, makeup and clothing, especially for women. There is strict observance of the Sabbath with day-long activities in the church. All members are required to attend "devotional services" seven days each week at sunrise and sunset, with men and women seated separately during worship. All full-time workers are required to live in housing provided by church, with couples and families living in a house or apartment owned by the church, while single members live in church-owned communal houses. No full-time worker is allowed to work outside the church structures but are required to spend at least eight hours daily, except Saturdays, soliciting funds in public places – at entrances to airports, bus and train stations, supermarkets, shopping centers and major intersections – for the work of the church. The money collected is used to provide for the needs of full-time workers and their families, as well as for church-sponsored ministries, such as rehabilitation centers for drug addicts and alcoholics, called "Casa de mi Padre." It has affiliated churches in the Caribbean, Central and South America, among Hispanics in the USA and in Europe: Spain, Portugal and Germany. - <http://ieiscc.org/> / <http://www.defensadelafe.org/assets/AS/AS-183.pdf>.

- B4.05011 **Soldiers of the Cross of Christ of the State of California** / *Soldados de la Cruz de Cristo del Estado de California* (In 1992, the mother church in Florida suffered a division when affiliated churches in the State of California became independent under *Bishop Rolando González Washington*, with headquarters in West Covina, CA; González, who pioneered the work in California in the 1970s, argues that the mother church in Florida had become “apostate” and that the churches under his authority are the “true soldiers of the Cross of Christ”; this group reports affiliated churches in Mexico, Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, Colombia, Venezuela, Peru and Spain) –
<http://www.lacruzdecad.com/ed/articles/2001/0601ao2.htm>
- B4.05012 **Missionary Church of the Disciples of Christ** / *Iglesia Misionera de los Discípulos de Cristo* (the name used by a related group in Mexico and along the U.S.-Mexico border) -
<http://foro.univision.com/t5/Cristianos-Evangelicos/Iglesia-Misionera-de-los-Discipulos-de-Jesu-Cristo/td-p/366080563/page/2>
- B4.0502 **Association of Seventh-Day Pentecostal Assemblies** (In existence since 1931 as an informal fellowship of ministers and churches, but was not incorporated until 1984 in Vancouver, Washington; current name is “Pentecostal 7th Day Assemblies”; the association is congregationally organized and each local church is autonomous and defines its own policy and mission; it supports mission work in Canada, Ghana and Nigeria) –
<http://www.taxexemptworld.com/organization.asp?tn=1460561>
- B4.0503 **Adventist Church of Promise** / *Igreja Adventista da Promessa* (1932, Paulista, Pernambuco, Brazil; founded by *João Augusto da Silveira*; it is reported to be the second-largest Adventist denomination in South America, after the Seventh-day Adventist Church, General Council; it claims to be the first indigenous Brazilian Pentecostal denomination; most of the church members live in Brazil, but the church is also present in other countries: Argentina, Paraguay, Uruguay, Chile, Bolivia, Colombia, El Salvador, the USA, Spain, Portugal, Nigeria, Mozambique and Cameroon; worldwide there are approximately 200,000 Adventists of Promise; it is reported now to be a member of the *Church of God-Seventh Day-General Conference*) - <https://web.archive.org/web/20090107060118/http://www.iapro.com.br/index.php>
- B4.0504 **Seventh Day Pentecostal Church of the Living God** (1943, Sedia, Maryland; founded by *Bishop Charles Gamble*; headquarters today are in Brentwood, MD) -
<http://www.7dpc.com/history.htm>
- B4.0505 **Samaria Evangelical Church** / *Iglesia Evangélica Samaria* (1949, Fajardo, Puerto Rico; founded by *Julio Guzmán Silva*; has affiliated churches in some Latin American countries and in the USA; Trinitarian and worships on Saturday; changed classification to B4.0505; see previous classification at B4.0414) - <https://www.facebook.com/Samaria-Iglesia-Evangélica-inc-232530273445600/> / http://hispanicchurchesusa.net/denominations/Iglesia_Evangélica_Samaria.pdf
- B4.0506 **Evangelical Congregation of the Apostolic Faith Seventh-Day** / *Congregación Evangélica de la Fe Apostólica del Séptimo Día* (1936, founded by Guillermo Fuentes in Villa Mora de Coronel, Provincia de Concepción de la Región Bío-Bío; he previously was associated with the Wesleyan church in Lota for 4-5 years; when a new Wesleyan church was being organized in Villa Mora, Fuentes left the Wesleyan Church because of his belief in “baptism by emersion” and regarding the celebration of the Lord’s Supper; consequently, Fuentes organized a new church using the name “Congregación Evangélica de la Fe Apostólica del 7º Día,” which was Pentecostal and held its worship services on the Jewish Sabbath [Saturday] rather than Sunday; the headquarters for this new denomination was located in Coronel and reported 15 affiliated churches with about 3,000 adherents in 1960; during the 1940s and

1950s, several small groups separated from the mother church and are independent.)
Source: Ignacio Vergara 1962: 144-145.

- B4.0507 **Spiritual Seventh-Day Apostolic Faith Mission / Misión de Fe Apostólica del Séptimo Día Espiritual** (Founded in 1981 by *Juan Rigoberto Chandí Silva* in the Municipality of Mulchén, Provincia of Bío-Bío; the current president is Valeriano Jara Jara; this denomination appears to be a split from the *Congregación Evangélica de la Fe Apostólica del Séptimo Día*, which was founded in 1936 by Guillermo Fuentes in Villa Mora de Coronel; see B4.0506.) -
https://www.munimulchen.cl/documentos/1.7/b._contratos_por_concesiones_arrendamientos_y_comodatos/mision%20evangelica_Espiritual.pdf /
<https://prezi.com/v2fhpn4huutr/mision-de-fe-apostolica-del-septimo-dia-espiritual/?frame=bb56ca4bdf0a3c729555b385eec756f2ce561868> /
<https://www.registros19862.cl/fichas/ver/rut/71257100/clase/5>

B4.0599 Other similar denominations and church associations

B4.06 DIVINE HEALING-DELIVERANCE FAMILY, 1940s

Overview: churches born out of the “Divine Healing and Deliverance” crusades of independent evangelists, such as William M. Branham, Gordon Lindsay, Evelyn Wyatt, T.L. Osborn, Oral Roberts, A.A. Allen and Jack Coe, beginning in the 1940s; similar crusades were conducted in Latin America by Osborne, Tommy Hicks, Gumercindo Melgar, Yiye Avila, Domingo Pilarte, Carlos Anacondia, Morris Cerullo and others that gave birth to new churches and denominations after these extended crusades [a month or more]; apparently, the radical preaching on “divine healing” and “casting out demons” by the evangelists and the life-style of the new converts often was unacceptable to the more traditional Pentecostal churches:
<http://www.voiceofhealing.info/03healingrevival/overview.html>

- B4.0601 **The William Branham Movement** (1946, Jeffersonville, Indiana; founded by *William M. Branham* [1909-1965], who established the “The Branham Tabernacle” in the 1930s in Jeffersonville, Indiana, and began celebrating “Divine Healing Campaigns” in the Mid-West; Branham was known as the “godfather” of dozens of divine healing evangelists between 1947 and 1958; Branham was an independent Baptist preacher who became one of the best known evangelists in North America in the post-WWII era; other evangelists joined forces with him, such as Jack Moore, Gordon Lindsay, Ern Baxter and Fred Bosworth; Lindsay was his campaign manager from 1947-1955 and editor of the “Voice of Healing” monthly magazine, beginning in 1948; there were many news reports of “incredible miracles” during Branham’s crusades in the USA and Europe during the 1950s and 1960s; however, Branham had a series of problems with other Pentecostal leaders because of his teaching that “those who were baptized in the name of the Father, Son and Holy Spirit had to be rebaptized in the name of Jesus” – Branham became known as a “Jesus Only” or Oneness Pentecostal, although many of his followers were not; Branham’s other strange doctrines also marginalized him from other Pentecostal leaders and movements, especially his teaching about the “Serpent’s Seed” and his claim to be “the angel of the prophecy of the Book of Revelation in 3:14 and 10:7” and “the voice of God on the Earth;” Branham died in an automobile accident in 1965, but his movement has continued to survive in a number of states in the USA and several foreign countries, especially in the Mid-West and Puerto Rico) -
<http://www.williambranham.com/> - http://en.wikipedia.org/wiki/William_M._Branham

- B4.06011 **The William Branham Movement in Puerto Rico** (**William Soto Santiago** considers Branham to be his “spiritual father” and Soto’s movement is called “Voz de la Piedra

Angular” [Voice of the Chief Cornerstone]—we have classified Soto Santiago’s movement as a **Marginal Christian Group**; see **C7.0503**) - <http://www.carpa.com/>

- B4.06012 **The William Branham Movement in Mexico** (1956, Mexico City; a fellowship of 13 organized churches and 25 missions were founded in Mexico after Branham’s 1956 crusade; however, the oldest reported church still in existence was founded in 1972 in Mexico City, called “El Tabernáculo”; this organization may more correctly belong in the section **Marginal Christian Groups: see C7.05**) -
<http://www.williambranhamenmexico.com/PaginaPrincipal.html> -
<http://www.williambranhamenmexico.com/Iglesias/Mexico/Principal.html> -
<http://www.luzalatardecer.com/>
- B4.06013 **The William Branham Movement in Peru** (centered in the “Tabernáculo La Columna del Fuego” in Lima, pastor Johnny H. Gaytán; this organization may more correctly belong in the section **Marginal Christian Groups: see C7.05**) -
<http://www.geoscopio.net/empresas/lacolumnadefuegoenperu/>
- B4.06014 **The William Branham Movement in Colombia** (*Iglesia Cristiana Tabernáculo de Bogotá “Nido de Águilas”* in Bogotá; this organization may more correctly belong in the section **Marginal Christian Groups: see C7.05**) -
http://www.nidodeaguilas.org/wmb/index.php?option=com_content&view=frontpage&Itemid=29
- B4.0602 **Oral Roberts Ministries** (1947, Tulsa, Oklahoma; for more than 30 years, *Oral Roberts* [1918-2009] personally conducted more than 300 “divine healing” crusades with a combined attendance of more than one million people in the whole world; in 1955, Robert began a popular, weekly national T.V. program in the USA and his radio programs were carried on more than 500 radio stations; in 1968, Roberts became affiliated with the **United Methodist Church**, and in 1971 he founded Oral Roberts University in Tulsa, Oklahoma, with state accreditation; ORU, which cost Roberts about \$250 million, is considered to be “the best Charismatic university in the world,” according to his own propaganda; since 1947, Roberts inspired thousands of pastors who have founded thousands of independent congregations in the USA and other countries; he has also had a significant impact of many denominational leaders) - <http://www.orm.cc/>
- B4.0603 **Tommy Lee Osborn Ministries** (1947, Portland, Oregon; founded by *Tommy Lee Osborn* [1923-2013] and his wife Daisy, who established the “Montaville Tabernacle” in Portland in 1941 and served for a year in India as missionaries; he was inspired by his mentor *William M. Branham* during a “divine healing” crusade in Portland Civic Auditorium in 1947; the following year, Osborn began his own ministry as a “divine healing” evangelist in the USA, Jamaica [1948], Puerto Rico [1949], Cuba [1951], Venezuela [1952] and Guatemala [1953]; in 1953, he founded the **Association for Native Evangelists** that has helped to establish more than 400 autonomous churches around the world, according to his own propaganda; in 1964, Osborn began a series of campaigns in more than 40 countries of Europe, Asia, Africa and Latin America; he also established the Osborn Foundation in Tulsa, Oklahoma) -
<http://www.charismamag.com/display.php?id=14284>
<http://www.osborn.org/>
- B4.0604 **Miracle Revival Fellowship** (1956, Dallas, Texas; *Asa Alfonso Allen* [1911-1970], known internationally as A. A. Allen; he obtained a license to preach with the Assemblies of God in 1936 and founded the “Voice of Healing” ministry in 1950; in 1953, he began “The Allen Revival Hour” and in 1954 the “Miracle Magazine;” however, he had a series of problems

with Assemblies of God authorities concerning “sensationalist reports about miracles performed by Allen” and about a legal conviction for “driving under the influence of alcohol” in 1955 in Knoxville, Tennessee, while he has conducting a “divine healing” crusade; *Allen was expelled from the Assemblies of God in 1955*, but in 1956 he founded “Miracle Revival Fellowship” [1956-1970]; in 1983, his organization reported that it had over 500 affiliated congregations with about 10,000 members nationally; in 1958, Allen relocated his ministry headquarters to Phoenix, Arizona, and founded a community of 2,500 acres in the desert, which he named “Miracle Valley;” he also founded a school for Christian workers, “Miracle Revival Training Center”; Allen divorced his wife in 1967 and died in San Francisco, CA, in 1970; today, Allen’s organization is known as the “Don Stewart Evangelistic Association” with headquarters in Miracle Valley, Arizona) - <http://www.miraclerevival.net/MRF.html>

- B4.0605 **International Deliverance Churches** (1950s, Dallas, Texas; founded by *Walter Vinson Grant, Sr.*, who was a companion of *William M. Branham* in the 1950s and later established his own ministry in Dallas, TX; he became pastor of “Soul’s Harbor Church” in Dallas; beginning in 1962, he celebrated an annual convention in Dallas for pastors and lay leaders; after his death in 1983, his son W. V. Grant, Jr. (born 1945), took over the ministry and became a well-known “divine healing” preacher via his radio and T.V. programs; in 1987, Grant purchased 28 acres in the southwest section of Dallas (near Dallas Baptist University) and built the "Eagle's Nest Family Church," and continued pastoring the 5,000-seat church until 1996 when he was convicted of tax evasion and sent to prison; he was found guilty of failing to report \$375,000 in taxable income in the purchase of two homes, including his \$1 million residence; following his conviction, Grant transferred the Eagles Nest Cathedral facility to T. D. Jakes from West Virginia, also a televangelist, who renamed it "The Potter's House"; since his release from prison, he has restarted his ministry; previously, mission work was conducted in Haiti but this denomination may no longer exist) - <http://healingandrevival.com/BioWVGrantsr.htm> - https://en.wikipedia.org/wiki/W._V._Grant
- B4.0606 **Hall Deliverance Foundation** (1956, Phoenix, Arizona; founded by *Franklin Hall* who began his pastoral career as a Methodist and served as pastor of the “International Healing Cathedral” in San Diego, California, before relocating to Phoenix, where he established the Hall Deliverance Foundation in 1956; Hall is a divine healing evangelist at the international level and sponsors mission work in Europe, Asia, Africa and the Americas, including Mexico and the Bahamas) - <http://home.mindspring.com/~hdf1/> / <http://www.apologeticsindex.org/l06.html>
- B4.0607 **Full Gospel Fellowship of Churches and Ministers, International** (1962, Irving, Texas; founded by *Gordon Lindsay* [1906-1973], who called for a two-day conference, held September 18-19, 1962 at the Baker Hotel in Dallas for interested ministers; plans were laid and the Full Gospel Fellowship of Churches & Ministers International was born; temporary officers were elected to serve until the great National Convention in latter part of June of 1963: *John Mears, President*; J.C. Hibbard, Vice-President; Gordon Lindsay, Secretary-Treasurer; W. A. Raiford, Executive Secretary; on June 28, 1963, A. C. Valdez was elected president; on June 16, 1964, the second FGFCMT convention was held in Plankinton Hotel, Milwaukee, Wisconsin) - <http://www.fgfcmi.org/>
- B4.0608 **Christ For the Nations / Cristo para las Naciones** (1967, Dallas, Texas; founded by *Gordon Lindsay* [1906-1973]; during the 1950s Lindsay worked with *William Branham* in many of his divine healing crusades, as well as under his own banner, “Winning the Nations Crusade”; in 1970 he established the “Christ for the Nations Institute” [CFNI, a Bible school] in Dallas, Texas, for training young people for the pastorate and mission work; the nondenominational

Pentecostal-Charismatic **Christ For The Nations, Inc.**, ministry has reached into 120 nations, teaching the Word of God through Bible institutes, publishing books in 81 languages, aiding in worldwide relief projects, and assisting native congregations in building more than 11,000 churches all over the world; CFNI has associated Bible schools around the world, including Brazil, Colombia, El Salvador, Mexico, Japan, India and more, 44 in all; this organization has sponsored mission work in many other countries of Latin America) - <http://www.cfni.org/>

B4.06081 **Christian Friendship Church / Iglesia Amistad Cristiana** (1970s, Mexico City, Mexico; Amistad Cristiana is the result of U.S. missionary activity in Mexico -- **Dr. Wayne Myers**, among others -- with historical ties to **Christ for the Nations Institute [CFNI]** in Dallas, TX; in 1998, Amistad Cristiana de México formalized its relationship with CFNI and established the “Instituto Cristo para las Naciones de México”; there are affiliated churches – civil associations – in Mexico, the USA and other countries; CFNI was established by Gordon and Freda Lindsay in 1970 in Dallas, TX) – <http://www.amistadcristiana.com.mx/>
<http://www.institutocnm.org/index.html> <http://www.cristoparalasnaciones.com/>

B4.0609 **Elim Christian Mission of Guatemala / Misión Cristiana Elim de Guatemala** (1964, Guatemala City, Guatemala; founded by *Dr. Othoniel Ríos Paredes, 1927-1998*) – Note: this denomination has been reclassified as part of the **New Apostolic Movement (see B4.1106)** due to doctrinal changes made in the early 1990s by the founder.

OVERVIEW: This organization, which became one of the fast growing denominations in Central America, began as a house church in 1962 with four families in Zone 1 of Guatemala City, under the leadership of pastor Moisés Ríos Vásquez and his wife, Antolina Paredes de Ríos, who previously had been affiliated with the CAM-related churches.

In 1964, their son, a well-known medical doctor and radio personality, *Dr. Othoniel Ríos Paredes*, was baptized in the Holy Spirit and spoke in tongues, which resulted in this house church becoming part of the Pentecostal movement. Dr. Ríos Paredes, although raised in a Christian home, was converted to Christ during the Evangelism-in-Depth campaign in 1962 at the Olympic Stadium and began to serve the Lord publicly in a variety of ways. In 1964, Ríos began to utilize local radio stations to broadcast his particular brand of the Gospel message, which included the offer of divine healing and the baptism in the Holy Spirit as evidenced by “speaking in tongues.” He also began an active ministry as an evangelist throughout the country and spoke in many different churches, both Pentecostal and non-Pentecostal, including the **Bethania Presbyterian Church in Quezaltenango** in 1966. This congregation largely adopted the Pentecostal message and later withdrew from the *National Presbyterian Church* to become an independent Pentecostal church in 1972 under the leadership of pastor Efraín Aguilar, who was ordained to the ministry by Dr. Ríos Paredes.

In 1973, Ríos Paredes decided to terminate his medical practice and devote himself to a full-time pastoral ministry and building up a large central church (founded in 1974), which grew from 500 to 1,000 members in a short period of time. In 1979, after this congregation moved into a new 6,500-seat auditorium (called **Elim Central Church**) in Barrio Rosario, the daily attendance (Monday-Saturday) grew to an average of 3,000. The combined Sunday services (at least two) reached an average of more than 5,000, and on many occasions totaled more than 9,000 (with three or more services). At that time, the Elim Central Church was the largest single congregation in Central America.

During 1980-1981, the Elim Central Church baptized 150-200 new members monthly, mainly new converts from nominal Catholicism, which included many people from the middle and upper classes, according to Dr. Ríos Paredes.

By 1981, the national ministry of Elim included 38 churches and 109 missions with a total membership of about 15,290, in addition to a growing association of Elim sister churches in El Salvador, Honduras, Mexico and Los Angeles, California. Few denominations in Central

America have experienced such rapid growth in a similar time frame.

Beginning in 1992, Dr. Ríos Paredes began to introduce “strange new teachings” at the Elim Central Church in Guatemala City, which generated great controversy among the members and serious accusations against Elim by members of the Guatemalan Evangelical Alliance who questioned these alleged doctrinal deviations from the orthodox Christian faith. (“God spoke directly to me through a vision and revealed new truths to me as His Apostle,” he stated): <http://descubriendolaapostasia.blogspot.com/2013/06/>

Under the leadership of Ríos Paredes hundreds of churches became affiliated with ELIM Ministries, which expanded from Guatemala throughout Central America, Mexico, the USA, Canada, South America, the Caribbean, as well as in Sweden, Spain and Italy on the European Continent. After the death of the founder in 1998, **Héctor Nufio** became the Pastor General and continued to lead the “Elim Central Church of Christ,” which reported 6,000 adherents in 2010 and was one of the largest mega-churches in the Metro Area of Guatemala City: <http://www.elimcentral.org/>

After 1998, the denomination split into several factions led by some of Dr. Ríos Paredes former associate pastors, such as the **Palabra MIEL Church of Jesus Christ** under the leadership of Apostle Gaspar Sapalú Alvarado, which reported about 3,000 members in 2010. Previously, the the **Ebenezer Church of Christ** was founded in 1984 in Guatemala City by Apostle Sergio Enriquez, a former associate of Ríos Paredes. Also, the **Elim Christian Mission of El Salvador**, founded in 1977 by Sergio Solórzano, became disassociated from Elim Ministries in Guatemala in 1993 because Solórzano refused to submit to the authority of Ríos Paredes and follow his new doctrinal teachings (see below).

Elim Christian Mission of Guatemala has been reclassified as part of the New Apostolic Movement (B4.1106) after a doctrinal shift occurred during the early 1990s in Guatemala when Dr. Ríos Paredes began to call himself an “apostle.”

NOTE: Neither the Elim Christian Mission of Guatemala nor the Elim Christian Mission of El Salvador are related in any way with the **Elim Fellowship** of Lima, New York, founded in 1933; see B4.0701.

B4.06091 **Elim Christian Mission of El Salvador / Misión Cristiana Elim de El Salvador** (1977, San Salvador; *Sergio Daniel Solórzano Aldana*; note, since 1998, under the leadership of Chief Pastor Mario Vega, this movement has developed notable growth and expansion in El Salvador and other countries; it has now been reclassified as part of the **Shepherding Movement -- see B4.0903**)

Although this organization began with the support of the Elim Christian Mission of Guatemala, under the supervision of Dr. Othoniel Ríos Paredes, Solórzano and his affiliated churches were disassociated (“expelled”) from the mother church in Guatemala in October 1993 over doctrinal and organizational disputes with Ríos Paredes.

In 1985, the Central Elim Church in El Salvador had an average attendance of about 3,000 persons with affiliated churches in Honduras, Costa Rica, the USA, Canada and Australia, principally due to the migration of Elim Church members from El Salvador to other countries; in 1986, Solórzano began a “cell group” ministry that was based on the writings of the Rev. David Yonggi Cho of South Korea; in 1988, he began to hold mass evangelism crusades in the National Stadium [with a seating capacity of 43,000], which had a significant impact on the whole country; by 1995, Solórzano was drawing an attendance of between 60,000 and 86,000 people at the National Stadium with extra seating added in the floor of the stadium.

In 1995, the name of the organization was changed to **Misión Cristiana Elim Internacional** due to the continued expansion of the ministry to other countries; however, in October 1995, Solórzano began demonstrating “incoherent conduct” in his preaching and personal life, which led to a crisis of leadership whereby the Board of Directors suspended Solórzano from his ministerial and leadership functions and appointed **Jorge Alberto Galino**

as pastor of the Central Church and as head of Elim International; in April 1997, Solórzano resigned from the Council of Ministers of Elim International in order to begin a new, independent church.

At about the same time, the Board of Directors of Elim International appointed a **new Pastor General, Mario Vega**, who had pioneered the development of Elim Church in Santa Ana; in 1998, Vega, after rebuilding the leadership structure and gaining the confidence of the members, began to hold massive meetings for Elim adherents in two different stadiums on the same day, with a total attendance of about 93,000 persons, which was evidence of the enormous growth of this ministry in a country torn asunder by civil and political strife; in November 1999, Vega held three mass meetings in different stadiums on the same day, with a total attendance of about 110,000 people; this was repeated in 2000 using five stadiums with a total attendance of 140,000 people in different cities; in 2007 Elim International claimed to have about 200,000 members and affiliated churches in Guatemala, Honduras, Nicaragua, Peru, Bolivia, Mexico, the USA, Canada, Belgium and Australia) -

<http://www.elim.org.sv/> / <http://www.elimva.com/HistoriadelaiglesiaELSALVADORrtf.rtf>

B4.0610 **Christ is Coming Ministry of Yiye Avia** / *Ministerio Cristo Viene de Yiye Avila* (1967, Camuy, Puerto Rico; [*José Joaquín*] Avila has celebrated evangelistic campaigns of divine healing and liberation throughout the Americas and in Spain; in 1988, he founded a T.V. network, called “La Cadena del Milagro,” which includes five channels and covers all of Puerto Rico and the Caribbean) – <http://www.yiyeavila.org/>

B4.0611 Other evangelists, such as **Domingo Pilarte** of the Dominican Republic, **Carlos Anacondia** of Argentina, **Julio César Ruibal** of Bolivia and **Morris Cerullo** of Brazil, have conducted similar campaigns in many countries of Latin America and the Caribbean since the 1960s; many independent churches have been established in many countries inspired by the divine healing crusades of these evangelists)

B4.0699 **Other similar independent churches and denominations**; examples in Costa Rica include: Crusade of Faith (*Crusada de la Fe*), The Rose of Sharon Christian Mission (*Misión Cristiana La Rosa de Sarón*), Association of Christian Churches (*Asociación de Iglesias Cristianas*), etc. - <http://www.prolades.com/costarica!/primero.htm>

B4.07 LATTER-RAIN PENTECOSTAL FAMILY, 1948

Overview: this movement originated in a revival that occurred at Sharon Bible College in North Battleford, Saskatchewan, Canada, under the leadership of *George Hawtin, P. G. Hunt and Herrick Holt*; characterized by an emphasis on healing and prophecy and the bestowing of spiritual gifts by laying-on-of-hands, especially the “baptism of the Holy Spirit”; there is a strong emphasis on a new understanding of history and the present time as being the “latter days” in which God is calling modern-day “apostles and prophets” to “restore” at least a remnant of the True Church in the purity and holiness necessary for it to be the Bride of Christ; what caused dissention and conflict with denominational leaders was the new emphasis by leaders of the Latter Rain Movement on the importance of the local congregation, as opposed to denominational structures, as the basic unit of church life, and the naming of “apostles and prophets” in the local churches as divinely appointed leaders who out-ranked denominational executives who were appointed by their peers; this led to the breakaway of Latter Rain leaders and their congregations from the established denominations, mainly the *Pentecostal Assemblies of Canada* and the *General Council of the Assemblies of God* in the USA; many of these new independent congregations of the Latter Rain Movement subsequently developed into fellowships of associated congregations, mainly in Canada and the

USA; one of the peculiar and controversial teachings in this movement is the doctrine of the “manifest sons of God,” which states that “sonship is an actual gaining of the image and likeness of Christ by members of His Church” as stated in I Cor. 15:45-47; however, critics of this movement argue that “this teaching that humans who enter into the sonship experience are considered essentially divine themselves” (quote from Dr. J. Gordon Melton in *Encyclopedia of American Religions*, Fifth Edition, 1996:419-420) /

http://en.wikipedia.org/wiki/Latter_Rain_Movement/

<http://www.cityatthecross.org/reformation/latterrain.html> /

<http://www.christian-witness.org/archives/cecf2001/latterrain01.html>

- B4.0701 **Elim Fellowship** (began in 1933 as an informal, interdenominational fellowship of churches, ministers, missionaries and other Christian workers related to **Elim Bible Institute**, founded in Endicott, New York, in 1924 by *Ivan Q. Spencer*, who had been a member of the Assemblies of God from 1919-1924; the **Elim Ministerial Fellowship** was established in 1933 and became **Elim Missionary Assemblies** in 1947, but it was not until 1948 that it became identified with the **Latter Rain Movement**; the headquarters were relocated to Lima, New York, in 1951 and the current name was adopted in 1972; by 1987, the fellowship had 41 affiliated churches and 461 credentialed ministers and Christian workers, with a high percentage on foreign mission fields, including Latin America; the fellowship publishes the *Elim Pentecostal Herald*, which Spencer founded in 1930; however, this organization has been strongly criticized for its questionable prophecies and practices, including accusations of fanaticism, which caused deep divisions within the movement and opposition from fellow Pentecostals.) - <http://www.elimfellowship.org/>
- B4.0702 **Independent Churches of the Latter Rain Revival** (1948, hundreds of independent churches became part of the Latter Rain Revival in the USA and Canada, but they are not organized as a denomination: important centers include Faith Temple in Memphis, TN; Glad Tidings Temple in Vancouver, BC, Canada; House of Prayer Church in Springfield, MO; Bethesda Missionary Temple in Detroit, MI; Praise Tabernacle in Richlands, NC; and Restoration Temple in San Diego, CA) - <http://www.spiritwatch.org/firelatter2.htm>
- B4.0703 **Independent Assemblies of God, International** (Founded in 1918 as the **Scandinavian Assemblies of God** in the USA, Canada and Foreign Lands; it existed under this name from 1918 to 1935; in 1935 at an annual convention in Minneapolis, MN, the **Scandinavian Assemblies of God** merged with a group called the **Independent Pentecostal Churches**; the name of this new fellowship was the **Independent Assemblies of God International**; *Dr. A. W. Rasmussen* was its founder; his ministry spanned the globe for over fifty years; he developed and supported missions, orphanages and churches in Canada, the Philippines, India and throughout the world – see B4.04061; *it was not until 1948 that this denomination became identified with the Latter Rain Movement*; however, part of the existing churches did not accept the teachings of the Latter Rain Movement and left to form the **Fellowship of Christian Assemblies** during the 1950s; the current official name of the former is the **Independent Assemblies of God, International**, with headquarters in Laguna Hills, CA; mission work is conducted in Africa, India, Europe, The Philippines, Mexico and Guatemala) - <http://www.iaogi.org/> / <http://www.iaogi.org/contact.htm>
- B4.0704 **Church of the Living Word** (1951, Grace Chapel in South Gate, California, founded by *John Robert Stevens*; now known as The Living Word Fellowship with headquarters in North Hollywood, CA, and Iowa City, Iowa; the organization reported 11 associated churches, including one in Rio de Janeiro, Brazil, and one in Nuevo León, Mexico) - <http://www.thelivingword.org/tlwf/churches.shtml>
- B4.0705 **Endtime Body-Christian Ministries** (1963, Miami, Florida; founded by *Samuel Drew Fife* [1926-1979], a former Baptist minister in Louisiana and Florida who became a Pentecostal; his

first church in Miami was called "The Miami Revival Center"; he started and became the principal leader of an international nondenominational Charismatic Christian group known as "**The Move**" or "**The Move of the Spirit**"; Fife's followers regard him as a modern-day apostle and prophet; after Fife's death in 1979 in Guatemala, he was succeeded by C. E. "Buddy" Cobb, pastor of the **Word Mission** in Hollywood, FL; in 1982, Cobb and others founded Covenant Life College to educate young people in the group in theology, teaching and other skills; The Move's traveling ministry operate under the name **International Ministerial Association (IMA)**; operates communal "wilderness farms" in Latin America and other regions of the world; affiliated groups are reported to exist in British Columbia, Canada; Guatemala, Colombia and Peru; non-communal congregations, called "city bodies", also met in Hong Kong, Malaysia, Singapore, Sri Lanka, Spain, the Dominican Republic, Venezuela, Colombia, Ecuador, Peru, Kenya and South Africa) -

http://en.wikipedia.org/wiki/Sam_Fife/

<http://www.iglesiadejesusenlalea.org/t15/page2.asp?id=38084&rf=13&rt=1> /

<http://www.ima.cc/index.php>

B4.07051 **End-Time Handmaidens and Servants** (1970, Chicago, Illinois; *Mrs. Gwen B. Shaw* [born in 1924], formerly Gwen Bergman Schmidt; world headquarters are at Engeltal (German for "angel valley"), located near Jasper, Arkansas; the estate is comprised of 340 acres of mostly wooded land in a valley known as "The Grand Canyon of the Ozarks"; its publishing name is Engeltal Press, which publishes *The End-Time Handmaidens and Servants Magazine*; critics of the organization [including former members] claim that this is "a New Age-based cult of personality that revolves around the teachings and demonic magnetism of Gwen Shaw" [Mark Scheiderer]; the group's website lists mission work in Argentina, Chile and Spain) -

<http://eth-s.org/index.html>

B4.07052 **End-Time Ministries** (mid-1970s, Sioux Falls, South Dakota; founded by *Charles Meade*, born in 1916; headquarters are now in Lake City, Florida; this group has no connection with Sam Fife or Buddy Cobb who founded a group with similar names and some similar beliefs in Miami, FL; Meade moved to Sioux Falls, SD in the mid-70s and became affiliated with a house church known as "**The Assembly**" and "**The Body**" led by Gary Cooke and Mike Cady who adopted him as their prophet and apostle; during the late 1970s, Meade built up a following in Muncie, Indiana, and in the upper Midwest, where he had some connection with the late Hobart Freeman and his Faith Assembly, known as the "Glory Barn"; Meade created a network of churches, converting young adults in their late teens and early 20s, and then sent the new converts out to establish satellite churches; in the mid-1980s many and perhaps most of Meade's followers moved to Southwood Acres in Lake City, FL; by 1989, Meade's Florida flock numbered about 700, and by 1999 about 1,500 to 2,000, many of whom lived around the Mead's residence; they are known by locals as "E.T.s" (End Timers); by 1989, the End Timers owned no fewer than 39 businesses in town and had a substantial chunk of the market in roofing, landscaping, lighting, electronics and swimming pool installation; End Time women wore ankle-length dresses and never used makeup; objects of evil in the world of Meade included newspapers, TV, chewing gum, earrings, even Dr. Seuss books; illness, Meade preached, was the work of the devil, best healed not by doctors but by faith; all holidays, including Christmas and Easter, were banned as pagan rituals; Mead teaches that a highly structured lifestyle, hard work, and faith can bring health and wealth, and that when the End Time comes -- in his lifetime, he believes -- those who live his way will be saved) -

<http://www.meadeministries.com/> <http://www.floridasound.com/Showcase/Meade.htm>

For criticism of this movement, see: <http://www.rickcross.com/groups/endtimes.html> /

<http://www.watchman.org/cults/endtime.htm>

B4.0706 **Body of Christ Movement** (1960s, Grand Rapids, Minnesota; *Charles P. Schmitt and Dorothy E. Schmitt* of the Fellowship of Christian Believers in Grand Rapids, Minnesota; in the early 1980s, the Schmitts moved to Silver Spring, Maryland, near Washington, DC, where

a strong following had developed under the name of **Immanuel's Church**; its headquarters today are in Silver Spring, MD) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/latter-rain-pentecostals#G>

B4.0707 **Bold Bible Living – Bold Bible Missions (Don Gossett Ministries)** (1961, Surrey, BC, Canada; USA headquarters in Blaine, Washington; this organization facilitates the worldwide ministry of evangelist/missionary **Don Gossett**, who had been the editor of *Faith Digest*, the magazine of the **T. L. Osborn Evangelistic Association**; while editor, Gossett was also an evangelist who toured North America, holding evangelistic campaigns and working as a radio minister; during the 1950s, his desire to become a full-time radio evangelist grew, and in 1961 he moved to British Columbia and organized the **Bold Living Society**; Gossett emerged in the 1970s as a major exponent of what has been termed the "positive confession" perspective, a popular emphasis within the larger Pentecostal community; in addition to two congregations in British Columbia that are affiliated with his ministry, Gossett has a world-wide ministry that takes him on evangelistic campaigns around the world; his radio program is aired in over 100 countries; also, there are affiliated churches in Barbados; in 1988, there were 4,000 partners who supported the ministry scattered across the USA and 3,000 others in Canada and the West Indies) - <http://www.dongossett.com/>

B4.0708 **Network of Kingdom Churches / Red de Iglesias del Reino** (1961, Decatur, Georgia; Earl P. Paulk, Jr. [1927-2009], and Harry A. Mushegan; both were pastors of the **Church of God [Cleveland, TN]**; Paulk established the "Gospel Harvester's Evangelistic Association" in Atlanta and founded the "Gospel Harvester Tabernacle;" Mushegan founded the "Gospel Harvester Chapel" that later became the "Gospel Harvester Church World Outreach Center" in Marietta, Georgia, in 1984; together they founded the **Network of Kingdom Churches**, with a focus on "prophecies of the End Times;" mission work was conducted in Brazil, Jamaica and Nigeria) – http://www.mytruthsanctuary.com/aboutus_history.html

Note: Paulk was the former Senior Pastor ("Bishop") of **Chapel Hill Harvester Church** in Decatur, GA and the presiding Bishop of the **International Communion of Charismatic Churches (ICCC)**; Paulk co-founded the *Cathedral of the Holy Spirit at Chapel Hill* in Decatur and helped grow it to a peak membership of about 10,000 in the early 1990s; however, Paulk's reputation was severely tarnished in his later years by allegations of sexual misconduct, including several illicit relationships and accusations that he had molested children; Paulk died of cancer in March 2009; the 51-acre campus of an Atlanta-area megachurch that used to be home to one the nation's most influential charismatic congregations has been sold; the Cathedral at Chapel Hill, founded by the late Earl Paulk Jr., was purchased by **Greater Traveler's Rest Baptist Church** in Decatur, GA, for \$17.6 million in August 2009, according to CNL Specialty Real Estate in Orlando, FL, which brokered the deal - http://en.wikipedia.org/wiki/Earl_Paulk / http://www.apostasyalert.org/earl_paulk_exposed_by_cnn.htm

In 2003, **Donald Earl Paulk (son of Earl P. Paulk, Jr.) and his wife Brandi** founded Grace Church in Stone Mountain, Georgia, where they ministered for three years until returning to become Senior Pastors of the *Cathedral of the Holy Spirit at Chapel Hill* in August 2006. Upon their return, they continued in the founders' footsteps ushering the ministry into another shift in consciousness. Donald E. Paulk established the **Pro-Love organization** (www.pro-love.org) and a new network of churches and spiritual centers, the **Communion of Christ-Consciousness** (www.coc-c.org); the present location for this ministry is located at 2915 Midway Road, Decatur, GA 30030: http://www.mytruthsanctuary.com/aboutus_history.html

B4.0709 **World Ministry Fellowship** (an international fellowship of Pentecostal ministers founded in Shreveport, Louisiana, in the summer of 1963; it was created for ministers who did not want to

be otherwise limited by the boundaries of a specific denomination; they believed that only God could supply the anointing, grace, gifts and finances to fulfil their ministerial calling; the fellowship has adopted a brief statement of faith that places them within the Latter-Rain movement; the fellowship is governed by a 12-member Executive Board and a 21-member Advisory Board; among the most well-known of fellowship ministers is **televangelist Kenneth Copeland**; members include licensed lay workers and ministers, ordained ministers, and churches served by fellowship ministers; its headquarters today are in Plano, Texas; members are scattered across North America and the fellowship has foreign affiliates in Africa, Asia and Latin America, including Mexico, Guatemala and El Salvador) - <http://www.worldministry.com/>

- B4.0710 **Maranatha Campus Ministries & Maranatha Christian Church / Iglesia Cristiana Maranata** (1972, Gainesville, Florida; founded by *Bob and Rose Weiner* as a ministry to students at Murray State University in Kentucky; by 1984, the group had expanded to more than 100 campuses throughout the USA and also in 16 foreign countries; as concerns about the organization grew, Weiner appealed to the Christian Research Institute [CRI] for an endorsement to dispel the rumors that Maranatha was a cult; CRI responded by expressing serious concerns about Maranatha's teachings and practices and issued a statement advising students against becoming involved with the group; initially, Weiner agreed to look into the allegations and correct inappropriate practices; however, he failed to institute any substantial changes, and instead alleged that his critics were simply speaking from anti-Charismatic bias; in November 1989, the organization finally disbanded under the pressure of multiple abuse allegations; however, some chapters of Maranatha continued on independently; in 1994, several former Maranatha churches and ministries reassociated as **Morning Star International**, later renamed **Every Nation Churches and Ministries**, under the leadership of former Maranatha pastors Rice Brooks, Phil Bonasso and Steve Murrell; Every Nation currently counts in its roster of churches at least seven former Maranatha churches in the USA, as well as a network of eight former Maranatha churches in the Philippines founded by Murrell; some critics assert that this organization is merely a restructuring of Maranatha, pointing out that almost all the leaders in Every Nation are former members of Maranatha; however, Every Nation appears to self-consciously distance itself from Maranatha Campus Ministries) - http://en.wikipedia.org/wiki/Maranatha_Campus_Ministries - http://www.pentecostalfreedom.org/maranatha_campus_ministries.html - <http://www.rickross.com/reference/maranatha/maranatha11.html>
- B4.0711 **Association of Evangelical Gospel Assemblies (AEGA)** (1976, Monroe, Louisiana; *Henry A. Harbuck*; the AEGA is led by its founder, who also serves as the general overseer and president; he is assisted by a board of bishops and the general executive presbytery; congregations chartered by the organization must accept its regulation and receive their tax-exempt status through the AEGA corporate exemption; independent congregations, not chartered by the AEGA, may affiliate but are not covered by the exemption; the association is divided into areas, with a coordinator in each; in 2001 the association reported approximately 2,000 members served by 500 ministers in the USA and approximately 400,000 members and an additional 1,000 ministers in 50 countries throughout Europe, Africa and Asia; there were 175 chartered congregations and 50 affiliated independent congregations in the USA) - <http://www.aega.org/> / <http://www.ecua.edu/about.html> / <http://www.facebook.com/pages/Monroe-LA/AEGA-Ministries/52194454110>
- B4.0799 Other similar churches

General Overview: the movement began as a new Pentecostal experience among mainline Protestant leaders and churches, like the *Rev. Dennis Bennett* at St. Mark's Episcopal Church in Van Nuys, CA (1959-1960), and spread to other Episcopalian churches on the West Coast and Canada; later the movement spread to Baptists, Lutherans, Mennonites, Methodists, Presbyterians and other denominations; a similar "renewal movement" began in Brazil, Colombia, Argentina and Guatemala in the late 1950s-early 1960s and spread to many other countries during the period 1965-1975:

http://en.wikipedia.org/wiki/Charismatic_Movement
<http://mb-soft.com/believe/text/charisma.htm>

In the beginning, it was a neo-Pentecostal or charismatic movement within the non-Pentecostal denominations, such as Episcopal, Lutheran Methodist, Presbyterian, Baptist, Mennonite churches, etc. in addition, the charismatic movement had an impact among the religious in the Roman Catholic Church—the charismatic movement began among faculty and students in Duquesne University in Pittsburgh, PA in 1967, and afterward in Notre Dame University in Indiana; some of the leaders in the charismatic movement were *Kevin and Dorothy Ranaghan*, Father Edward D. O'Connor, Stephen Clark; it was *Father Francis McNutt*, among others, who took the message of the "new Pentecost" to many countries in the 1970s, especially to Latin America among Catholics and evangelicals; the movement created a fraternal relationship between many "renewed" Catholics and evangelicals in many countries; it was during the visit of Father McNutt and Barbara Schalmann to Costa Rica in 1971 when the charismatic movement began to impact Costa Rica in 1973, the movement had begun in the Federal District and several other states of Mexico, like Veracruz, Chiapas, Tabasco and others.

This "spiritual renewal movement" made a great impact in Latin America, first in Brazil, Colombia, Argentina and Guatemala in the 1950s y 1960s, and between 1965-1975 spread through many other countries; one of the first outbreaks of renewal was in Argentina in 1966-1968 through the ministry of Eduardo Miller [Asambleas Bíblicas] of the Peniel Bible Institute in Mar de la Plata, when several churches and their leaders were "renewed by the Holy spirit" and the charismatic renewal spread to other provinces of the capital of Buenos Aires, reaching such leaders as Jorge Himitián and Alberto Darling [Free Brethren], Orville Swindoll [Bible Assemblies], Keith Benson [SEPAL], Juan Carlos Ortiz [Assemblies of God] y Alberto Motteses [Baptist church]; in other countries new charismatic denominations were formed, such as the Wesleyan Church in Brazil, the Calvary Church Association and the La Fraternidad Cristiana in Guatemala, La Hacienda del Rey in Costa Rica, Avance Misionero in Puerto Rico and Honduras, etc.; some leaders of the charismatic movement in Argentina, such as Himitián, Ortiz and Motteses, traveled to other countries testifying of the power of God's Spirit and his gives ("las carismas") among non-Pentecostals and that had a great impact in Brazil, Colombia, Chile, Costa Rica, Ecuador and Paraguay between 1967 and 1972.

- B4.0801 **United Evangelical Churches** (1964, Thomasville, Georgia; this fellowship is composed of pastors and churches of the neo-Pentecostal revival that left other non-Pentecostal denominations but did not want to create a "formal" denominations structure, rather it was conceived as a transdenominational fellowship; Dr. Merrill H. Eve and Charles J. Hardin recognized that this outpouring "created a need for a non-competitive ministerial fellowship that could unite evangelical churches, bring ministers and ministries together in fellowship and unity of heart, break down the walls of sectarianism that divided God's people, and provide spiritual covering for thousands of ministers who could no longer maintain credentials in their historic denominations"; its headquarters are now in San Juan Bautista, CA; is has mission work in Latin America and the Caribbean) - <http://www.uecol.org/history.htm>

B4.0802 **Gospel Crusade, Inc.** (1953, *Henry Brunk*; Florida; a non-denominational mission founded by a Mennonite layman who became identified with the Charismatic movement after 1955; the current president is *Gerald Derstine*, also of Mennonite heritage, who received the baptism in the Holy Spirit in 1955 in Minnesota; they formed the **Gospel Crusade Ministerial Fellowship** in order to ordain and give ministerial licenses to Charismatic pastors; mission work is conducted in Jamaica, Haiti, Honduras and Mexico) - <http://www.gcmf.org/>

B4.0803 **Calvary Evangelical Churches / Iglesias Evangélicas El Calvario** (1964, Ciudad de Guatemala, Guatemala; *Norman Parish, Jr.*; this denomination was founded in Guatemala in 1947 by *Norman Parish, Sr.*, director of the **Hispanic-American Crusade** of Joplin, Missouri, an independent Baptist mission; but in 1963-1964, it was transformed into a Pentecostal denomination after many of its leaders experienced the “baptism of the Holy Spirit;” many former students of the “Instituto Bíblico de El Calvario” later became leaders in the Charismatic movement in Guatemala, such as Jorge H. López [founder of **Fraternidad Cristiana de Guatemala**] and Gamaliel Duarte [founder of **Iglesia Interdenominacional “Jesucristo Es El Señor”**] in the 1970s; supported by the **Continental Missionary Crusade [CMC]** of Spring, TX, directed by Dario Parish, son of Norman Parish, Jr.) – <http://www.cmc-ministries.org/history.html> (website is no longer functioning).

NOTE: Norman Parish, Jr. and his son Dario have become identified with the **New Apostolic Movement**, although it is not clear if this is also true of **Iglesias Evangélicas El Calvario** in Guatemala and its affiliated churches in other countries. Apostle Dario Parish is now associated with Grace International with headquarters in Houston, TX, as General Director of Grace International Latin America: <https://www.facebook.com/aposdario>

B4.0804 **International Evangelical Church and Missionary Association** (1964, Upper Marlboro, Maryland; founded by *John McTernan*, a missionary working in Italy, and *John Levin Meares*, a White pastor of the **Evangel Temple** in Washington, DC, largely among African-Americans; it has mission work in Italy, Nigeria [Bishop Benson Idohosa], Brazil [Bishop Robert McAleister] and Jamaica; Meares began his ministry in the 1940s in Memphis, TN, while associated with the **Church of God in Cleveland, TN**; in the mid-1950s, he left for Washington, DC, to work with an independent evangelist, Jack Coe, in a series of revival meetings; he decided to stay there and established the **Washington Revival Center** and started a radio ministry, called “Miracle Time”; although a White minister, the majority of those who participated in his ministry were African-Americans; in 1957, Meares left the Church of God and started an independent congregation in an abandoned theater, **The National Evangelistic Center**; during the 1960s, Meares was influenced by the teachings of the *Latter Rain Movement*, but later he identified with the Charismatic Renewal movement; in 1975, his congregation was reorganized as **Evangel Temple – later as Evangel Cathedral**; after McTernan died in 1974, Bishop Meares became the president of the organization, which later changed its name to the **International Evangelical Church**; the IEC has approximately 500 congregations worldwide, more than 400 of which are in Africa, approximately 50 in South America, 20 in Italy, 20 in the USA and one in Jamaica; in 1982, Meares – who died in 2011 at age 91 -- became one of the founders of the **International Communion of Charismatic Churches**—see description below: B4.0810).

Over the years, the 4,200-member church – pastored by Bishop Meares -- has drawn attention for putting on lavish Broadway-style musical productions and drawing high-profile evangelists — including Oral Roberts and Charles Blake — to its pulpit. But Evangel Cathedral is perhaps most known as a Sunday-morning anomaly: an African-American congregation led by a white son of the South. Bishop Meares said he was called to the nation’s capital in part to heal its racial tensions. To followers, he made strides toward bridging the rift that divided black and white Washington:

http://archive.boston.com/bostonglobe/obituaries/articles/2011/05/28/john_meares_91_bishop_built_evangelical_church_from_scratch/

Bishop Don Meares, known for his great character, integrity and wisdom, is an international speaker, apostle, prophet, teacher, author and successful entrepreneur. His life-changing messages have encouraged and inspired thousands to pursue their purpose and destiny in God. He began working in the ministry at Evangel in 1968. He was ordained as the Senior Pastor in 1989 and later as Bishop in 1997.

Known as a pastor's pastor, Bishop Don has been a spiritual father and covering to hundreds of pastors throughout the United States and abroad. He is highly regarded for his visionary insight into pastoral ministry and is sought after for his grasp of church government and structure. He has traveled extensively for more than 45 years ministering throughout the United States, Europe, Africa, South America, South Korea, the Middle East and the Caribbean Islands. As the founder of Don Meares Ministries, he is the author of several publications and numerous audio and video teaching series. His spiritual insight of corporate destiny in the local church, tithing, living a life without lack, and corporate worship has been hailed as power-packed and life-changing.

Bishop Don Meares founded the **International Congress of Local Churches (ICLC)** and served as its president for 18 years. At its inception, this first of its kind conference, was attended by over 800 senior pastors. The heart of the conference being its 100 or more workshops taught by pastors in their area of strength, not the size of their church! This pioneering concept ministered to the specific needs that pastors had within their local church. The objective of the ICLC was in the heart of Bishop Don to have a conference for pastors by pastors, to build platforms for new and fresh voices in the Body of Christ as well as established ones. In the history of conferences, what Bishop did was quite unique from any conference ever held. It was attended not only by black church leaders, but by white and Hispanic church leaders as well.

Adapted from: <http://evangelcathedral.net/our-pastor-first-lady/>

- B4.0805 **Calvary Chapel / Capilla Calvario** (1965, Costa Mesa, California; founded by the *Rev. Chuck Smith*; with headquarters today in Santa Ana, CA; it has mission work around the world; this church became the center of the "Jesus People Revival" in Southern California during the early 1970s; this led to the establishment of hundreds of other Calvary Chapels across the USA and internationally modeled after Smith's mother church of the movement; by the mid-1990s, Calvary Chapel in Costa Mesa, CA, had grown to a membership of over 20,000; also founded were Calvary Bible College and Calvary Chapel School of Ministry in Costa Mesa) - <http://www.calvarychapel.com/>
- B4.0806 **Association of Vineyard Churches / Asociación de Iglesias de la Viña** (it has existed since 1978 but was not organized independently until 1986 in Yorba Linda, California; founded by *John Wimber* who initially was affiliated with Calvary Chapel in Costa Mesa, CA; since 1982, Wimber's headquarters have been located in Anaheim, CA; in 1982, over 6,000 attended Wimber's Sunday services, and by 1992 more than 6,000 were in attendance; the Association of Vineyard Churches was formally organized in 1986; after the death of Wimber in 1997, Todd Hunger was named as national director; currently the national director is *Berten Waggoner* and headquarters are in Stafford, TX; mission work is conducted around the world, including Bolivia, Brazil, Chile, Colombia, Costa Rica, Cuba, Dominican Republic, Ecuador, El Salvador, Spain, Guatemala, Honduras, Mexico, Nicaragua, Panama, Paraguay, Peru, Puerto Rico, Uruguay, Venezuela) - <http://www.vineyardusa.org/>
- B4.08061 **The Toronto Blessing Movement** (aka, **Toronto Airport Christian Fellowship, TACF**) (1994, Toronto, Canada; beginning on 10 January 1994 a new kind of revival movement began within this Vineyard affiliated congregation under the ministry of *John and Carol Arnott*, founding pastors; manifestations of the revival include outbreaks of laughter, weeping, groaning, shaking, falling, "drunkenness," and even behaviors that have been described as a "cross between a jungle and a farmyard"; because of some of these manifestations, the Toronto Airport Vineyard was disassociated with the Association of Vineyard Churches in December

1995 under orders from its founder, the Rev. John Wimber; consequently, the name of the Toronto group was changed to TACF; since its initial outbreak in 1994, the controversial "Toronto Blessing" or "Father's Blessing" has spread to many countries around the world, including England, Switzerland, Germany, Hungary, Norway, Finland, Holland, Japan, South Africa, Zimbabwe, Korea, India, Taiwan, Thailand, Cambodia, Australia, New Zealand, Indonesia, Malaysia, Singapore, Czechoslovakia, Russia, mainland China, Denmark, Iceland, Sweden, Romania, New Guinea, Kenya, Israel, and many nations of the Caribbean, Central and South America.) - <http://www.tacf.org/> / http://hrr.hartsem.edu/research/pentecostalism_polomaart8.html

- B4.0807 **People of Destiny International - PDI** (1980s, Gaithersburg, Maryland; founded by Larry Tomczak and C. J. Mahaney in the Washington, DC, area during the 1970s as part of the Charismatic Renewal Movement, mainly among Roman Catholics; in 1978, Tomczak and Mahaney established what is now called **Covenant Life Church** in the suburbs of Washington, DC; in the mid-1980s, Tomczak and Mahaney founded **People of Destiny International** to provide resources and training for church growth and pastoral care; in 1985, they began publishing *People of Destiny* magazine as a means of communicating with a non-denominational network of churches and leaders who looked to them for Apostolic leadership; in 1998, the name was changed to **PDI Ministries**, and in 2003 to **Sovereign Grace Ministries**.) - <http://www.sovereigngraceministries.org/>
- B4.0808 **Apostolic Christian Churches** (1980s, original name was **Gloryland Fellowship of Churches and Ministries**; current name was adopted in 1988 under the leadership of Bishop R. Wayne Miller; its headquarters are at Gloryland Bible College in Florence, South Carolina; since 1993 the school is known as Cathedral Bible College and now located in Myrtle Beach, SC.) - <http://www.angelfire.com/fl3/freenunreal/Degree.txt>
- B4.0809 **International Communion of Charismatic Churches** (founded in 1982 as a coalition of national and international ministries that represent a visible expression of the Charismatic dimension of the Christian Church, to promote unity and dialogue between historic churches and Charismatic Renewal churches; currently [May 2008], the ICCC is represented by over 5,000 ministries with over 240 bishops on six continents; there are 14 bishops on the College of Bishops, led by presiding Bishop David Huskins, with corporate offices in Quincy, Illinois) - <http://www.theicc.com>
- B4.0810 **Maranatha Worldwide Revival Movement / Iglesia de Avivamiento Mundial Maranatha** (1970s, Chicago, Illinois; Nahum y Minerva Rosario) – **reclassified as part of the New Apostolic Reformation at: B4.1104**
- B4.0811 **Gospel Outreach / Iglesias Verbo Internacional** (1971, Eureka, California; a faith mission in the Charismatic tradition with mission work in Brasil, Ecuador, Guatemala, Nicaragua and among Hispanics in the USA; now with international headquarters in Guatemala City, Guatemala) – <http://www.verbo.org/cms/> -- **reclassified as part of the New Apostolic Reformation at: B4.1114.**
- B4.0812 **Puerto Rican Charismatic Groups (movement began in 1967; see below):**
<http://www.iccrenacer.faithweb.com/custom.html>
- B4.08121 **Brotherhood of Charismatic Christian Churches / Hermandad de Iglesias Cristianas Carismáticas:**
http://www.negocio.com/hermandad_de_iglesias_cristianas_carismaticas_4897ab8f2f72b

- B4.08122 **Christian Ministry of the Catacombs / Ministerio Cristiano de las Catacumbas:**
<http://www.catacumbas.org/>
- B4.08123 **City of Joy Christian Church / Iglesia Cristiana City of Joy, Inc.:**
<http://www.cityofjoyinc.org/index.php>
- B4.0813 **Ekklesia Bolivarian Mission / Misión Bolivariana Ekklesia** (1975, La Paz, Bolivia; founded by Julio César Riubal Heredia) The remarkable ministry of a this young Catholic layman began in La Paz, Bolivia, during 1972 after he returned to his homeland from the Los Angeles, California, area where he had been studying and came into contact with the famous Pentecostal faith-healer Kathryn Kuhlman (1907-1976), under whose ministry he experienced a personal conversion to Christ and was baptized in the Holy Spirit.
- In Bolivia, Ruibal began to share his new-found faith in the homes of his family and friends and in local Catholic parish churches, where he began to preach the Gospel and heal the sick and the oppressed. His first public meetings took place in the parish of San Miguel Arcangel on the southside of La Paz, where numerous healings reportedly occurred. Between December of 1972 and February of 1973, Ruibal held a series of impromptu three-day crusades at soccer stadiums in La Paz, Santa Cruz and Cochabamba with over 200,000 people in attendance, according to news reports, and with remarkable results. In January of 1972, Ruibal preached to a crowd of 25,000 in the Hernando Siles Stadium in La Paz, where many were touched by his message and allegedly experienced supernatural manifestations, such as glossolalia and physical healing, which were reported widely in Bolivian and international news media.
- In May 1974, a group of about 300 persons organized an autonomous congregation under Ruibal's leadership in La Paz, which was incorporated in June of 1975 under the name "Ekklesia Misión Boliviana." Between 1976 and 1986, Ruibal and several of his leaders ministered in Colombia while others expanded the ministry to other Bolivian cities, such as Santa Cruz. However, in 1995, after Ruibal was murdered in Colombia, the leadership of the movement he founded was continued by his disciples under the administration of pastoral teams in many parts of Bolivia. Currently, this independent denomination has a strong presence in that nation, with affiliated churches in at least ten countries, and is a member of the National Association of Evangelicals of Bolivia: <http://www.tfe.bo/historia/> - http://prolades.com/encyclopedia/countries/english/bolivia_religion_2009.pdf
- B4.0814 **Fountain of Salvation Christian Churches / Iglesias Cristianas Fuente de Salvación** (1978, Jersey City, New Jersey; founded by Pablo and Luis Fernández after the local priest expelled them from the Catholic Charismatic movement for baptizing new believers; this renewal movement grew in New Jersey and New York and expanded quickly to the Dominican Republic, the birthplace of the Fernández brothers; it has affiliated Spanish-speaking churches in the USA, the Dominican Republic, Cuba, Colombia, Ecuador and Mexico) - <http://fuentedesalvacion.com/>
- B4.0815 **Evangelical Association of Missionary Advance in Honduras / Asociación Evangélica de Avance Misionero en Honduras** (1972, Comayagua, FM, Honduras; founded by Daniel Morales, a university student from San Juan, Puerto Rico, who felt called to be a missionary to Honduras in 1970; it has affiliated churches throughout Honduras, as well as in Guatemala, Nicaragua and Panama) – <http://www.avancemisionero.hostei.com>
- B4.0816 **Charismatic Communities of Mexico / Comunidades Carismáticas de México** (Mexico; included in the official Religious Associations list provided by the Census Department of the Mexico Government: SGAR 535; further research pending) - http://www.prolades.com/cra/regions/nam/mexico/ARs_mexico_feb2011.pdf

- B4.0817 **Spirit of Brotherhood Council of Charismatic Churches / Concilio Espiritu de Hermandad Carismática** (Mexico; included in the official Religious Associations list provided by the Census Department of the Mexico Government; further research pending) - http://www.prolades.com/cra/regions/nam/mexico/ARs_mexico_feb2011.pdf
- B4.0818 **Maranatha Christian Church / Igreja Cristã Maranata** (1968, Vila Velha, Espírito Santo, Brazil; a spontaneous Charismatic movement led by Manuel de Passos Barros, a former Presbyterian elder; it has affiliated churches throughout Brazil and in Spain, Italy, Canada, Argentina, Uruguay, Chile, Bolivia, Peru, Panama, and the Dominican Republic; the current national president in Brazil is Gedelti Victalino Teixeira Gueiros, pastor of the mother church in Vila Velha, ES) - <https://www.maranata.org/donde-estamos/>
- B4.0899 **Other similar churches and ministries:** examples from Latin America include "La Hacienda del Rey" in Costa Rica, "Castillo del Rey" in Monterrey, Mexico; **Melodyland Christian Center** (founded by Pastor Ralph Wilkerson in Anaheim, California, in 1963; now defunct), and Pat Robertson of the **Christian Broadcasting Network** (Virginia Beach, Virginia).

B4.09 SHEPHERDING PENTECOSTAL FAMILY, 1969

Overview: a movement led by Charismatic leaders from a variety of backgrounds: Mumford, Baxter, Prince, Basham and Simpson under the banner of *New Wine/Vino Nuevo* magazine, published by **Christian Growth Ministries** in Fort Lauderdale, Florida; this movement has been characterized as "building strong organic relations" with an emphasis on authority, submission, discipleship and pastoring-shepherding. A 1975 article in *Christianity Today* discussed problems that followed in the wake of the new shepherding movement.

In 1971, Don Basham (Disciples of Christ) along with Bible teachers Derek Prince (British Pentecostal), Bob Mumford (Assemblies of God), Charles Simpson (Southern Baptist), and later Ern Baxter (Canadian Pentecostal), were asked to take on the leadership of **Holy Spirit Teaching Mission (HSTM)**, an interdenominational Charismatic teaching organization based in Fort Lauderdale, Florida. In 1972 HSTM changed its name to **Christian Growth Ministries (CGM)**.

These leaders defined an authoritarian system of discipleship based on a "covenant of submission to authority" whereby each "disciple" has a "spiritual guide" who must be consulted frequently; one of the Latin American leaders who participated as a leader in this movement was **Juan Carlos Ortiz of Argentina**, who wrote a popular book in Spanish, called *El Llamado al Discipulado*, that influenced many Hispanic leaders in Latin America and in the USA; as a result of this type of teaching, numerous independent Pentecostal "covenant" churches have been formed or have joined the movement.

These and other doctrinal and leadership issues generated a great deal of controversy among Evangelicals. The Shepherds of Fort Lauderdale met in Oklahoma City in March 1976 and issued the following "Statement of Concern and Regret":

We realize that controversies and problems have arisen among Christians in various areas as a result of our teaching in relation to subjects such as submission, authority, discipling, and shepherding. We deeply regret these problems and, insofar as they are due to fault on our part, we ask forgiveness from our fellow believers whom we have offended. We realize that our teachings, though we believe them to be essentially sound, have in various places been misapplied or handled in an immature way; and that this has caused problems for our brothers in the ministry. We deeply regret this and ask for forgiveness. Insofar as it lies in our power, we will do our best to correct these situations and to restore any broken relationships.

(The statement is signed by Don Basham, Em Baxter, Bob Mumford, John Poole, Derek Prince, and Charles Simpson.)

See the following websites for more information:

http://www.cephasministry.com/charismatic_movement_mumford.html

B4.0901 **Integrity Communications (formerly known as Christian Growth Ministries)** (1969, Fort Lauderdale, Florida; the **Good News Church** was founded in 1974 under the leadership the so-called “Fort Lauderdale Five”: Charles Simpson [Southern Baptist background], Ern Baxter [Canadian Pentecostal], Dereck Prince [British Pentecostal], Bob Mumford [Assemblies of God] and Don Basham [Disciples of Christ]; they also created the magazine “New Wine” [published from 1969-1986] with the following editorial board members: Charles Simpson [chairman], Don Basham, Derek Prince, Bob Mumford, Em Baxter, John Duke, Joseph Garlington, Terry Parker and Bruce Longstreth; in 1973, part of the leadership relocated in Mobile, Alabama, and founded **Gulf Coast Covenant Church**; they also changed their name to **Integrity Communications** [Integrity Music / Integrity Media]; mission work was begun in Latin America with the founding in Costa Rica of the “Centro para el Desarrollo Cristiano” and the publishing of their magazine in Spanish, called “Vino Nuevo”, under the editorial direction of Hugo Zelaya – later, the name of *Vino Nuevo* was changed to “Conquista Cristiana”; **after 1978 the movement became decentralized as follows:**

Simpson (born 1937) stayed in Mobile, Alabama:

http://www.csmpublishing.org/res_newWine.php

http://www.csmpublishing.org/ab_bio.php

Prince (1915-2003) remained in Fort Lauderdale, Florida:

<http://www.derekprince.org/site/PageServer?pagename=aboutus>

<http://nomoreshepherding.blogspot.com/2005/12/derek-prince-biography.html>

http://en.wikipedia.org/wiki/Derek_Prince

Baxter (1914-1993) moved to San Diego, California:

<http://www.ernbaxter.com/> <http://ern-baxter.blogspot.com/>

Mumford (born 1930) moved to San Rafael, California:

https://www.lifechangers.org/about_lifechangers.php?bio=1

Basham (1926-1989) moved to Elyria, Ohio:

http://en.wikipedia.org/wiki/Don_Basham

Note: The Sepherding Movement began to disintegrate in 1986 when its magazine, *New Wine*, folded due to steady loss of revenue. In the latter years of the 1980s Baxter, Basham, and Mumford officially “released” their disciples from their previous pyramidal authority structure – Prince had already severed his formal ties with the others in 1983. **Articles critical of the Sepherding Movement can be found at:**

<http://nomoreshepherding.blogspot.com/> / <http://lifestream.org/blog/?p=84> /

<http://gcmwarning.com/Articles/OtherSideDiscipleship.htm> /

<http://www.subversiveinfluence.com/wordpress/?p=1595>

B4.0902 **International Charismatic Mission / Misión Carismática Internacional** – MCI (1983, Bogotá, Colombia; founded by pastors César y Claudia Castellanos who originated the controversial G12 discipling strategy.) They began this church with only eight people in the living room of their home and six months later there were six hundred members. They eventually used major auditoriums and stadiums in different cities to hold services of the *Mission Charismatic International (MCI)*. The G12 Movement has spread throughout the world with Castellanos MCI as one of the largest churches in South America, with more than 200,000 members and more than 45,000 Cell Groups in the City of Bogotá along.

César Castellanos is the author of several books, including *Dream and You Will Win the World*, *Ladder of Success*, *The Revelation of the Cross*, and *Touching the Father's Heart*.

See list of publications: <http://www.g12bookstore.com/>

What is the G12 Vision? (in Spanish): <https://g12.co/escalera-del-exito/>

What is the G12 Vision? (in English): <https://g12.co/en/escalera-del-exito/>

Critiques of MCI: <http://www.geocities.com/mentirag12/pag1.htm/>

http://www.centrorey.org/g12_10.html/

http://misioncristianainternacional.geoscopio.net/gmmmsg/misioncristianainternacional/Una_opinion_sobre_el_G12_de_Cesar_Castellanos_27007.htm/

<http://apologista.blogdiario.com/1178172000/>

<https://www.christianitytoday.com/ct/1998/may18/8t6040.html>

B4.0903 **Elim Christian Mission of El Salvador** / *Misión Cristiana Elim de El Salvador* (1977, San Salvador; Sergio Daniel Solórzano Aldana; note, since 1998, under the leadership of chief pastor Mario Vega, this movement has had notable growth and expansion in El Salvador and other countries. Although this organization began with the support of the **Elim Christian Mission of Guatemala**, under the supervision of *Dr. Othoniel Ríos Paredes*, Solórzano and his affiliated churches were disassociated (“expelled”) from the mother church in Guatemala in October 1993 over doctrinal and organizational disputes with Ríos Paredes.

In 1985, the Central Elim Church in El Salvador had an average attendance of about 3,000 people with affiliated churches in Honduras, Costa Rica, the USA, Canada and Australia, principally due to the migration of Elim Church members from El Salvador to other countries; in 1986, Solórzano began a “cell group” ministry that was based on the writings of the *Rev. David Yonggi Cho* of South Korea; in 1988, he began to hold mass evangelism crusades in the National Stadium [with a seating capacity of 43,000], which had a significant impact on the whole country; by 1995, Solórzano was drawing an attendance of between 60,000 and 86,000 people at the National Stadium with extra seating added in the floor of the stadium.

In 1995, the name of the organization was changed to *Misión Cristiana Elim Internacional* due to the continued expansion of the ministry to other countries; however, in October 1995, Solórzano began demonstrating “incoherent conduct” in his preaching and personal life, which led to a crisis of leadership whereby the Board of Directors suspended Solórzano from his ministerial and leadership functions and appointed **Jorge Alberto Galino** as pastor of the Central Church and as head of Elim International; in April 1997, Solórzano resigned from the Council of Ministers of Elim International in order to begin a new, independent church.

At about the same time, the Board of Directors of Elim International appointed a **new Pastor General, Mario Vega**, who had pioneered the development of Elim Church in Santa Ana; in 1998, Vega, after rebuilding the leadership structure and gaining the confidence of the members, began to hold massive meetings for Elim adherents in two different stadiums on the same day, with a total attendance of about 93,000 persons, which was evidence of the enormous growth of this ministry in a country torn apart by civil and political strife; in November 1999, Vega held three mass meetings in different stadiums on the same day, with a total attendance of about 110,000 people; this was repeated in 2000 using five stadiums with a total attendance of 140,000 people in different cities; in 2007, Elim International claimed to have about 200,000 members and affiliated churches in Guatemala, Honduras, Nicaragua, Peru, Bolivia, Mexico, the USA, Canada, Belgium and Australia) -

<http://www.elim.org.sv/> / <http://www.elimva.com/HistoriadelaiglesiaELSALVADORrtf>

B4.0904 **Heavenly Vision Christian Center** / *Centro Cristiano Visión Celestial* (1990, Bronx, New York; founded by Salvador Sabino, an ex-convict who now leads the Sabino Evangelistic Association, SEA; there are affiliated Hispanic church on the East Coast; these churches have

incorporated the G12 discipling method created in Colombia by César Castellanos) - <http://www.heavenlyvision.org/esp/ourhistory.htm>

- B4.0905 **Living Water International / Agua Viva Internacional** (1985, Mexico; founded my independent missionary Mike James; headquarters in Ciudad Madera-Tampico, Tamaulipas, Mexico; teaches and practices the G12 vision and strategy in more than 20 affiliated churches in Mexico) - <http://www.aguavivainternacional.com.mx/aguaviva/>
- B4.0906 **Independent churches** that have been influenced by leaders of the “Shepherding Movement” and that share the same doctrines.
- B4.0907 **Individual churches and pastors who are part of denominational structures** and that have been influenced by leaders of the “Shepherding Movement” and that share the same doctrines..
- B4.0999 Other similar churches and ministries

B4.10 WORD OF FAITH PENTECOSTAL FAMILY, 1970s

Overview: a worldwide movement among Pentecostal and Charismatic churches originally led by **Kenneth E. Hagen, Sr.** (1917-2003, founder of **RHEMA Bible Church, RHEMA Bible Training Center** and *Word of Faith* magazine, beginning in the 1970s), and now by many other preachers who have been influenced by him, including: **Kenneth Hagen, Jr., Kenneth Copeland, Charles Capps, Creflo Dollar, Joyce Meyer, Marilyn Hickey, Jerry Savelle, Bill Winston, Joel Osteen, Charles Nieman, John Avanzini, Oral Roberts and Fred Price**; its emphasis is on the “word of faith” and “name it and claim it,” which is called the “theology of confession” (“say it, do it, receive it, tell it”) or the “positive confession” doctrine; some denominational leaders, such as **Paul Yonggi Cho of Korea** (Assemblies of God), also have been linked with this doctrine, although they are not directly associated with Hagen, Copeland and Price; the term “word of faith” is derived from Romans 10:8 (“the Word of Faith that we preach”) and one of the first people to teach the “word of faith” doctrine was **E. W. Kenyon** (1867-1948), a New England Bible teacher, schoolmaster and writer who wrote 18 books, many of which are still used today by his “word of faith” followers; one phrase he coined can still be heard in the movement today: “What I confess, I possess”; the Word of Faith movement teaches that complete healing (spirit, soul and body) is included in Christ’s atonement, and therefore is available here and now for all who believe; *according, financial prosperity and wealth are also included in the atonement* (II Cor. 8:9).

Critics have denounced this movement as unscriptural, heretical and a distortion of the true Gospel of Jesus Christ; the movement’s “health and wealth” teachings have been strongly criticized by many evangelical leaders (both Pentecostals and non-Pentecostals alike, in addition to Christian leaders in mainline Protestant denominations); the so-called “Prosperity Gospel” has been espoused by many well-known Pentecostal and Charismatic television evangelists, such as **Paul and Jan Crouch** (founders of the **Trinity Broadcasting Network** in 1973), **Jim and Tammy Bakker** (founders of the **PTL Network** in the mid-1970s), **Morris Cerullo** (founder of Morris Cerullo Evangelistic Association), and **Benny Hinn** (founder of Benny Hinn Ministries in the 1970s); see: http://en.wikipedia.org/wiki/word_of_faith/ <http://www.rapidnet.com/~jbeard/bdm/Psychology/char/more/w-f.htm/> <http://www.letusreason.org/WFDir.htm>

- B4.1001 **RHEMA Bible Church and Kenneth Hagin Ministries** (**Kenneth E. Hagen, Sr.** [1917-2003]; he began his professional career as a minister with the Assemblies of God [1934-1946],

but left the pastorate to become an itinerant evangelist; he began to write the first of what would become several hundred small booklets and spoke frequently for the **Full Gospel Business Men's Fellowship International**; in the 1960s he founded **Kenneth Hagin Ministries** and in 1966 began a radio broadcast ministry that expanded into television in 1976; he founded RHEMA Bible Church, **RHEMA Bible Training Center** and *Word of Faith* magazine during the 1970s; after his father's death in 2003, **Kenneth Hagin, Jr.**, became pastor of RHEMA Bible Church in Broken Arrow, OK (near Tulsa), which now has more than 8,000 members; the organization sponsors television and radio broadcasts of "RHEMA Praise," "RHEMA For Today" and "Faith Seminar of the Air"; and it publishes *Word of Faith* magazine and operates Faith Library Publications, a leader in the Charismatic book market with more than 147 books in print): <http://www.rhema.org/> / <https://www.rhemabiblechurch.com/>

- B4.1002 **Faith Christian Fellowship International, Church & Foundation** (1979, Tulsa, Oklahoma; Dr. Doyle Harrison, who also founded **The International Convention of Faith Ministries - ICFM** [known until 1985 as the International Convention of Faith Churches and Ministers]; this is a network of independent Pentecostal "word of faith" pastors and evangelists who have their own national and/or international ministries, such as: Kenneth Hagin [Tulsa, Ok], Kenneth Copeland [Fort Worth, TX], Fred Price [Los Angeles, CA], Norvel Hayes [Cleveland, TN], Jerry J. Savelle [Fort Worth, TX], and John H. Osteen [Houston, TX]; this organization is an interracial association, but some of the individual members such as Fred Price ["Fellowship of Inner-City Word of Faith Ministries"] are pastors of predominantly Afro-American churches; the ICFM admits both churches and individuals to membership; many of the students trained at **Rhema Bible Training Center**, started in 1974 by Hagin, have formed new congregations partially drawing upon listeners of the television programs of the ICFM founders; current president is **Dr. Jim Willoughby**, Senior Pastor of **Echos of Faith World Outreach Ministries in Ontario, California**, for more than 27 years;- under his leadership the church has grown from 60 members to the largest church in Ontario, as well as one of the largest Word of Faith Churches in California; over 52,000 decisions for Christ have been recorded through the church's ministries, according to its website.) - <http://www.go2eof.com/> / <http://www.icfm.org/>
- B4.1003 **Fellowship of Inner-City Word of Faith Ministries / Fellowship of International Christian Word of Faith Ministries** (1990, Los Angeles, California; the Rev. Frederick Price founded the **Crenshaw Christian Center** [CCC, now called "Faithdome"] in 1973 on Crenshaw Blvd. in the midst of a large Afro-American neighborhood, called South-Central Los Angeles; in 1978, Price began a weekly, national T.V. program, called "Ever Increasing Faith", which became very popular among Afro-Americans throughout the USA; later, this program also became available in the Caribbean, which has a large Afro-American population; in 1981, Price bought the old campus of Pepperdine University in South-Central Los Angeles and build the Faith Dome with a capacity of about 10,000 people; he also founded a **School of Ministry** [<http://www.afpmtc.net>] in 1985, mainly to train Afro-American leaders, but this school also offers a Bible institute-level training to pastors of other ethnic groups in this changing neighborhood; many of his former students are now affiliated with Price and his expanding international ministry; the name of the organization was changed to "Ever Increasing Faith Ministries"; the **Fellowship of Inner-City Word of Faith Ministries** now includes over 400 member-pastors, ministers, and church administrators in 9 regions, representing a combined congregational membership of over 150,000 believers) - <http://www.faithdome.org/> / <http://www.ficwfm.org/>
- B4.1004 **Shield of Faith Christian Centers / Shield of Faith Fellowship of Churches** (1992, Pomona, California; founded by Bishop Henry B. Alexander; this denomination, mainly Afro-American, reports more than 150 affiliated churches around the world; the majority are located in the USA, but also in Mexico, Central America and the Dominican Republic in the

Caribbean) - <https://www.sofcc.com/> / <http://sofpomona.org/>

- B4.1005 **The Morris Cerullo Evangelistic Association** / *Asociación Evangelística de Morris Cerullo* (1960s, Brazil; founded by Morris Cerullo, who was born and raised in New Jersey, USA; he was converted to Christ at age 14 while living in a Jewish Orthodox orphanage; while ministering as an evangelist in Porto Alegre, Brazil in 1962, Cerullo [according to him] received a prophecy that “God was going to use him to create an army of Christian soldiers” to make war against Satan in the “last days” before the immanent return of Christ to the earth; since the 1960s, Cerullo has conducted “campaigns of divine healing and liberation” on all the continents, including most countries of Latin America; his headquarters today are located in San Diego, California; Cerullo, who currently identifies with the “Word of Faith” or “Positive Confession” doctrine, is one of the most controversial preachers on the planet due to his radical doctrines, prophecies, testimonies of alleged divine healing and deliverance, as well as due to his fundraising methods and lack of financial responsibility) - <http://www.mcwe.com/> / <http://www.mcwe.com/aboutus.php?SessionId=5ca2c7b7758b8f34624c537720960538>

Critiques of Morris Cerullo:

http://www.cephas-library.com/evangelists/evangelist_morris_cerullo_fraud.html

http://en.wikipedia.org/wiki/Morris_Cerullo

<http://www.deceptioninthechurch.com/morris.htm>

- B4.1006 **Benny Hinn Ministries:** <http://www.bennyhinn.org/default.cfm>

An overview from his website:

People around the globe know Pastor Benny Hinn [Toufik Benedictus "Benny" Hinn] as a noted evangelist, teacher, and the author of best-selling books including *Prayer That Gets Results*, *Lamb of God*, and *Good Morning, Holy Spirit*. His TV program *This Is Your Day!* is among the world’s most-watched Christian programs, seen daily in 200 countries.

Benny Hinn was born on 3 December 1952, in the port city of Jaffa (part of modern Tel Aviv), Israel, where his family had set up residence as immigrants to Palestine from Greece. In 1968, not long after the Six-Day War, he immigrated with his family to Canada.

In February 1972, Benny Hinn’s life took on an entirely new meaning when he surrendered his heart and life to Jesus Christ as high school friends prayed with him. Soon afterward, he was called to minister the Gospel.

The Hinn family resides in Southern California, strategically near the ministry-owned television studio and church in Aliso Viejo. The corporate headquarters for Benny Hinn Ministries / World Healing Center Church is located in Grapevine, Texas.

In worldwide ministry more than 30 years, Pastor Benny Hinn has preached the Gospel face to face and through television to more than a billion people. Through “Holy Spirit Miracle Crusades,” Training for Ministry Conferences, TV broadcasts, the Internet, printed page, and audio-video recordings, this evangelist’s straightforward and uncompromising message of God’s love has inspired hundreds of millions to a personal relationship with the Lord Jesus Christ.

Pastor Benny’s ministry is also engaged in crisis relief, children’s homes, and feeding programs, as well as hospital and emergency care. During the past year alone, not only did his ministry help provide food, clothing, shelter, education, and religious training for 46,368 children around the globe (including partnerships with 31 different missionary and relief agencies), but it also continues to underwrite the free care expenses of such powerful outreaches at a hospital in Calcutta, India, where over 200,000 patients are treated annually, and My Father’s House children’s homes in Mexico and the Philippines.

Critiques of Benny Hinn Ministries:

http://en.wikipedia.org/wiki/Benny_Hinn
<http://csicop.org/si/2002-05/i-files.html>
<http://www.apologeticsindex.org/h01.html> <http://www.apologeticsindex.org/h01ad01-Benny-Hinn-Dateline.html#Subject2>

B4.1007 **Holy Spirit and Fire Council of Churches / Concilio de Iglesias Espíritu Santo y Fuego** (Miami, FL; founded by Eddie and Marcia Castillo; founding date unknown; it has a partnership with **Kenneth Copeland Ministries**: <http://www.bvov.tv/>) - <http://www.esyf.org/>

B4.1099 Other similar churches

B4.0411 NEW APOSTOLIC REFORMATION - 1990s

Dr. C. Peter Wagner of Global Harvest Ministries and the World Prayer Center in Colorado Springs, CO, and his associates have defined this new movement as follows:

<http://www.globalharvest.org/index.asp?action=about> -
<http://www.globalharvest.org/index.asp?action=apostref>
<http://www.globalharvest.org/index.asp?action=newapostolic>

Overview: According to Wagner, the New Apostolic Reformation is an extraordinary work of God at the close of the twentieth century, which is, to a significant extent, changing the shape of Protestant Christianity around the world. For almost 500 years Christian churches have largely functioned within traditional denominational structures of one kind or another. Particularly in the 1990s, but with roots going back for almost a century, new forms and operational procedures began to emerge in areas such as local church government, interchurch relationships, financing, evangelism, missions, prayer, leadership selection and training, the role of supernatural power, worship and other important aspects of church life. Some of these changes are being seen within denominations themselves, but for the most part they are taking the form of loosely structured apostolic networks. In virtually every region of the world, these new apostolic churches constitute the fastest growing segment of Christianity.

Source: <http://www.globalharvest.org/index.asp?action=apostolic>

Personal correspondence from Dr. J. Gordon Melton (20 May 2006):

Re: Wagner. I have always considered the New Apostolic Reformation as a continuation of the Latter Rain (with a little charismatic sophistication). As best I have been able to determine, Wagner has simply organized scattered elements of the Latter-Rain Movement, which preexisted his getting involved in it in the 1990s and giving it a new image. I did an entry for the last *Encyclopedia of American Religion* (under International Coalition of Apostles) in the Latter Rain sub-section of Pentecostalism (which has spawned a host of movements, most fairly small). I discussed Wagner in two entries in the *Encyclopedia of Protestantism* published last year (under charismatic movement and spiritual warfare). In the whole perspective of global Protestantism, his movement is barely on the radar screen.

For other critiques of this movement, see:

<http://www.deceptioninthechurch.com/index.html>
http://en.wikipedia.org/wiki/New_Apostolic_Reformation
<http://www.rr-bb.com/showthread.php?t=28421>

Some of the organizations associated with this movement are the following:

B4.1101 **International Society of Deliverance Ministers (ISDM)**, founded by Apostles Dr. C. Peter & Doris M. Wagner in Colorado Springs, Colorado: <http://www.deliveranceministers.org>

B4.1102 **International Coalition of Apostles (ICA):**
<http://www.globalharvest.org/index.asp?action=icafaq> / <https://www.icaleaders.com/about-ical/history-of-ica> / <https://www.faithnews.cc/?p=17879>

Given the worldwide multiplication of individuals recognized by other Christian leaders as apostles, a strong desire has been expressed by many of them to be able to relate, in some structured way, to peer-level apostles in their own nations and internationally. Since autonomy is a high value for members of differing apostolic networks, the apostolic leaders of these networks, who technically are "vertical" apostles, had little access to mechanisms designed to fulfill that lingering "horizontal" desire to meet with their peers in anything other than a casual way.

The International Coalition of Apostles was organized as one attempt to meet this need. It is not an exclusive organization since other similar groups are forming in different parts of the world, much to the delight of ICA, as a response to what the Spirit currently seems to be saying to the churches of the 21st Century.

Here is the ICA definition of apostle: An apostle is a Christian leader gifted, taught, commissioned, and sent by God with the authority to establish the foundational government of the church within an assigned sphere of ministry by hearing what the Spirit is saying to the churches and by setting things in order accordingly for the growth and maturity of the church.

B4.1103 **Apostolic Ministry Links:** the sites below represent a variety of New Apostolic Reformation-oriented ministries, most of which are independent churches.

Ché Ahn, Pasadena, California, USA
[Harvest Rock Church](#)

George Bakalov, Minneapolis, MN, USA
[George Bakalov Ministries International](#)

Bob Beckett, Hemet, California, USA
[The Dwelling Place Family Church](#)

Rice Broocks, Brentwood, Tennessee, USA
[Morningstar International](#)

Harold Caballeros, Guatemala City, Guatemala
[Ministerios El Shaddai - El Shaddai Ministries](#)
[Visión de Valores](#)

Emanuele Cannistraci, San Jose, California, USA
[Evangel Christian Fellowship](#)

Rony Chávez Ministries in Costa Rica
<http://www.ronychaves.org/>

Paul Daniel, Cape Town, South Africa
[His People Christian Church](#)

Greg Dickow, Barrington Hills, Illinois, USA
[Life Changers International Church](#)

Naomi Dowdy, Singapore
[Trinity Christian Centre](#)

John Eckhardt, Urbana, Illinois, USA
[Crusaders Church/IMPACT](#)
<http://www.impactlatino.com/eckhardt.asp>

Michael Fletcher, Fayetteville, North Carolina, USA
[Manna Church](#)

Bill Hamon, Santa Rosa Beach, Florida, USA
[Christian International](#)

Lawrence Kennedy, Carlton, Texas, USA
[North Church](#)

Lawrence Khong, Singapore
[Faith Community Baptist Church](#)

Larry Krieder, Ephrata, Pennsylvania, USA
[Dove Christian Fellowship](#)

Alan Langstaff, Eden Prairie, Minnesota USA
[Association of Evangelical Charismatic Ministries](#)

Mickey Medina, Red Apostólica de Impacto a las Naciones (RAIN), in Puerto Rico
<http://www.apostolmickeymedina.com/bio.html>

Mel Mullen, Red Deer, Alberta, Canada
[Word of Life Christian Centre](#)

- B4.1104 **Maranatha World Revival Church** / *Iglesia de Avivamiento Mundial Maranatha* (1974, Chicago, Illinois; founded by Nahum y Minerva Rosario; it has more than 300 affiliated churches in the USA, Mexico, Costa Rica, Panama, Puerto Rico, Cuba, the Dominican Republic, Argentina, Chile and Venezuela, as well as in Europe and Africa) –
<http://www.maranathausa.com/maranathaspanish.htm>
- B4.1105 **Resurrection Church and Ministries - RCM** (1980s, Summerville, South Carolina; founded by John Kelly who united with churches already established in Pennsylvania, New Jersey, New York and Michigan; later, other churches became affiliated in Delaware, South Carolina Florida and Illinois; relationships exist with churches in Haiti, Belize, England and Russia; Kelly is now a member of the **International Coalition of Apostles**) -
<https://www.icaleaders.com/about-ical/history-of-ica>
- B4.1106 **Elim Christian Mission of Guatemala** / *Misión Cristiana Elim de Guatemala* (1964, Guatemala City, Guatemala; founded by Dr. Othoniel Ríos Paredes; this denomination was originally listed as **B4.0609** but was **reclassified as part of the New Apostolic Movement** after a doctrinal shift during the early 1990s in Guatemala; the headquarters church is *Iglesia de Cristo Elim Central* - Elim Central Church of Christ in Colonia El Rosario, Zona 3, Municipality of Mixco, Guatemala City, under the leadership of Pastor General Héctor Nuño; has affiliated churches in North, Central and South America, as well as Europe; several splits have been reported since the mid-1990s, including the separation of **Misión Elim Internacional de El Salvador** in 1993 – see B4.06091 and **Iglesia de Jesucristo Palabra MIEL** (MIEL = Misión Elim) under the leadership of Apostle Gaspar Sapalú Alvarado; note: these sister denominations have **no relationship with Elim Fellowship** in Lima, NY, which is part of the Latter Rain Movement – see B4.0701) -
http://www.prolades.com/cra/regions/cam/Mision_Cristiana_Elim.pdf

- B4.11061 **Church of Jesus Christ “Palabra MIEL”** / *Iglesia de Jesucristo Palabra MIEL* (MIEL = Misión Elim) under the leadership of Apostle Gaspar Sapalú Alvarado; the headquarters church is located in Zona 4 of the Municipality of Mixco, Guatemala City; has affiliated churches in North, Central and South America, as well as Europe) - <http://www.centralpalabramiel.org/website.html>
- B4.1107 **Ebenezer Church of Christ** / *Iglesia de Cristo Ebenezer* (1984, Guatemala City, Guatemala; founded by Apostle Sergio Enriquez who had a previous relationship with Othoniel Ríos Paredes of the Elim Christian Mission; there are affiliated church associations in Honduras, El Salvador, Colombia, Argentina, Mexico and the USA among Hispanics; see below for details) - <http://ebenezerpagina.sc55.info/>
- B4.11071 **Final Call Ministries** / *Ministerios Llamada Final* (1976, Guatemala City, Guatemala; 1989, Inglewood, California; Apostol Otto Rene Azurdia) - <http://www.llamadafinal.com/html/home.html>
- B4.11072 **Ebenezer Church of Christ of Honduras** / *Iglesia de Cristo Ebenezer de Honduras* (1994, San Pedro Sula, Honduras; founded by Apostle German Ponce, a disciple of Sergio Enriquez in Guatemala City) - <http://www.ebenezer.hn/>
- B4.11073 **Hosanna Church of Christ** / *Iglesia de Cristo Hosanna* (1994, Dallas, Texas; founded by Apostle Victor Archila, another disciple of Sergio Enriquez of Guatemala) - <http://www.ministerioshosanna.org/> / <http://ebenezer.hn/Historia/Otrasiglesias.htm>
- B4.11074 **El Shaddai Church of Christ** / *Iglesia de Cristo El Shaddai* (Portland, Oregon; founded by Apostle Mario H. Rivera, another disciple of Sergio Enriquez of Ebenezer Ministries in Guatemala; this ministry has been renamed “**Ministerio Llamados a Conquistar**” de **Ministerios Ebenezer de Oregón**) - http://www.llamadosaconquistar.org/content/index_content.htm/ / <http://www.llamadosaconquistar.org/content/cobertura.htm>
- B4.1108 **The Almighty Jesus Christ Churches** / *Iglesias Jesucristo El Todopoderoso* (1985, Hialeah, Florida; Apostle Oscar and Stella Aguero) - <http://www.jesucristoeltodopoderoso.com/>
- B4.1109 **Rhema Ministries** / *Ministerios Rhema* (Alpharetta, Georgia; Apostle Dr. Carlos E. Garcia & Pastor Dr. Mayra J. Garcia; reports three churches among Hispanics in the USA and one affiliated church in Peru) - <http://www.ministeriosrhema.org/>
- B4.1110 **King Jesus International Ministries** / **Ministerios Internacionales El Rey Jesús** (Miami, Florida; Apostol Guillermo Maldonado; also known as the New Wine Apostolic Network – *Red Apostólico Vino Nuevo*) - <http://www.kingjesusministry.org/> / <http://www.elreyjesus.org/>
- B4.1111 **Yeshua International Apostolic Ministry** / *Ministerio Apostólica Internacional Yeshúa* (historically related to the **Prince of Peace Evangelical Mission** / *Misión Evangélica Príncipe de Paz* [MEPP] in Guatemala City, Guatemala, which was founded in 1955 by pastor José María Muñoz Domínguez (known popularly as “Chema”), who for decades had a very successful radio ministry in Guatemala and surrounding countries — Mexico, El Salvador and Honduras; MEPP has mission work in Mexico, Central America and the USA among Hispanics; after the founder’s death in 1979, Muñoz’ son Josué became pastor of the **Central Prince of Peace Church** in Guatemala City and the denomination’s president until 2000, when Jorge Mario Mancio was named its president; in October 2000 Josué Muñoz was appointed an “apostle” by the “Apostolic Council of Guatemala” led by pastor Harold

Caballeros of Iglesia “El Shaddai” in Guatemala City; Josué later founded the **Yeshúa International Apostolic Ministry**, which led us to reclassify this movement as part of the New Apostolic Reformation, although the **Misión Evangélica Príncipe de Paz** may still belong in the older classification, see **B4.0416**) – <http://www.yeshuapdf.org/> / <http://www.cidelprincipedepaz.com/> / <http://www.elperiodico.com.gt/es/20070923/actualidad/43966/?tpl=54>

- B4.1112 **Christian Friendship Center International** / *Centro de Amistad Cristiana Internacional* (Acapulco, Mexico; affiliated with **Noel Ministries Internacional**, founded by Noel Solís Valencia; it has associated churches in Mexico and Argentina; this organization is not affiliated with **Christ for the Nations Institute [CFNI]** in Dallas, TX, or with Iglesia Amistad Cristiana of Mexico City, which are classified as B4.0608 and B4.06081) - <http://www.centrodeamistadcristiana.com/> / <http://www.centrodeamistadcristiana.org/contacto/>
- B4.1113 **Churches in Covenant International** (an international network of churches and ministries begun by **Covenant Church of Carrollton, Texas**, founded in 1976 and led by Mike and Kathy Hayes; it has more than 65 affiliated churches and ministries in the USA, from Alaska to Florida; Covenant Church’s 12,000+ members generously support missionaries, churches, schools and orphanages in many countries) - <http://www.churchesincovenant.org/>
- B4.11131 **World of Faith Hispanic Church** / *Iglesia Hispana Mundo de Fe / Mundo de Fe Internacional* (1991, begun as the Hispanic ministry of the independent **Covenant Church** [founded in 1976] in Carrollton, Texas, within the Dallas/Fort Worth Metroplex, led by the Rev. Mike Hayes and his wife, Kathy, and Missions Pastors Ralph and Donna Holland; by 2009 at least seven Hispanic churches had been established in Texas, Arkansas and California, with additional affiliated churches in Mexico, El Salvador, Honduras, Nicaragua, Costa Rica, Colombia, Chile, Peru, Venezuela and Spain) - <http://www.mundodefe.org/> / <http://www.covenantchurch.org/>
- B4.1114 **Gospel Outreach** / *Iglesias Verbo Internacional* (1971, Eureka, California; a faith mission in the Charismatic tradition with mission work in Brasil, Ecuador, Guatemala, Nicaragua and among Hispanics in the USA; now with international headquarters in Guatemala City, Guatemala; **it now identifies as part of the New Apostolic Reformation**) – <http://www.verbo.org/cms/>
- B4.1115 **House of God Church** / *Iglesia Casa de Dios* (a mega-church in Guatemala City, Guatemala; founded by Apostle Carlos “Cash” Luna) - <http://www.cashluna.org/>
- B4.1116 **Showers of Blessing Church** / *Iglesia Lluvias de Gracia* (a mega-church in Guatemala City, Guatemala; founded by Apostles Harold and Cecilia Caballeros) - <http://www.elshaddai.net/>
- B4.1117 **Restoration in Christ Church** / *Iglesia Restauración en Cristo* (Bayamón, Puerto Rico; founded by Apostle Dr. José Álvarez) - <http://irecpr.com/> / <http://apostoljosealvarez.com/>
- B4.1118 **Elohyim Family Life Centers** / *Centros de Vida Familiar Elohyim* (2008, Deltona, Florida; founded by Apostle Harry Rentas, Executive Director of Escuela Ministerial ARDE School of Ministry and ARDE Restoration Center; ARDE = Alcanzar, Restaurar, Discipular y Enviar; has affiliated churches and centers in Mexico, Puerto Rico, Dominican Republic, Colombia and Ecuador; part of the R.A.I.N. = Resurrection Apostolic International Network) - <http://www.centroarde.org/>

B4.1119 **R.A.I.N. = Resurrection Apostolic International Network** (Jim Rickard is the Founding Apostle of RAIN, as well as Founding Pastor and Apostle of Vertical Life Church -- formerly Church of the Resurrection, a growing Apostolic Church -- in Brooklyn Park, Minnesota, which has been “touched powerfully by revival” since early 1995; **RAIN is an Apostolic Movement of Pastors, Churches, Trans-local Ministries, and Missionaries** with a common vision and a mandate from God for revival, spiritual awakening, fulfillment of the "Great Commission through strengthening the local church to become a church of prayer and power as in the first century, and to plant and establish churches throughout the world,” according to its website) - <http://www.rainministries.org/en/home>

B4.1120 **RAIN = The Rhema Apostolic International Network** (Richmond Heights, Florida; led by Apostle Carlos L. Malone, Sr., who with his wife Elder Pamela R. Malone also serve as Senior Leaders and Spiritual Parents of **The Bethel Church**; “an apostolic network of kingdom minded Apostles, Prophets, Evangelists, Pastors, Teachers and believers in Jesus Christ, called together to advance the kingdom agenda of our Christ”) - <http://www.raininstitute.org/about/> - Network Affiliates: <http://www.raininstitute.org/network-affiliates/>

B4.1199 Other similar organizations

B4.1200 UNCLASSIFIED PENTECOSTAL GROUPS

B4.1201 Groups founded in the USA

B4.120101 **Christ Faith Mission** continues the work begun in 1908 by Dr. Finis E. Yoakum (1851–1920), a Denver Methodist layman and medical doctor. In Los Angeles in 1895 following a near fatal accident, he was healed in a meeting of the Christian and Missionary Alliance, the holiness church founded by Albert Benjamin Simpson (1843–1919), which had been among the first modern churches to emphasize divine healing. As a result of his healing, he dedicated himself to the work of the Lord and began his efforts among the derelicts, outcasts, and street people of the city. In 1908 he opened **Old Pisgah Tabernacle in Los Angeles**. He began to hold gospel services and to provide meals for the hungry. In 1909, he began to publish the *Pisgah Journal*.

Yoakum had a utopian spirit, and envisioned a series of communities that would embody the life of the early church. He opened **Pisgah Home** for the city’s hungry and homeless; **Pisgah Ark** in the Arroyo Seco for delinquent girls; and **Pisgah Gardens** in the San Fernando Valley for the sick. His most famous experiment was **Pisgah Grande**, a model Christian commune established near Santa Susana, CA, in 1914. The community attracted people from across the USA, including some who had formerly lived at Zion, Illinois, the community built by John Alexander Dowie, several decades earlier. **Pisgah Grande**, already weakened by charges of financial mismanagement and unsanitary conditions, was thrown into further confusion by Yoakum’s death in 1920. They eventually incorporated and took control of the Los Angeles property. They bought property in the San Bernardino Mountains and then moved to Pikesville, Tennessee.

Source: <http://www.encyclopedia.com/article-1G2-3274100062/other-pentecostals.html>

Pisgah Grande (1914-1920) was a Pentecostal Christian community in Las Lajas Canyon north of Simi Valley, founded by Dr. Finis E. Yoakum. In 1920, his successor, James Cheek, moved the colony to Pikesville, Tennessee. Dr. Yoakum had experienced a spiritual awakening and decided to devote his life to religious pursuits after a miraculous recovery from a carriage accident in 1895 in Denver. He relocated to Los Angeles where he founded several

charitable enterprises named Pisgah, after the peak in the Sinai from which Moses saw the promised land. *Beside Pisgah Grande there was Pisgah Home in the Highland Park section of Los Angeles, Pisgah Store, Pisgah Ark, a recovery house for women, and Pisgah Gardens, a rehabilitative center, orphanage, and farm in North Hollywood.*

After the death of Dr. Yoakum in 1920, Pisgah Home was purchased by **Christ Faith Mission, Inc.**, under the directorship of Arglee F. Green. Ms. Green and her sister conducted a restoration of Pisgah Home and renamed it "Echo Home", as it was called in the 1920's, to its original social and spiritual mission of service to the less fortunate in the community. Amy Semple McPherson also conducted services in the Arroyo Seco during the 1920's to tens of thousands of worshipers who later retreated to the Mission site for massive barbecues and meetings. The Mission remained under the direction of Ms. Green and her sister until 1950, with the new appointment of the Rev. Harold James Smith as managing Minister.

Rev. Harold J. Smith came to the management of the Mission operations with a vision for its revival not experienced since Dr. Yoakum's passing. Smith created a broadly based ministry with newsletters, a syndicated radio program, and an active spiritual site that exposed the Mission and its goals around the world. For thirty years the **Herald of Hope Radio** broadcasts, hosted by Smith, emanated from the Mission in the "Prayer Tower" at the rear of the original Mission structure. It was Smith who re-named the site to **Old Pisgah Home**, restoring its historic name. He also began publication of a salvation and healing tabloid, "Herald of Hope Newspaper". During these years several surrounding properties were added to the original Mission property through purchase or outright donation. The former railroad right-of-way adjacent to the Mission was also ceded to Christ Faith Mission in 1971.

With the passing of the Rev. Smith in 1993, the Mission site came under the directorship of Smith's foster son, Richard A. Kim. Mr. Kim is currently the Administrator and Chief Executive Officer of the Mission Site. Richard Kim's vision is for **Christ Faith Mission / Old Pisgah Home** is to be expanded to include a Senior Facility, creating a larger village atmosphere for more residence at the Mission site seeking assistance and a quality environment to live. An expanded Pisgah Home would embody the original desire to help and serve as envisioned by Dr. Yoakum over a century ago.

Adapted from: <http://www.123internet.com/pisgah/history.html>

- B4.120102 **Gospel Assembly Churches or Gospel of the Kingdom Movement** (1923, Evansville, Indiana; founded by William Sowders [1879-1952] who tried to reconcile the Trinitarian and Uni-Pentecostal positions; in 1927, Sowders moved his ministry to Louisville, Kentucky, where he founded the "Gospel of the Kingdom Campground" on a 350-acre farm; many believers and pastors from 31 states used the camp for their activities until the death of Sowders in 1952, after which time the movement was divided among several leaders, such as **T. M. Jolly** and **Lloyd L. Goodwin**; in 1972, Goodwin separated from Sowders' movement and formed an association of Gospel Assemblies ["Gospel Assembly Churches Movement"] with headquarters in Des Moines, Iowa; Goodwin began a radio ministry that had coverage in the Eastern U.S. and the Caribbean) - <http://www.gospelassemblyfree.com/gac/sowders.html> / <http://www.gospelassemblyfree.com/facts/sowders.htm>

God called Bro. William J. Sowders to lead an association of churches that are called the **Body of Christ**. They are not organized denomination. Rather, they are a voluntary association of churches and believers. Many of those churches go by the name of **Gospel Assembly**.

William Sowders was born in Louisville, Kentucky on September 13, 1879. After serving as a policeman, boat builder, and fisherman, he was converted [in 1912] from a rough life to a life of following Jesus Christ and, in 1913, received the Baptism of the Holy Ghost near Paducah, Kentucky.

Shortly after receiving the Pentecostal experience, while working on a boat motor on the Ohio River, the Lord spoke to Bro. Sowders in an audible voice saying, "I want you to preach MY GOSPEL." He was called of God to be a great teacher. Early in his ministry God began to reveal truths to him. These included truths about the Godhead, the beast, Babylon, water baptism, the number and

qualifications of the Bride of Christ, and other doctrines. He had a tremendous revelation about staying outside of organized religion and manifesting the divine love of God, or the charity which is explained in 1 Corinthians 13.

At the peak of his influence, it is estimated that Bro. William Sowders led a fellowship that consisted of 75,000 believers in 300 congregations in 31 states.

This man of God died on November 20, 1952. After his death factualism divided and splintered the movement he had led. Yet his vision remains. God called William Sowders to begin a work that will yet be completed. The Body of Christ will be healed.

Source: <http://www.dmgac.org/about/leaders/>

Bro. Lloyd L. Goodwin was sent to Des Moines, Iowa, in March, 1963, to pastor a small, struggling Gospel Assembly Church. Although the church traced its history back to 1939, and despite having a long series of pastors, the church had not ever taken hold. When Bro. Goodwin arrived, the church consisted of 16 people and a bank account of \$93.

Bro. Goodwin had been trained for the ministry under Bro. William Sowders, his son, James Sowders, and Thomas Jolly. He came and began to work as the pastor of the small assembly. Over the course of time, that church grew. At the time of his death in July, 1996, the church congregation numbered in excess of 400, and possessed approximately 10 million dollars in assets.

Bro. Goodwin was a world-renowned Bible teacher. He published several books, and had an international radio ministry and tape ministry. Under his direction, the Gospel Assembly Christian Academy was started.

As an apostle, Bro. Goodwin became the leader of an international association of churches, which had established congregations in more than 30 countries on six continents at the time of his death.

The Lord used Bro. Goodwin to establish tremendous truths regarding the first resurrection, the return of the Lord and the establishment of His kingdom, the law of God, sovereignty and election, and other Biblical doctrines.

Bro. Goodwin died as he always had wanted: on the field of battle, laboring for the Lord. He died in his church, after delivering a powerful, anointed message. He left the churches a vision for the future and an inspiration to continue the work of the Lord.

At the death of **Lloyd L. Goodwin**, his brother, Vernon, became the pastor of the Gospel Assembly Church in Des Moines. His ministry was short and hard, but effective. Under Bro. Vernon's ministry, God began a work toward healing the divisions and factions in the work of God since the death of William Sowders.

Bro. Vernon had the heart of a shepherd and the gentleness that was necessary to effect a healing in God's people. His ministry was short, only 16 months as pastor, but it was effective. The work he began is still bearing fruit.

Glenn Goodwin, the nephew of Lloyd Goodwin, is the current pastor of the Des Moines Gospel Assembly Church. He was formerly legal counsel to the **Gospel Assembly Churches**, and had served as an elder in the local assembly. He is a teacher; his calling is to teach the truths that the Lord gave this fellowship through the ministry of William Sowders, Lloyd Goodwin, and others.

Source: <http://www.dmgac.org/about/leaders/>

B4.120103 **International Evangelism Crusades / Cruzadas Internacionales de Evangelismo** (1959, Van Nuys, California; founded by Dr. Frank E. Stranges; a decentralized association of pastors and churches from more than 50 countries; it has an international theological seminary in Van Nuys, a suburb of Los Angeles) - http://www.nicufo.org/dr_stranges.htm

Dr. Frank E. Stranges (1927-2008) was Founder/President of the National Investigations Committee on UFOs. In addition, he is President of **International Evangelism Crusades** (a world-wide Christian Denomination) and **International Theological Seminary** of California. He was born in New York and educated in Brooklyn (NY), Pennsylvania, Minnesota and California. He holds degrees in Theology, Psychology and Criminology.

During the past forty-four years, Dr. Frank Stranges has investigated various facets of the UFO phenomena and has authored many books on the subject. His interest began while he was attending Bible College after hearing his roommate tell of an experience during the War. He was told that the

squadron in which his roommate was flying was buzzed by several UFOs and during the "debriefing", the pilots were told they had seen nothing unusual. After confirming the story personal with the other members of the flight team, Dr. Stranges began his serious inquiry into this fascinating subject of UFOs.

Dr. Stranges is an Assistant Deputy Director of the California State Marshal's Association and a Chaplain of the American Federation of Police. Numerous affiliations with law enforcement, scientific, religious and public service organizations attest to his dedication to Community Service.

Source: <http://www.tracieaustin.com/guestprofile.asp?ID=20>

B4.1202 **Unclassified Groups founded in Latin America and the Caribbean**

B4.120201 **Banquet House Ministries / Ministerios Casa del Banquete** (1979, San Isidro de El General, Perez Zeledón Province, Costa Rica; founded by Pastor and Apostle Yamil Jiménez Tabash; later renamed **Victory Center – Centro Victoria**; reports a membership of 1,500 members in Costa Rica but has sent missionaries to, and has planted at least 25 churches in Costa Rica, Nicaragua, Panama, Colombia, Chile, Ecuador and in various USA cities) - <http://www.centrovictoria.cc/>

B4.120202 **Puerto Rican Unclassified Pentecostal Denominations:**

- House of Revival / *Casa de Avivamiento*
- Council of Evangelical Christian Churches / *Concilio de Iglesias Cristianas Evangélicas*
- Habacuc 3:2 Christian Church / *Iglesia Cristiana Habacuc 3:2*
- Council of Mount Moriah Churches of Jesus Christ / *Concilio de Iglesias de Jesucristo Monte Moriah, Inc.*
- Revelation 3:10 Missionary Pentecostal Church / *Iglesia Pentecostal Misionera Apocalipsis 3:10*
- Fountain of Salvation Missionary Church, Inc., International Mission / *Iglesia Fuente de Salvación Misionera, Inc., Misión Internacional* - <http://www.ifsminternacional.org/>

La Iglesia Fuente de Salvación Misionera, Inc., started its work at the beginning of 1965 on the island of Puerto Rico when the *Rev. Regino Marín Marcano*, a man of God with a giant vision, “when God revealed to him the need to enlarge the stakes of his tent.” One year later, after an arduous but fruitful work, the church celebrated its first Convention in the Lijas neighborhood of Las Piedras, Puerto Rico, on March 22, 1966. In this first year, the Lord gave us a good harvest of five new church starts. Once the work was organized, the church was incorporated in accordance with the laws of the Commonwealth of Puerto Rico (February 6, 1967 under registration number 4319).

Under the leadership of the *Rev. Rubén Marín Delgado* (1971-1995), the Fountain of Salvation Missionary Church became a movement that extended widely with affiliated churches in the Republic of Argentina, the Dominican Republic, Haiti, the Lesser Antilles, the USA and Puerto Rico. Under the responsibility of the *Rev. Misael Marín Delgado* (1995-present), the vision of continuing to enlarge the stakes is still latent in his heart. New work was begun in Belize, Costa Rica, Cuba, Guatemala, Mexico, Nicaragua, El Salvador, Honduras, Panama, Colombia, Ecuador, Brazil, Paraguay, Spain and Equatorial Guinea (Africa).

Also, for reasons of growth and with the approval of the Assembly on October 28, 1996, the name of our movement was modified as follows: **Fountain of Salvation Missionary Church, International Movement (FSMCIM)**.

Source: <http://ifsmnoreste.org/sobre-nosotros/historia-de-ifsmin>

- House of God, Door of Heaven Christian Mission / *Misión Cristiana “Casa de Dios, Puerta del Cielo”*
- Church of the New Testament / *Iglesia del Nuevo Testamento*
- Missionary & Christian Union Church / *Iglesia Unión Cristiana y Misionera*

- Alpha & Omega Pentecostal Church / *Iglesia Pentecostal Alfa y Omega*

B5.0 UNCLASSIFIED CHURCHES OF THE PROTESTANT MOVEMENT

- B5.01** Federated Churches
- B5.02** Independent Community Churches
- B5.03** Metropolitan Community Churches (Gay and Lesbian oriented)
- B5.04** Neighborhood Churches
- B5.05** United or Union Churches
- B5.06** Protestant denominations and church associations of mixed Pentecostal and non-Pentecostal beliefs and practices
- B5.07** Independent Protestant churches (unclassified groups)
- B5.08** Unclassified Protestant Churches/Denominations
- B5.09** **Messianic Jewish organizations (see D3.09)**

B6.0 INTRA-FAITH: PROTESTANT PARA-CHURCH, INTER-DENOMINATIONAL OR NON-DENOMINATIONAL ORGANIZATIONS

B6.1 Inter-Denominational Organizations and Service Agencies

- B6.101** International Organizations or Service Agencies
- B6.102** National Organizations or Service Agencies
- B6.103** Regional Organizations or Service Agencies
- B6.104** State-wide Organizations or Service Agencies
- B6.105** Sub-regional (several counties) Organizations or Service Agencies
- B6.106** County-wide Organizations or Service Agencies
- B6.107** City-wide (Municipal) Organizations or Service Agencies

B6.2 Non-Denominational Service Agencies

B6.3 Non-Denominational Mission Agencies

B7.0 PROTESTANT ORGANIZATIONS WITH A MIXED PENTECOSTAL AND NON-PENTECOSTAL BACKGROUND & LIFE-STYLE



PART C: MARGINAL CHRISTIAN GROUPS

General Overview: some of these groups are sometimes called Christian "sects" and are characterized as having some affinity with Christianity, but are non-Catholic, non-Orthodox and non-Protestant in their general orientation, hence the term "marginal;" not only have some of these groups experienced the rejection of other branches of Christianity, but they tend to be exclusive and reactionary in their dealings with other religious groups; most of the marginal Christian groups believe that they "have a corner on the Truth" and that other groups constitute "false religions;" the "sect" rejects the mother church or other branches of Christianity and is committed to a new "interpretation of reality" or worldview, which cult members believe is "the only way of salvation;" some of their inspiration and teaching is often only parts of the Bible, but they mainly depend on non-biblical writings and/or prophetic messages or creeds that tend to contradict *orthodox Protestant teaching* about basic Biblical truths. For reference, see the following websites regarding definitions of "cults" and "sects" and a listing of such groups: <http://www.rickcross.com/> / <http://www.religioustolerance.org/cults.htm> / <http://www.apologeticsindex.org/>

C1.0 ADVENTIST-RELATED GROUPS

C1.01 **Anglo-Israelism** (1790s, Richard Brothers in London, England; 1850s, John Wilson in Scotland; this movement is very small and limited to a few groups in Great Britain and Australia) - <http://www.britishisrael.co.uk/beliefs.php> / http://en.wikipedia.org/wiki/British_Israelism

C1.02 **Southcottians** (1801, England; Joanna Southcott; a very small group) - http://en.wikipedia.org/wiki/Joanna_Southcott / <http://www.btinternet.com/~joannasouthcott/>

C1.03 **Jehovah's Witnesses – JWs / Testigos de Jehová** (1879, Charles Taze Russell; New York City, New York; also known as the **Watchtower Bible and Tract Society / Sociedad de Biblias y Tratados de la Torre del Vigía**; this is one of the most aggressive groups wherever it exists, but this is especially true in the context of Latin America where the JWs have experienced considerable growth in the post-WWII period; they are very exclusive in their teaching and practice, believing that only 144,000 witnesses will make it into Heaven, even though they currently have more "witnesses" than that throughout the world; they shun all other religious groups and believe that they are the only ones who will be "saved") - <http://www.watchtower.org/>

C1.04 **Sacred Name Movement** (The sacred name movement began in the late 1920s and early 1930s as a division within the Church of God, Seventh Day; the primary concern of this movement is both the written and the oral use of the name "Yahweh," or one of the other many English forms of the Hebrew name of God; in 1937, Clarence O. Dodd founded *The Faith* magazine in Salem, West Virginia, to promote the observance of Yahweh's feasts as described in the Old Testament; in 1938, Dodd organized the **Faith Bible and Tract Society**; this organization has continued to function among Dodd's followers, with headquarters today in Eaton Rapids, Michigan) - <http://www.sacrednamemovement.com/> / <http://www.plim.org/Sacred%20Names%20Article.html> / <http://www.sacrednamemovement.com/SNHHistory.htm> / <http://www.giveshare.org/churchhistory/sacrednamehistory.html>

- C1.0401 **Assembly of Yahweh / Asamblea de Yahweh** (1939, the continuation of C.O. Dodd's Assembly of YHWH legacy among former members of the Seventh-Day Church of God; its headquarters today are in Eaton Rapids, Michigan) – <http://www.assemblyofyahweh.com>
- C1.0402 **Congregation of Yahweh / Congregación de Yahweh** (aka “Yahweh’s Assembly in Messiah,” founded in 1980 in Rocheport, Missouri, by former elders of the Assemblies of Yahweh, led by Jacob O. Meyer; the International Directory lists Spanish-speaking congregations in the USA [at least 18 in 2009], Mexico, Puerto Rico, Dominican Republic, El Salvador, Bolivia, Brazil and Peru) – <http://www.coyusa.org/> / <http://www.congregaciondeyahwehpr.org/> / <http://www.cdyne.zoomshare.com/> / <http://elsantolugar.com/Guerreros.html> / <http://shofarblog.org/> / <http://congregaciondeyahweh.org/> / <http://www.asambleadeyahweh.tk/> / <http://www.yaim.org/> / [http://www.forhisname.com/congregacion de yahweh shamma.htm](http://www.forhisname.com/congregacion_de_yahweh_shamma.htm)
- C1.0403 **Congregation of Yah** (1990, Marseilles, Illinois; founded by Michael Abbaduska, Elder)
Distinctive Doctrines: “We teach the entire word of Yahweh to include, faith in Yahshua as the only begotten Son of Yahweh, who died and rose again and sits at the Father's right hand; All things have been placed under Him, and His return is imminent to establish His kingdom.”
<https://www.assemblyofyah.com/our-history>
- C1.0499 Other similar groups
- C1.05 **Worldwide Church of God – WCG** (1968, *Herbert W. Armstrong* [1892-1986]; founded in 1933 in Eugene, Oregon, as *The Radio Church of God*. Armstrong became a well-known radio personality and later a popular televangelist. Armstrong preached what he claimed was the comprehensive combination of doctrines in the entire Bible, in the light of the New Covenant scriptures, which he maintained to be the restored true Gospel. These doctrines and teachings have been referred to as *Armstrongism* by non-adherents. Armstrong's teachings required observance of parts of the Mosaic Law including seventh-day Sabbath, dietary prohibitions, and the covenant law "Holy Days". He also proclaimed that behind contemporary world events loomed various Biblical prophecies, interpreted in light of *British Israelism*: a pseudo-archaeological belief that the people of the British Isles are "genetically, racially, and linguistically the direct descendants" of the Ten Lost Tribes of ancient Israel.
 Armstrong prophesied that the world might end in 1975, and he observed a Saturday Sabbath, forbade medical interventions, and often required three tithes. The radio ministry initially spread Armstrong's prophecies and interpretations of the Bible via its national radio broadcast, *The World Tomorrow*, which later became a television program as well. After a few years on the air, Armstrong had developed a small following, so the church started publishing a free magazine, *The Plain Truth*, to supplement Armstrong's message in print for its radio audience. In 1947, the church relocated its headquarters to Ambassador College in Pasadena, California, also founded by Armstrong, and in 1968, the movement was renamed the **Worldwide Church of God (WCG)**. Under its WCG incarnation, the church developed a reputation as a "doomsday cult":
https://en.wikipedia.org/wiki/Grace_Communion_International#Worldwide_Church_of_God
 After Armstrong's death in 1986, the WCOG was led by **Joseph W. Tkach** (1927-1995) who became President and Pastor General. Tkach spearheaded a major doctrinal transformation of the denominations by abandoning Armstrong's unconventional doctrines and bringing the WCG into accord with orthodox evangelical Christianity. His son, *Joseph Tkach, Jr.*, continued his work; and in 1997 the WCG became a member of the *National Association of Evangelicals* (NAE) in the USA. In 2009, the denomination changed its name to **Grace**

Communion International (GCI), which reported about 30,000 members in 550 congregations in about 70 countries; see **B3.401**: <https://www.gci.org/about-us/>

C1.06 **Church of God International** (1978, Tyler, Texas; founded by *Garner Ted Armstrong* [1930-2003], son of Herbert W. Armstrong) Garner Ted Armstrong was ordained a minister in 1955 and held key administrative posts in both the **Worldwide Church of God (WCOG)** and the denomination's Ambassador College (Pasadena, California) until he was disfellowshipped (ex-communicated) by his father in 1978. An article in the *Los Angeles Times* reported that "The rift between the father and his heir apparent began in 1972 when Herbert Armstrong ousted his son from the church for four months, after an extra-marital affair, saying the son was "in the bonds of Satan" (Myrna Oliver, *Los Angeles Times*, 16 September 2003: "Garner Ted Armstrong, 73; TV Evangelist Formed Own Church After Break With Father."

Prior to his removal, Garner Ted Armstrong was executive vice president of the WCOG and president of the college, and was widely considered to be heir-apparent to succeed his father as head of the WCOG and its operations, including "The World Tomorrow" radio and television programs, which were broadcast worldwide during the 1970s, and church's flagship magazine, *The Plain Truth*.

The rift between Armstrong and his father over operational matters and certain doctrinal positions of the church resulted in the elder Armstrong excommunicating his son and firing him from all roles in the church and college on 28 June 1978, by means of a phone call. Garner Ted Armstrong moved to Tyler, Texas, in 1978 where he founded the **Church of God International (CGI)** and the *Armstrong Evangelistic Association*, through which he soon returned to the television airwaves. However, Armstrong never again had the media outreach that he had enjoyed in his father's organization, nor did his new denomination ever rival his father's in membership statistics. The Church of God, International did, however, become a haven for some former members of the WCOG who disapproved of the elder Armstrong's autocratic style.

In 1997, after an alleged sexual assault by Armstrong, he chose to resign from the CGI and founded the **Intercontinental Church of God (ICOG)** in Tyler, Texas, in 1998. The both of these denominations hold to the same doctrine that includes the validity of the Law of Moses (e.g., observing Saturday as the seventh-day sabbath and observing the biblical holy days) by Christians, and the denial of the Holy Trinity, the personality of the Holy Spirit, and the immortality of the soul: <https://www.cgi.org/> / <http://www.intercontinentalcog.org/index.php> / https://en.wikipedia.org/wiki/Garner_Ted_Armstrong/

C1.07 From the 1980s through the 1990s, several of the **Sabbatarian Churches of God** that still adhered to some of Armstrong's teachings separated from the WCG. *Due to the significant doctrinal changes which occurred within the WCG throughout the 1990s, the largest percentage of ministers and members left the WCG during this decade.* This resulted in the formation of many new denominations with a significant overlap in their teachings with those of Herbert W. Armstrong. Most claim to teach "all" of the truths restored through Herbert W. Armstrong, most notably the **Philadelphia Church of God** (1989). The "PCG" purchased the copyright to several of the books and booklets of Herbert W. Armstrong. They maintain that Armstrong was right and that they are preaching and teaching the very same teachings and are in fact a continuation of the parent WCG.

Worldwide Church of God (WCG) organizational splits resulted in the establishment of the following new denominations between 1980 and 2012; here are two links to a list of dissident evangelists and new denominations formerly associated with the WCG:

https://www.wikiwand.com/en/Evangelists_of_the_Worldwide_Church_of_God/ / <https://www.jehovahs-witness.com/topic/121278/you-familiar-united-church-god-magazine?page=2>

- C1.0701 **House of Yahweh** (HOY) – a religious group in Abilene, Texas, founded in 1980 by former WCG member Yisrayl Hawkins, who preaches a message based on some of Armstrong's core beliefs: <https://yahweh.com/>
- C1.0702 **The Church of God** (1981, Manna, Oklahoma; founded by John W. Trescott and Arthur Fields; headquarters now in Anadarko, Oklahoma; Light of Truth Ministry) - <https://www.assemblyofyah.com/pdfs/ComingOutBabylon.pdf>
- C1.0703 **Christian Biblical Church of God** (founded in 1983 in Hollister, California, by a small group of seven true believers and one minister, Fred R. Coulter, when they separated themselves from another Church of God organization that had embraced non-scriptural beliefs and practices) - <https://www.cbcb.org/>
- C1.0704 **Philadelphia Church of God** (1989, Edmond, Oklahoma; founded by Gerald Flurry and John Amos following gradual doctrinal changes in the WCG; established Herbert W. Armstrong College in north Edmond, Oklahoma) - <http://www.pcg.org/hwacollege.php/>
<https://pcg.church/>
- Gerald Flurry formerly served under Herbert W. Armstrong as a minister in the Worldwide Church of God, pastoring the Oklahoma City and Enid, Oklahoma, congregations. He was excommunicated from the Worldwide Church of God on December 7, 1989, for resisting sweeping doctrinal changes that moved away from the example set forward by WCG founder Herbert W. Armstrong. Gerald Flurry saw these disturbing and significant changes occurring at a time when those changes were not easily perceptible at first. He wrote *Malachi's Message* to alert the WCG ministry, and secondarily the membership, of those changes. When an early draft of the book was presented to WCG leadership, Gerald Flurry and his assistant John Amos were fired. Gerald Flurry immediately founded the Philadelphia Church of God.
- Gerald Flurry is the pastor general of the Philadelphia Church of God. He has been an ordained minister for over 40 years. Mr. Flurry is the editor in chief of the *Philadelphia Trumpet* newsmagazine, which has over 1 million readers, and is the presenter of the *Key of David* television program, which reaches a potential audience of 400 million viewers around the world. He is also chancellor of Herbert W. Armstrong College and chairman of the Armstrong International Cultural Foundation:
<https://pcg.church/>
- C1.0705 **Twentieth Century Church of God** (1990, Nivevah, Pennsylvania; founded by C. Kenneth Rockwell and David E. Barth, Jr., Al Carrozzo and other defectors from the Worldwide Church of God, who were unhappy with the theological reorientation, organized by Joseph W. Tkach after the death of founder Herbert W. Armstrong in 1986:
https://sv.wikipedia.org/wiki/Twentieth_Century_Church_of_God
- C1.0706 **Church of the Great God** (CGG) – In January 1992, pastor John and Evelyn Ritenbaugh resigned from the Worldwide Church of God (WCG) because they disagreed with the doctrinal changes and the new direction of the church. The Church of the Great God (CGG) began shortly thereafter when a small number of brethren, also in disagreement with WCG, asked the Ritenbaughs to pastor them. John and Evelyn reside in Charlotte, North Carolina, where he works in the church office preparing sermons, writing articles, answering questions, and overseeing the major business affairs of the CGG. Once each month, John travels to congregations scattered throughout the U.S. and Canada, and a few times a year he visits the brethren in international areas: <https://www.cgg.org/> /
<https://www.cgg.org/index.cfm/about/bio/id/12>
- C1.0707 **United Biblical Church of God** (1992, Crystal River, Florida; founded by Charles Kimbrough, Mark Carr and Chris Patton)

C1.0708 **Global Church of God (GCG)** – Roderick C. Meredith was ordained by Herbert W. Armstrong 1952 and disfellowshipped by Joseph W. Tkach and Joseph Tkach, Jr. following heated exchange in December 1992. He then founded the **Global Church of God** and, after that organization dramatically and controversially split in 1998, founded the **Living Church of God**. Membership in GCG declined to the point that it ceased operations under that name in the USA; most U.S. members either affiliated with Meredith's new church or were later absorbed into the **United Church of God**, which had split from WCG in 1995. Administrative affairs for GCG shifted to the church's office in the UK. The GCG re-established a presence in the USA as **The Church of the Eternal God** and in Canada as the **Church of God, A Christian Fellowship**.

Groups that formed out of the GCG breakup in 1998: Since the November 1998 takeover of the old GCG by the board in the U.S., those once with GCG went to many places. Nearly 80% ultimately went with the **Living Church of God (LCG)**, 8-15% went with the **Church of God, a Christian Fellowship (CGCF)** and smaller percentages went with David Pack's **Restored Church of God (RCG)**, Harold Smith's **Church of God Fellowship, Northwest (CGFnw)**, and other groups (at least one which is outside the U.S. uses the term Global Church of God).

On July 1, 2001, eight ministers resigned from CGCF and formed the **Church of the Eternal God (CEG)**, similar in name, but not related, to the **Eternal Church of God (ECG)**--founded by a minister removed from the original GCG ministry for impropriety) about a month later CGCF (USA) dissolved and most still with it ended up in the **United Church of God (UCG)**. One former GCG minister (Ronald Laughland) became pastor of the **Wholeworld Church of God**. One group that split from UCG (and never was part of GCG or LCG), then **Church of God, an International Community (COGaic)**, called **Church of God, Established in Modesto (COG-eim)**, Steve LeBlanc) has some former GCG members and maintains a relationship with the GCG Belgians (who had supported the original GCG takeover); in 2002, COG-eim split, and its leading minister (Don Billingsley) formed a new group called **COG-Faithful Flock (COG-ff)**.

In 2004, Raymond McNair, having been in GCG, CGCF, LCG, then went on his own and formed **Church of God, 21st Century (COG21)**. Don Haney, once in GCG/LCG, formed the **Church of God In Peace and Truth**. In 2005, Ben Faulkner, who was in GCG and LCG, formed the **Church of the Sovereign God (CotSG)**. In 2006, Charles Bryce who was in GCG and LCG left, and formed the **Enduring Church of God (En COG)**. (More news specifically on LCG is at the [News of the Living Church of God page](#).)

A couple of people, like Norman Edwards (Servants' News), left GCG well before the 1998 takeover. As in this writer's opinion none of these non-LCG groups are part of the remnant of the *Philadelphia Church era* (though a few of their members might be), history has shown that they have accomplished relatively little of value and hence this page mainly is intended for those who went with the non-LCG groups (or who may be thinking about going to them) to realize that those groups are not part of the remnant of the *Philadelphia Church era*.

Website links can be found (for most of those that have websites) at the COGlinks page: *links to websites of groups somehow once related to the Worldwide Church of God:*

<https://www.cogwriter.com/COGlinks.htm>

Source: <https://www.cogwriter.com/9gnews.htm>

C1.070801 **Church of God, A Christian Fellowship (CGCF)**: Formed when the U.S. operations of GCG dissolved in 1998. The CGCF later merged with the **United Church of God (UCG)** and likewise ceased operations in the U.S. However, CGCF's Canadian office continued to operate in affiliation with the GCG in England. Based in Summerland, British Columbia.

C1.070802 **Church of the Eternal God (CEG):** Led in the U.S. by a group of ministers who resisted the merger of CGCF with UCG; based in San Diego, California, with operations in Europe, including *Kirche Des Ewigen Gottes* (in German-Speaking Areas), *The Church of God, A Christian Fellowship* (in Canada), and *The Global Church of God* (United Kingdom): <https://www.eternalgod.org/>

Not affiliated with the Global Church of God are the following groups:

C1.0709 **United Church of God, An International Association - UCGIA** (1995, Cleveland, Ohio; its first president was David Hulme; following Hulme, elders selected to serve as president have been Les McCullough in 1998, Roy Holladay in 2002, Clyde Kilough in 2005 and Dennis Luker in 2010; Victor Kubik was elected to a three year term of office as President in May 2013; *many of its current ministers and members were previously members of the Worldwide Church of God under the leadership of Herbert W. Armstrong until his death in 1986 but rejected the reforms in administrative practices and doctrine that were adopted thereafter*; those who now constitute the UCGIA decided to form a new organization that maintained the original doctrinal beliefs and practices of the Armstrong era; it has affiliated churches in more than 50 countries, including Puerto Rico, Argentina, Barbados, Bolivia, Brazil, Bahamas, Belize, Chile, Colombia, Dominico, El Salvador, Guatemala, Guyana, Honduras, Jamaica, St. Lucia, Mexico, Panama, Trinidad-Tobago and Uruguay, as well as in Europe, Africa and Asia) - <http://www.ucg.org/> / <http://www.ucg.org/fundamental-beliefs-info/>

C1.070901 **Church of God, A Worldwide Association – CGWA** (2010, Louisville, Kentucky; a split from the *United Church of God, An International Association* over administrative and leadership issues; the CGWA was formally organized in January 2011 under its present name, with Jim Franks as president; current headquarters are in Allen, Texas; it reports 240 congregations in the USA as well as internationally: Argentina, Bolivia, Brazil, Chile, Colombia, Ecuador, El Salvador, Guatemala, Mexico, Peru, Uruguay and Venezuela) - <http://cogwa.org/>

C1.0710 **Church of God Preparing for the Kingdom of God (COG-PKG)** – founded in 1998 by Ronald Weinland, a former WCG minister and convicted tax evader who has made a number of public “end times predictions.” In November 2012, Weinland was sentenced to 42 months in prison for tax evasion; he began his prison term in February 2013, though he continued to issue sermons and prophecies to his followers: https://en.wikipedia.org/wiki/Church_of_God_Preparing_for_the_Kingdom_of_God

C1.0711 **Living Church of God (LCG):** founded by Roderick C. Meredith following his removal from the Global Church of God (GCG) in 1998 where he was the former chairman of GCG's board of directors. Publishes *Tomorrow's World* magazine and produces a telecast under the same name, based in Charlotte, North Carolina; upon Dr. Meredith's death in May 2017, Mr. Gerald Weston became the Presiding Evangelist of the Living Church of God: <https://www.lcg.org/>

We produce the award-winning weekly *Tomorrow's World* telecast, sounding this warning trumpet to hundreds of millions of homes around the world. Along with English-language broadcasts (by Gerald Weston and fellow evangelist Richard Ames, and pastors Wallace Smith and Rod McNair), similar programs are produced in French and Spanish under the direction of regional pastor Mario Hernandez. The telecast also airs in Russian, German and other languages in translation on satellites across the globe, and is available via cable and the Internet.

The Church also publishes *Tomorrow's World* magazine—a full-color bimonthly sent to about 275,000 subscribers—containing articles on Bible prophecy, current events and Christian living. Our *Tomorrow's World Presents* series invites subscribers to exciting seminars on biblical and prophetic subjects in cities across the United States and Canada and around the world. The Living Church of God is active in North and South America, the Caribbean, Europe, Asia, Africa and Australasia. We have more than 200 ministers serving over 350 congregations around the globe.

Source: <https://www.lcg.org/about-us>

- C1.0712 **The Restored Church of God (RCG)** was founded in 1999 and led by David C. Pack after being fired from the Global Church of God (GCG); based in Wadsworth, Ohio. Publishes *The Real Truth* magazine and a host of booklets and publications available on the RCG website: <https://rcg.org/home.html> / also see a critique of the RCG at: <https://www.cogwriter.com/rcg.htm>
- C1.0713 **Church of God Fellowship:** founded in 1999 and led by minister Harold Smith; based in Spokane, Washington, also with an office in Canada: <https://cgfnw.org/>
- C1.0714 **Sabbath Church of God:** Led by Warren Zehrung and based in Little Rock, Arkansas; it produces *The Proclamation of Jesus Christ* radio program: <http://www.sabbathcog.org/>
- C1.0715 **Church of God, 21st Century:** It was led by the late Evangelist Raymond F. McNair (1930–2008), a former board member of both GCG and the CGCF; based in Temecula, California. Source: https://en.wikipedia.org/wiki/Global_Church_of_God
- C1.0716 **Church of God, a Worldwide Association (COGWA)** – a split from the United Church of God in 2010 under UCG's fourth president, Clyde Kilough.
- C1.0717 **Continuing Church of God (CCOG)** – founded in 2012 in Grover Beach, California; Contact Bob Thiel, email cogwriter@aol.com; it “attempts to represent the most faithful remnant of the Philadelphia (Revelation 3:7) portion of the Church of God, and bases its beliefs on the Holy Bible;” see the following webbing for a list of affiliated groups: <https://www.cog.org/congregations-of-the-continuing-church-of-god/>
- NOTE #1:** Most of the organizations listed above teach that they are the continuation of the WCG and many have also rewritten Armstrong's books and booklets. Some have altered them in order to make them fit the splinter church's particular doctrines and practices.
- NOTE #2:** In the following section we have only included groups that split from the WCG prior to Armstrong's death in 1986: https://en.wikipedia.org/wiki/Grace_Communion_International
For a critique of the movement, see: <http://www.apologeticsindex.org/w01.html>
- C1.08 **Church of God** (1981, Manna, Oklahoma; founded by John W. Trescott and Arthur Fields; headquarters now in Anadarko, Oklahoma; Light of Truth Ministry) - <https://www.assemblyofyah.com/pdfs/ComingOutBabylon.pdf>
- C1.09 **Associates for Scriptural Knowledge – A.S.K.** (1985, founded by Dr. Ernest Martin [1932-2002], former Chairman of the Department of Theology at Ambassador College in Pasadena, California; he left Ambassador College in 1974 [and gave up his tenured professorship] and started the Foundation for Biblical Research-FBR in Pasadena; he was Chairman of the Board of FBR from 1974 to 1985; he left FBR to found the Associates for Scriptural Knowledge (A.S.K.) in 1985 and was Chairman of the Board; the headquarters were in several location

in California before moving to Portland, Oregon. He was an ordained minister in the **A.S.K. *ekklesia*** (translated as "church" in the King James Version); Dr. Martin was first ordained in London, England, on 2 January 1959 by the **Worldwide Church of God**; then by FBR in January 1974, and finally by A.S.K. in January 1985. The current Director of A.S.K. is David Sielaff, who was a member of the WCG from 1969-1973.

Dr. Martin's ecclesiastical persuasion was non-denominational in beliefs. His main interest was to restore biblical truth to this End-Time generation (before the Second Advent of Christ) and to make all people to have the opportunity of knowing the truth of the Gospel of Christ Jesus, no matter who they are — whatever their status of race, sex, social or political beliefs, and of whatever religious persuasion they have. Since the Holy Scriptures dogmatically teach the Universal Reconciliation of all humans throughout all periods of human history, he was an ardent advocate of this Scriptural truth. He hoped that all people on earth can experience their freedoms that they all have in Christ. All his writings attest to this fundamental truth that motivated his academic and religious endeavors and activities. Source: <http://www.askelm.com/>

C1.099 **Other similar groups.**

C1.10 **Branch Davidians** (a reform movement that began within the Seventh-day Adventist Church [SDA] in 1930, led by Victor T. Houteff; however, his reform message was not accepted and was considered divisive by the SDA leadership because it pointed out what he saw as their departures from basic church teachings and standards; as a result, he was banished along with others who embraced his message; in 1935, Houteff established his headquarters outside of Waco, Texas, and until 1942 his movement was known as the **Shepherd's Rod Seventh Day Adventists**, but when Houteff's organization became incorporated he chose the name "**General Association of Branch Davidian Seventh-day Adventists**"; the term "Davidian" reflects their belief in the restoration of the Davidic kingdom in Israel before Christ's second coming in the clouds of heaven; Houteff directed Davidians to work for the reforming of SDAs exclusively in preparation for an expected large influx of converts when the church would be in a purer state; the name "Branch Davidian" is most widely known for the confrontation between some members of this sect, led by **Vernon Wayne Howell [aka "David Koresh"]** and U.S. government agents -- the ATF, FBI and Texas National Guard -- at Koresh's Mount Carmel Center near Waco, TX, in 1993; this armed confrontation resulted in the deaths of 82 Branch Davidians and four ATF agents; the Koresh Branch Davidian movement is believed to be practically non-existent today; the headquarters of the largest-known Branch Davidian group is located in Kingsland, TX) – <http://www.the-branch.org/index.php> / http://en.wikipedia.org/wiki/Branch_Davidian

C1.099 Other similar groups

C2.0 COMMUNAL FAMILY (4th century AD) These are communal societies that have rejected the world around them as evil and have withdrawn to form their own exclusive community or commune where they can worship and serve God on their own terms; only a few of the older groups exist today, but hundreds of new groups have been founded since 1960 throughout the USA; most are small—less than 100 members—and do not engage in missionary activities.

During the 19th century thousands of Americans formed communal societies. The people within the communes worked for the common good. No one received wages. No one owned property. Over 250 communal groups formed in the USA before 1960. Many of them were very short-lived. Perhaps the most well-known communal society, the Shakers, flourished in the eastern USA. At one point the Shakers had over 5,000 members. Sometimes communal groups were created by people of a particular religious group. Other times people formed communal societies because they were unhappy with the world as it was. They thought that they could create a “utopia,” or perfect world.

Communal groups generally share common characteristics. Usually they are formed for either religious or economic reasons. Historically, religious communal groups tended to last longer and were more successful. Communal groups tend to be small and established in a confined place. They have a lifestyle that is different from that of the people who live nearby.

C2.1 COMMUNAL GROUPS FOUNDED PRIOR TO 1900 IN EUROPE & USA

C2.101 Monastic Communities (Europe and Middle East, beginning in the 4th century AD; some of these still exist today) **Monasticism** is an institutionalized religious practice or movement whose members attempt to live by a rule that requires works that go beyond those of either the laity or the ordinary spiritual leaders of their religions. Commonly celibate and universally ascetic, the monastic individual separates himself or herself from society either by living as a hermit or anchorite (religious recluse) or by joining a community (*coenobium*) of others who profess similar intentions. First applied to Christian groups in antiquity, the term *monasticism* is now used to denote similar, though not identical, practices in religions such as Buddhism, Hinduism, Jainism, and Daoism: <https://www.britannica.com/topic/monasticism>

C2.102 Taborite Communities (Bohemia, 1400s)

C2.103 Hutterian Brethren (Germany, 1520s; USA, 1870s; still exists today)

C2.104 Munsterites (Germany, 1530s)

C2.105 Plockhoy's Commonwealth (Delaware, 1660s)

C2.106 Labadist Community (Maryland, 1680s)

C2.107 Society of the Woman in the Wilderness (Pennsylvania, 1690s)

C2.108 Shaker Communities (USA, 1770s)

C2.109 Rappites (Pennsylvania, 1800s)

C2.110 Amana Church Society (Iowa, 1850s)

C2.199 Other similar groups

C2.2 COMMUNAL GROUPS FOUNDED AFTER 1900 IN THE AMERICAS

C2.201 There are hundreds in existence today in the USA and Canada with a variety of beliefs; see the communal groups that are part of other Traditions and Families of churches, such as the **Jesus People Family** (see **C3.0** below).

C2.202 Communal groups that were founded in Latin America (examples):

C2.20201 Colonia Dignidad - Villa Baviera (1961, Parral, Chile; founded by *Paul Schafer*, an itinerant Baptist lay preacher who came to Chile from Germany with a small group of followers in 1961 and founded an agricultural colony [commune] in the Andean foothills, about 250 miles south of Santiago; today the colony controls property (about 70 square miles) and enterprises worth more than \$100 million and is protected by barbed wire, barricades, searchlights and

surveillance cameras; the colony has been the fortress home of about 300 people, mostly German immigrants, for more than 40 years; Schafer likes to call himself the “permanent uncle” and preaches an apocalyptic creed that includes strong anti-Semitic and Anti-Marxist elements, and he has cultivated close ties with right-wing political parties and military officers; the colony shuns all but the most limited contact with the larger society, partly due to the fact that Schafer and other leaders have been accused of sexual abuse and of ruling with colony with an iron fist; dissent is not tolerated and few people have been able to escape the compound; since the early 1990s, the civil authorities have been concerned about the authoritarian nature of the colony and have expressed fear of a collective suicide, such as occurred in Jonestown in Guyana in 1978 and in Waco, Texas, with the Branch Davidians in 1993) – this group is, as yet, unclassified; for more information, see:

<http://www.rickross.com/groups/schafer.html>

C2.20202 **New Jerusalem Colony** - *Colonia La Nueva Jerusalén* (1973, Michoacán, Mexico) Founded by excommunicated Catholic priest *Nabor Cárdenas Mejorada*, known as “papa Nabor” by his followers, in a village about 130 km from the state capital, located between Tacámbaro and Turicato, part of the municipality of Turicato. He has been called the “Patriarch of the Mexican Taliban” by the news media because of his authoritarian control of his secluded and tightly-guarded community of believers, who are devoted to “La Virgen del Rosario” (The Virgin of the Rosary) and who believe that the Virgin speaks to them through special messengers, originally through *Gabina Romero Sánchez* (an illiterate old woman who said that she saw the Virgin at this site in 1973, who died in 1980) and more recently through “don Agapito” who also communicates with “a spirit named Oscar” who allegedly transmits instructions and warnings from the Virgin. The chapel of the Virgin of the Rosary must be attended to by believers 24 hours a day and 365 days a year out of fear that, if not attended to, “God will discharge His anger against all humanity.” The leadership of the community rejects the changes made by the Second Vatican Council in the 1960s and continues to celebrate Mass in Latin, warning followers of the “immanent end of the world” when fire will destroy all of mankind, except for those living in “The New Jerusalem” in this fertile valley known as “The Holy Land.” Here about 5,000 followers dress in long robes and women cover their heads with scarfs of various colors and all modern conveniences are prohibited; drinking alcohol is prohibited and having children is discouraged because the “end of the world is near.” The patriarch of the colony, “papa” Nabor Cárdenas, is now in his 90s and no one is sure what will happen to the community after he dies. –

http://www.geocities.com/icoc_mexico/icoc/nuevaj.html

2012 UPDATE: The Traditional Catholic Church of La Ermita was built from the norms and parables that the Virgin of the Rosary supposedly reveals to chosen people, known as “seers” or “spokesmen”. Until 1982, when she died, that task fell to *Mama Salomé*. Then Papá Nabor chose *Mamá María de Jesús* and in recent years the interpretation corresponds to *Agapito Gómez*.

The rules are strict. There are no health centers in the community, alcoholic beverages are prohibited and no one can go out without permission. For a time, even sexual relations were prohibited.

Children are only taught to read and write. Those who are chosen to continue their studies learn only the interpretations of the Virgen del Rosario. At least four times a day there are group prayers.

The whole life in the New Jerusalem has a purpose: to be saved from the Apocalypse, which was first announced for 1980, then in 1988 and then for 2000.

The new date of the end of the world is not clear, because in 2008, when Papá Nabor died, the community divided into two groups. The largest controls religious temples, opposes secular education, and is responsible for destroying public schools.

The other group, who was expelled from the community, the local journalists call them laypeople, but in reality they are not, because they also believe in the revelations of the seers. They, Michoacán government spokesman Julio Hernández has said, rely on teachers to try to return to town.

Meanwhile, the governor of Michoacán, Fausto Vallejo, assured that there will be classes in Nueva Jerusalem. "The school has to work," he told local media. "If those who oppose this right of all Mexicans force us to act with more determination, we will have to act."

Source:

https://www.bbc.com/mundo/movil/noticias/2012/08/120824_nueva_jerusalen_educacion_michoacan_mexico_an

Also, see: <https://es.catholic.net/op/articulos/6230/cat/1112/nueva-jerusalen-su-origen.html#modal>

C2.20203 **Jonestown “Peoples Temple Agricultural Project”**

Overview: In 1978, Guyana received considerable international media attention when 918 members [almost entirely U.S. citizens, of which about 270 were children] of the **Rev. Jim Jones-led Peoples Temple** [founded in Indianapolis, IN, in 1954, and relocated to San Francisco and Los Angeles in 1970] died in a mass murder/suicide on November 18 in Jonestown, a remote frontier settlement in Guyana [formerly British Guiana] established in 1974 by the sect, known officially as the Peoples Temple Agricultural Project.

On November 17, 1978, Leo Ryan, a U.S. Congressman from the San Francisco area who was investigating claims of abuse within the Peoples Temple, visited Jonestown. During this visit, a number of Temple members expressed a desire to leave with the Congressman, and, on the afternoon of November 18, these members accompanied Ryan to the local airstrip at Port Kaituma. They were intercepted by Jones' security guards who opened fire on the group, killing Congressman Ryan, three journalists, and one of the sect's defectors.

As a consequence of Ryan's investigation of the Peoples Temple and Jonestown, later that same day Jones ordered his congregation to consume a cyanide-laced beverage. It was later determined by police authorities that Jones himself died from a self-inflicted gunshot; also, his body was found to contain high doses of narcotics. See the following references:

http://en.wikipedia.org/wiki/Peoples_Temple/ / <http://jonestown.sdsu.edu/> /

<http://en.wikipedia.org/wiki/Jonestown>

C3.0 **JESUS PEOPLE FAMILY (1960s in USA)**

Overview: a counter-culture movement among the youth, beginning in the 1960s, mainly on the West Coast of the USA. It largely affected young people under 30 years of age who had been alienated from existing Protestant churches and from their parents; many of the converts within this movement found their way back into churches of the Protestant movement in general, and the Pentecostal movement in particular, or they created new Evangelical churches and movements [such as Calvary Chapel of Santa Ana, CA, led by Chuck Smith]; however, within this movement there emerged a series of new religious groups with sect or cult tendencies, among which are the following) –

<http://one-way.org/jesusbovement/index.html/>

<http://www.opengroup.com/rkbooks/031/0313302685.shtml>

C3.01 **The Way International** (1955, Victor Paul Wierwille; New Knoxville, Ohio; The Way College, Emporia, Kansas; has missionary work in Latin America) - <http://theway.com/> / <http://www.swiftlynx.com/beyondTheWayInternational/> / <http://www.empirenet.com/~messiah7/cultsthe.htm>

C3.02 **Alamo Christian Foundation** (Tony and Susan Alamo, 1966; Los Angeles, California) - <http://quitplaying.com/~neirror/neirr.org/alamohist.htm> / <http://www.alamoministries.com/>

C3.03 **The Children of God – The Family of Love – The Family International** (1968, founded by **David Berg**, alias "Moses David," a former minister with the Christian & Missionary Alliance. From 1953 to 1965, Berg was associated with Fred Jordon's Soul Clinic in Los Angeles; beginning in 1968, Berg was associated with the Light Club Coffeehouse in Huntington Beach, California. In 1969, Berg began having dreams and revelations of a Great Earthquake that was to hit Southern California, so he and his followers left California on a cross-country trek across North America. During this period, the movement was dubbed the "Children of God" (COG) by the media; during the 1970s, the COG became a national movement and gained a reputation of being "a dangerous cult." Also during the 1970s, the movement spread to Europe and Latin America. Since 1983, its official name has been **The Family of Love**; it has related groups in Latin America and Spain, as well as other countries: <http://www.thefamily.org/ourfounder/ourfounder.htm/> http://www.cust.idl.net.au/fold/cogs_vs_jcs/Jcs_VS_the_family_frames.html

C3.99 Other "radical" Jesus People Groups that have deviated from acceptable standards of mainstream Christianity.

C4.0 **LATTER-DAY SAINTS - MORMON FAMILY**

General Overview: founded by the "prophet" **Joseph Smith, Jr.**, in New York State based on his alleged revelations and contacts with the "angel Moroni" in 1827 and Smith's writing or "translation" of the *Book of Mormon* in 1830. Smith and his followers, who were soon persecuted by their Christian neighbors, migrated to Kirkland, Ohio, then to Independence, Missouri, then to Nauvoo, Illinois, where Smith was killed by an angry mob in 1844. Before and after this event, the Mormons split into numerous factions, but the main group migrated to Utah, under the leadership of **Brigham Young** [1801-1877] in 1847, which became known as the **Church of Jesus Christ of Latter-day Saints**. Many of the Mormons who remained in the Midwest rejected Young as their leader and began to create a new "reorganized" church body with headquarters in Missouri. There have been hundreds of divisions within the Utah and Missouri branches of the movement: <http://atheism.about.com/cs/mormomism/> / <http://www.religioustolerance.org/lds.htm/> <http://www.mormonismi.net/artikkelit/polygamy.html>

C4.01 **Church of Jesus Christ of Latter-Day Saints** (1847, Salt Lake City, Utah) After the death of Joseph Smith, Jr., in 1847, **Brigham Young** [1801-1877], the former president of the Council of Twelve Apostles under Smith, led a migration of thousands of Mormons across the Great Plains states to the Rocky Mountains over what became known as The Mormon Trail. Young and his followers created a large settlement beside the Great Salt Lake, which was named Salt Lake City. During the next decades, over 300 other settlements were colonized by the Mormons in the western states, from Canada to Mexico. The administration of the LDS Church is in the hands of the President and the Council of the Twelve Apostles. Worship is centered in the famous Mormon Temple in Salt Lake City (for members only) and the Mormon Tabernacle (open to the general public). During the early years of the movement, the Utah Mormons practiced polygamy [a man could have more than one wife at the same time] but this is no longer practiced officially [since 1890], although it is reported to still exist in parts of Utah, where Mormonism is the dominant religion. There are affiliated Mormon churches around the world and throughout the Americas: <http://www.lds.org>

C4.011 **Utah Mormon colonies in Mexico** (1885, Casas Grandes Valley, Chihuahua, Mexico) The Mormons eventually developed nine colonies in northern Mexico: six in the state of Chihuahua and three in Sonora; by 1987, 300,000 Mormons were living in Mexico. In

February 2000, the Mormons dedicated a new temple in Juárez to serve its 25,000 members in the state) - - http://www.epcc.edu/nwlibrary/borderlands/19_mormons.htm

- C4.02 **Reorganized Church of Jesus Christ of Latter-Day Saints – The Community of Christ** (1853-1860, Independence, Missouri; led by Jason Briggs, Zenos Gurley and William Marks; Joseph Smith III was ordained as president in 1860, when the current name was adopted; this group rejected the practice of polygamy and some of the doctrines associated with the Utah Mormons; in 2000, their name was changed to **The Community of Christ**; there are affiliated groups in Brazil, Mexico, and Haiti) –
<http://cofchrist.org/http://www.religioustolerance.org/rlds.htm/>
<http://www.utlm.org/onlineresources/reorganizedldschurch.htm/>
<http://religiousmovements.lib.virginia.edu/nrms/rlds.html>
- C4.03 **Church of Christ - Temple Lot** (1857, founded by Granville Hedrick in Bloomington, Illinois; after the death of Joseph Smith in 1844, some of the Mormons remained in the Midwest—mainly in Illinois and Missouri; most of these Mormon groups rejected polygamy and the leadership of Brigham Young; after 1863, many of these migrated back to Independence, Missouri, which they considered to be the headquarters of the New Zion prophesied by Joseph Smith; this is considered to be a reform movement within the **Reorganized Church of Jesus Christ of Latter-Day Saints**; there are affiliated groups in the USA, Mexico and The Netherlands) - <http://www.churchofchrist-tl.org/>
- C4.04 **United Order Effort** (1929, Colorado City, Arizona; led by Lorin C. Woolley; this is the largest of the polygamy-practicing groups; there are affiliated colonies in Utah, Arizona and Mexico) - <http://www.orsonprattbrown.com/Polygamy/polygamy-groups-mexico.html>
- C4.05 **Apostolic United Brethren** (1954, Bluffsedale, Utah; led by Joseph White Musser; a split within the United Order Effort; the group became formally incorporated in 1975 as “The Corporation of the Presiding Elder of the Apostolic United Brethren;” there are affiliated groups in the USA, Mexico and England) -
<http://www.orsonprattbrown.com/Polygamy/polygamy-groups-mexico.html>
- C4.06 **LeBaron Polygamist Movement:** In 1922, Alma Dayer LeBaron moved his family, which included his two wives and eight children, from Utah to northern Mexico, where he started a family farm called "Colonia LeBaron" in Galeana, Chihuahua. When Alma died in 1951, he passed the leadership of the community on to his son Joel LeBaron, who eventually incorporated the community as the **Church of the Firstborn in the Fullness of Times** in Salt Lake City, Utah. His younger brother, **Ervil LeBaron [1925-1981]**, was the elder LeBaron's second in command during the early years of the church's existence. Ervil's group ultimately numbered around 30 families who lived in both Utah and in a community called "Los Molinos" on the Baja California Peninsula. After 1972, Ervil and his close followers began a campaign to kill off some of his rivals, including family members. While Ervil was in prison on a murder conviction in 1980-1981, he ordered his followers to kill at least 25 people; he is considered to have been a serial killer, justifying his actions with the doctrine of blood atonement. He had 13 wives in a plural marriage, several of whom he married while they were still underage: http://en.wikipedia.org/wiki/Ervil_LeBaron
- C4.99 Other LDS-Mormon groups/sources (there are dozens of small groups, some of which are communal in nature): http://www.mindspring.com/~engineer_my_dna/mormon/
<http://www.xmission.com/~research/central/index.htm>

C5.0 LIBERAL FAMILY (UNITARIAN-UNIVERSALIST, 1800s in USA)

Overview: the Liberal Family includes groups that represent religious skepticism in the modern world and that have challenged the orthodox Christian dominance of Western religious life: unitarianism, universalism and infidelism. **Unitarianism** affirms the idea of a unitary God over the Christian concept of a Trinitarian God, and involves the additional denial of the divinity of the historical Jesus. Closely related to Unitarianism, the **Universalist movement** affirms that God will save all humanity and consequently denies the Christian doctrine of Hell. The origin and much of the continuing life of liberalism consist of opposition to the basic doctrines that define Christian orthodoxy: the authority of the Holy Scriptures and the three basic creedal statements of mainline Christian faith – the Nicene, Chalcedonian and Apostles' creeds. The differences within the Liberal Family can be gauged by how far various groups deviate from orthodox Christian beliefs, which place the members of this family outside our definition of the Protestant Movement.

Unitarian Universalism is a non-creedal religion with Protestant origins. It is non-creedal because of its adherence to congregational polity. It is non-creedal in a similar way that the United Church of Christ is non-creedal. It does not look for creeds or statements of faith to define itself as a religious movement. For reference see the following:

Dr. J. Gordon Melton, editor in chief, *Melton's Encyclopedia of American Religions*, Eighth Edition. Detroit, MI: Gale, Cengage Learning, 2009: 611-628).

For information about those groups identified as being **Agnostic, Atheist or Humanist**, see **Part F2** at the end of this document.

C5.01 **The Unitarian Universalist Association (UUA)**, founded in 1961 as a consolidation of the American Unitarian Association and the Universalist Church in America, is headquartered in Boston, Massachusetts, and serves churches in North America. The UUA represents more than 1,000 member congregations that collectively include more than 217,000 members: <http://www.uua.org/>

C5.02 **The International Council of Unitarians and Universalists (ICUU)**, founded in 1995, coordinates national Unitarian and Universalist and Unitarian Universalist associations of churches worldwide in more than 23 countries: <http://icuu.net/>

NOTE: **Unitarian Universalism** is a faith with no creedal requirements imposed on its members. It values religious pluralism and respects diverse traditions within the movement and often within the same congregation. Many see it as a syncretic religion, as personal beliefs and religious services draw from more than one faith tradition. Even when one faith tradition is primary within a particular setting, Unitarian Universalists are unlikely to assert that theirs is the "only" or even the "best" way possible to discern meaning or theological truths. There is even a popular adult UU course called "Building Your Own Theology."

Many Unitarian Universalists consider themselves humanists, while others hold to Christian, Buddhist, Jewish, natural theist, atheist, agnostic, pantheist or other beliefs. Some choose to attach no particular theological label to their own idiosyncratic combination of beliefs. This diversity of views is usually considered to be a positive strength by those in the Unitarian Universalist movement, since the emphasis is on the common search for meaning among its members rather than adherence to any particular doctrine. While Sunday services in most congregations tend to espouse a Christian-derived Humanism, it is not unusual for a part of a church's membership to attend pagan, Buddhist, or other spiritual study or worship groups as an alternative means of worship. Perhaps the majority of its members would call themselves

Christian. In many respects, this religious tradition can be called “Christian with an interfaith orientation.”

The Rev. Dr. Paul G. Hull, minister of the First Church of Christ Unitarian in Lancaster, Massachusetts, has offered us the following definition:

The Unitarian Universalist Association (UUA) is a merger of two liberal Protestant traditions, the Unitarians and the Universalists. The **Unitarians** have historic roots in the Congregational Churches of New England as part of the Puritan movement (founded in the 1630s), and the **Universalists** is a movement based on the belief of universal salvation that arose within various Protestant traditions, such as Baptist, Methodist and Anglican. Universalists rejected the Calvinist interpretation of salvation believing that a loving God opened Heaven to all regardless of belief. After the merger of the Unitarians and the Universalists in 1961, the association maintained the non-creedal orientation characteristic of congregational polity--affirming that faith orientation should be a matter of individual belief and conscience. This non-creedal congregational polity has led UU congregations into a strongly interfaith orientation with individual congregations welcoming people from all faith traditions or no faith tradition.

Source: personal correspondence from the Rev. Dr. Paul G. Hull, dated December 26, 2007.

C5.03 Other similar groups

C6.0 NEW THOUGHT-METAPHYSICAL FAMILY
(1863, Phineas Quimby in New England, USA)

Overview: New Thought and Christian Science are based on the integration of the more traditional Christian ideas with 19th century metaphysical traditions, which embody a sense of spirituality concerned with mystical experience and the importance of the power of the mind over the body, particularly in terms of metaphysical healing—spiritual, physical and mental. It denies the basic Christian doctrines of sin and divine punishment and exalts the power of the human mind to control one’s own destiny and to produce healing. Some of the prominent writers and philosophers of the time who influenced the movement were: Emanuel Swedenborg, Franz Anton Mesmer, Ralph Waldo Emerson, Phineas Parkhurst Quimby and Warren Felt Evans. The common link between New Thought and Christian Science was **Phineas P. Quimby** (1802-1866); however, the influence of other leaders was also important in the development of the movement: <http://www.lessonsintruth.info/> / <http://religiousmovements.lib.virginia.edu/nrms/Newthoug.html> / <http://website.lineone.net/~cornerstone/quimby.htm>

C6.1 **Christian Science Movement** (1866; Boston, Massachusetts; Mary Baker Eddy [1810-1910], a disciple of Phineas P. Quimby in New England; in 1875, Eddy published *Science and Health with Key to the Scriptures*, which contains her basic philosophy of mental health; in 1876 she founded the Christian Science Association among her growing number of students; during the next 16 years a variety of organizational expressions appeared within the movement, especially in New England; in 1892, the Church of Christ, Scientist, appeared as it is known today; she also founded the *Christian Science Monitor*, a Pulitzer Prize winning secular newspaper, in 1908; and three religious magazines: the *Christian Science Sentinel*, *The Christian Science Journal*, and *The Herald of Christian Science*.) - <http://website.lineone.net/~cornerstone/eddy.htm> / https://en.wikipedia.org/wiki/Mary_Baker_Eddy / <https://www.christianscience.com/what-is-christian-science/mary-baker-eddy>

- C6.101 **Church of Christ, Scientist** (Mary Baker Eddy, 1892; Boston, Massachusetts; this became a very strong national movement in the USA prior to World War II, but between 1972 and 1992, the number of affiliated congregations declined from 3,237 worldwide to approximately 2,500; however, the Church's literature continues to reach millions of persons worldwide: *The Christian Science Monitor* [an award-winning daily newspaper] and *The Christian Science Quarterly*; there are affiliated groups in the following Spanish-speaking countries: Argentina, Brazil, Chile, Colombia, Cuba, Ecuador, Guatemala, Jamaica, Mexico, Peru, Puerto Rico, Spain, Uruguay and Venezuela; also in English-speaking nations: Bahamas, Barbados, US Virgin Islands & Trinidad-Tobago) – <http://www.tfccs.com>
- C6.102 **Institute of Religious Science** (1927, Ernest S. Holmes, 1887-1960; Los Angeles, California) He was the founder of a Spiritual movement known as *Religious Science*, part of the greater New Thought movement, whose spiritual philosophy is known as "The Science of Mind." He was the author of *The Science of Mind* [1927] and numerous other metaphysical books, and the founder of *Science of Mind* magazine, in continuous publication since 1927. His books remain in print, and the principles he taught as "Science of Mind" have inspired and influenced many generations of metaphysical students and teachers. Holmes had previously studied another New Thought teaching, *Divine Science*, and was an ordained Divine Science Minister. His influence beyond New Thought can be seen in the self-help movement. The name of his organization was changed to the **Church of Religious Science [CRS]** in 1953; the Religious Science Church split over differences in 1953, resulting in the founding of *Religious Science International* and *United Centers for Spiritual Living*; CRS became the **United Church of Religious Science [UCRS]** in 1967; see C6.105) – <http://www.ernestholmesnet.com/> / <http://cornerstone.wwwhubs.com/ernestholmes.htm> / http://www.cscltx.org/index.php?option=com_content&view=article&id=74&Itemid=83 / http://en.wikipedia.org/wiki/Religious_Science
- C6.103 **Religious Science International, RSI** (1949, Spokane, Washington; formerly known as **International Association of Religious Science Churches**; the Religious Science Church split over differences in 1953, resulting in the founding of RSI and the **Church of Religious Science [CRS]**; the RSI is composed of Holmes-related groups that did not join the **Church of Religious Science** in 1953; RSI is now known as **International Centers for Spiritual Living**) - <http://www.rsintl.org/>
- C6.104 **Non-affiliated Science of Mind churches** (1940s, Holmes-related) -
- C6.105 **United Church of Religious Science, UCRS** (1967, Los Angeles, California; formerly known as the **Institute of Religious Science**, founded by Ernest S. Holmes in 1927 and renamed the **Church of Religious Science [CRS]** in 1953; now known as **United Centers for Spiritual Living**; see C6.108) - <http://www.ernestholmesnet.com/> / <http://cornerstone.wwwhubs.com/ernestholmes.htm>
- C6.106 **International Religious Science, IRS** (1949-1953, Spokane, Washington)
- C6.107 **The Infinite Way** (1954, Chicago, Illinois; Joel S. Goldsmith, 1892-1964; became a well-known Christian Science healer, mystic, lecturer and author; not a formal organization but a fellowship of those who follow Goldsmith's teachings. According to Goldsmith, the *Message of the Infinite Way* is a spiritual teaching consisting of principles which anyone may follow and practice, irrespective of their religious affiliation. The Infinite Way reveals the nature of God to be one infinite, eternal power, presence, intelligence, and love; the nature of the individual being to be one with God's qualities and character, expressed in infinite forms and variety; and the nature of the discords of this world to be a misconception of God's expression

of Himself in His universe.) - <https://joelgoldsmith.com/> /
<https://www.lib.uchicago.edu/e/scrc/findingaids/view.php?eadid=ICU.SPCL.GOLDSMITH>

- C6.108 **International Metaphysical Association, IMA** (1954, New York; founded as an umbrella organization for many for independent Christian Science practitioners and teachers; it circulated the works of Ethel Schroeder, Peggy Brooks, Max Kappeler and Gordon Brown; closely related to the association was the Rare Book Company of Freehold, New Jersey, which continues to publish and distribute the books and writings of the independents) – <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/western-esoteric-family-iv-christian-science-metaphysical>
- C6.109 **United Centers for Spiritual Living** (1927, Ernest S. Holmes, 1887-1960; Los Angeles, California; he founded the **Institute of Religious Science** in 1927, which became **United Church of Religious Science** in 1953, and is now known as the **United Centers for Spiritual Living** with headquarters in Golden, Colorado, led by the *Rev. Dr. Kathy Hearn* who is the Community Spiritual Leader; see **C6.105**) - http://www.unitedcentersforspiritualiving.org/Philosophy/phil_founder.php
- C6.199 Other similar churches
- C6.2** **New Thought Movement** - The history of New Thought started in the 1830s, with roots in the USA and England. As a spiritual movement with roots in metaphysical beliefs, New Thought has helped guide a variety of social changes throughout the 19th, 20th, and into the 21st centuries. Psychologist and philosopher William James labelled New Thought "the religion of healthy-mindedness" in his study on religion and science, *The Varieties of Religious Experience* (first published in 1902). Early leaders included Emma Curtis Hopkins in Chicago, Illinois; Charles & Myrtle Fillmore in Kansas City, Kansas; William McKendree in Denver, Colorado; and Albert C. Grier in Spokane, Washington. It is considered to be a variation of the Christian Science Movement; see links below) - <http://website.lineone.net/~cornerstone/ntd.htm/> / <http://website.lineone.net/~cornerstone/history2.htm/> / <http://websyte.com/alan/intachrt.htm>
- C6.201 **Hopkins Metaphysical Association** (1886, Chicago, Illinois; founded by Emma Curtis Hopkins [1853-1925], a rebellious disciple of Mary Baker Eddy, as the Emma Hopkins College of Metaphysical Science) - <http://website.lineone.net/~cornerstone/emma.htm>
- C6.202 **Unity School of Christianity** (Charles and Myrtle Fillmore, 1880s; Kansas City, Missouri; Unity was formally organized in 1891; the movement was consolidated in 1914 under its present name; its headquarters today are in Unity Village, Missouri) – <http://www.unityworldhq.org/> / <http://www.watchman.org/profile/unitypro.htm>
- C6.203 **Divine Science Federation International** (1892, Denver, Colorado; William McKendree Brown) - <http://www.divinesciencefederation.org/>
- C6.204 **International Alliance of Churches of the Truth** (1913, Spokane, Washington; Albert C. Grier, a Universalist Minister; the **Truth Association** was formed in 1918; in 1987, a merger of remnants of a loose fellowship of congregations of the **Church of Truth International**, now with headquarters in Pasadena, California) - <http://www.churchoftruth.ca/>

- C6.205 **International New Thought Alliance** (1914, headquarters now in Mesa, Arizona; the president is Blaine C. Mays; publishes *New Thought* magazine) - <http://newthoughtalliance.org/>
- C6.206 **Seicho-no-Ie** (1930, “the source of infinite life, wisdom and abundance,” founded by *Masaharu Taniguchi* [1893-1985] in Gardena, California, in 1938 among Japanese immigrants; this is the largest **Japanese New Religion** in Brazil with more than 2.4 million followers, of which 85 percent were non-Japanese in 1988; because of its double affinity with the **Japanese New Religions Family**, we have also included it under **D1.30304**) - <http://www.snitruth.org>
- C6.207 **Universal Foundation for Better Living** (1974, Chicago, Illinois; Dr. Johnnie Coleman, a black female minister formerly with **Unity School of Christianity**; she founded **Christ Universal Temple in Chicago** in 1985, which seats 3,500 people; mission work is conducted in Trinidad-Tobago and Suriname) - http://www.ufbl.org/ufbl_home.html
- C6.208 **Miracle Community Network** (Santa Fe, New Mexico; “A Course in Miracles,” first published in 1975, was developed by Dr. Helen Schucman through the “channeling” process, beginning in 1965; this course is also used by many **New Age** groups) – <http://www.acim.org/> / <http://www.facim.org/itip.htm> / <http://www.facim.org/acim/description.htm/> <http://www.miraclecenter.org/>
- C6.299 Other similar groups

C7.0 OTHER MARGINAL CHRISTIAN GROUPS KNOWN TO EXIST IN THE AMERICAS, BY PLACE OF ORIGIN:

C7.01 NORTH AMERICA (USA & CANADA)

- C7.0101 **Christadelphians** (1844, Richmond, Virginia; founded by **Dr. John Thomas**; this movement believes and studies the Bible, but rejects the divinity of Jesus Christ and the concept of the Trinity; they resemble the early Unitarians in Christology; closed communion is practiced; members do not participate in politics, voting, war, nor do they hold public office; there are several groups of Christadelphians who do not always agree on doctrinal issues [see links below]; some mission work is conducted in Latin America) – http://www.religioustolerance.org/chr_delp.htm / <http://www.christadelphian.org.uk/> <http://www.ac848.dial.pipex.com/whochr.htm/> <http://www.antipas.org/index.shtml>
- C7.01011 **Christadelphian Bible Mission - CBM** (the CBM together with its sister organizations, the Australasian CBM and the CBM of the Americas, “seeks to preach the gospel throughout the world, establish *ecclesias* [churches] for those who become our brethren and sisters as a result of this preaching, and continue to support them with pastoral care in their new lives in Christ”; the CBM organizes its work into four geographical areas: West Europe [including the Middle East], East Europe [including north and west Asia], West Africa and East Africa) - <http://www.cbm.org.uk/cbm.htm>
- C7.01012 **Christadelphian Bible Mission of the Americas, CBMA** (Ontario, Canada; the CBMA/ CBMC -- **Christadelphian Bible Mission of Canada** -- is active throughout the Caribbean, Latin America and North America as well as with the **Truth Corps Program**; there are now 21 *ecclesias* with 394 brethren plus Sunday School Scholars in the Caribbean area; there are

10 ecclesias with 265 brethren plus Sunday School Scholars in Latin America, including the Los Angeles Hispanic ecclesia) – <http://www.cbma.net/pages/activities.php/>
http://www.cbma.net/pages/aboutus_contacts.html

C7.0102 **Grace Gospel Movement** (1920s, Ethelbert W. Bullinger; 1929, Charles H. Welch, England; J. C. O’Hair, Chicago, Illinois; it has work in Brazil) - <http://www.gmaf.org/gracehistory.html>

C7.0103 **William Branham Movement – Branhamism** (1946, **William Branham** [1909-1965] founded the Branham Tabernacle in Jeffersonville, Indiana; a radical movement among Pentecostals that *after 1955 was considered too heretical to be considered part of the Pentecostal movement* because of Branham’s claims to be the “voice of God on the earth” and the fulfillment of Biblical prophecy from the Book of Revelation: the angel that is given permission to open the Seventh Seal [Rev. 3:14 and 10:7]; also, Branham taught an anti-Trinitarian doctrine as well as other doctrines that were rejected by Evangelical leaders; Branham died in 1965, but his ministry has continued under the umbrella of “The Voice of God Recordings,” which distributes Branham’s recorded messages and publications; this ministry claims to have about 100 affiliated churches worldwide, but there is no formal denominational structure) - <http://www.branham.org>

Also see C7.0505 - **Voice of the Cornerstone / Voz de la Piedra Angular**

C7.02 EUROPE

C7.0201 **New Apostolic Church International (NACI) / Neuapostolische Kirche (NPK)**; founded in Hamburg, Germany, on 27 January 1863, under the leadership of Bishop Friedrich Wilhelm Schwartz, who was excommunicated from the **Catholic Apostolic Church (CAC)** of Great Britain due to doctrinal differences.

The New Apostolic Church International (NACI) is an independent association under Swiss law, with permanent headquarters in Zurich. It is an association made up of the current Chief Apostle and all District Apostles, and the active helpers of the District Apostles, that is, the superior ministers of the New Apostolic Church. The organs of the association are the Chief Apostle, the District Apostles and the District Apostles' Assembly. Together with all New Apostolic Regional Churches, while respecting its respective juridical autonomies, is an international global Church characterized by the uniformity of doctrine throughout the world and directed by the Chief Apostle as its supreme ecclesiastical authority.

The roots of the New Apostolic Church date back to the 19th century. Around the year 1830, individuals and groups in England and Scotland prayed for an “outpouring of the Holy Spirit.” These prayers expressed their hope for a renewal of Christian life within the various denominations that they felt had become formal and uninspiring. An “apostolic movement” developed that gradually turned into an organized church after 12 Apostles had been called by prophetically gifted persons between 1832 and 1835.

The distinctive feature of what became known as the **Catholic Apostolic Church**—founded in the mid-1830s in London by Henry Drummond (1786-1860) and his associates who were disciples of the excommunicated Scottish clergyman Edward Irving (1792-1834), hence the nickname “Irvingites”—was that it was headed by 12 apostles who by the laying on of hands allegedly dispensed the gift of the Holy Spirit to prepare the believers for the return of Christ, which they expected to occur soon. Irving believed that the end of the world was near and that the Holy Spirit was preparing the way by spiritual manifestations, such as prophecy and speaking in unknown tongues. The Catholic Apostolic Church attracted believers from different church denominations, the Presbyterians, Baptists, Congregationalists, Anglicans and others, which led to the founding of the “Seven Churches of London.” The movement soon spread out into Britain, Europe and America.

In 1863, the small congregation in Hamburg, Germany, separated from the Apostles of the Catholic Apostolic Church. The reasons were fundamental differences of opinion concerning the role of the Apostle ministry in the preparation of believers for the return of Christ and on the possibility of completing the number of Apostles that had by then decreased from twelve to six.

In the early years, the Hamburg congregations were known by various names. More congregations were founded in Germany, and to avoid confusion with those “apostolic congregations” they had separated from they eventually called themselves “New Apostolic Congregations” in their official correspondence. At the beginning of the 20th century, the Church was called “New Apostolic Congregation,” and after 1930 it was known as the “New Apostolic Church.” Website: <http://www.nak.org/en/150-years/>

Worldwide Statistics (1 January 2017):

Members: 9,018,091

Congregations: 59,084

Ministers: 251,573

Website for NACI worldwide: <http://www.nak.org/en/nac-around-the-world/>

Website for North and Central America: <http://www.nak.org/en/nac-around-the-world/north-central-america/>

Website for South America: <http://www.nak.org/en/nac-around-the-world/south-america/>

Brazil website: <http://www.inabrazil.org.br/index.php/quem-somos>

NACI expansion to South America

During the early 20th century, especially during the 1920s and 1930s, a wave of European immigration took place in South America. Among the millions of immigrants were many followers of the New Apostolic Church. They came from Germany and Switzerland and settled mainly in São Paulo (Brazil), Santiago (Chile), Montevideo and Colonia (Uruguay), Buenos Aires and Misiones (Argentina), and in some colonies of immigrants in southeast Paraguay.

In each of these places, the development of the NACI in South America occurred differently. The work had a more rapid development in Argentina and Uruguay, and of lesser intensity in Brazil, Chile and Paraguay. In 1938, the office of NACI Sudamérica was established, with its headquarters in Argentina with jurisdiction for all of South America. Later, the New Apostolic Church was established in Uruguay. The first overseer of the South American area was Chief Apostle Heinz Friedrich Schlapoff of South Africa. The first Apostle with responsibility for the work in Brazil was the District Apostle of Uruguay, Godofredo Rufenacht.

A Critique of the New Apostolic Church – Africa Centre for Apologetics Research:

<http://acfar.org/the-new-apostolic-church.aspx>

- C7.02011 **Old Apostolic Church (of Africa).** The New Apostolic Church (NAC) suffered at least two major schisms in the twentieth century. Just prior to the First World War two different apostles claimed authority over the NAC in South Africa. Once the war ended, this dispute led to open division and a formal separation into two sects in 1926, the NAC and the **Old Apostolic Church (of Africa)**. See: <http://acfar.org/the-new-apostolic-church.aspx> / https://www.africanadvice.com/1375064/Apostolic_Church/Pretoria/Old_Apostolic_Church_Of_Africa_The/ - https://en.wikipedia.org/wiki/Old_Apostolic_Church
- C7.02012 **United Apostolic Church.** An even more serious schism within the New Apostolic Church (NAC) started in 1950 when Chief Apostle Johann Gottfried Bischoff began claiming that he

would not die before Christ returned. By 1954, the NAC was requiring all of its ministers to agree to this new claim, known simply as the Botschaft (“message”). Those who did not were excommunicated; some of these people went into other churches, but many of them banded together and started a new group, the **United Apostolic Church**. Then, in 1960, Bischoff died. The NAC official explanation was (and is) that Bischoff was correct but that God, for reasons known only to Him, changed His mind. See: <http://acfar.org/the-new-apostolic-church.aspx> / https://en.wikipedia.org/wiki/United_Apostolic_Church / <https://www.united-apostolic.org/>

C7.03 AFRICA

Examples: see **The Turner Collection** on the African [Instituted] Independent Churches at Selly Oaks Colleges in Birmingham, England; there are hundreds of semi-Christian groups throughout Africa, most of whom emerged following the fall of European Colonial rule. <http://www.wcc-coe.org/wcc/what/ecumenical/aic-e.html>

C7.04 ASIAN-PACIFIC

C7.0401 **Iglesia Ni Cristo** (1914, Manila, Philippines; founded by **Felix Manalo Ysugan**, formerly a Adventist preacher; his followers are known as Manalists; “Iglesia Ni Cristo” = Church of Christ; outside the Philippines, it has congregations in 70+ countries and territories with members of 120 nationalities, yet it remains largely composed of Filipino nationals -- most of whom are ex-Roman Catholics): <http://www.examineiglesianicristo.com/> / <http://www.letusreason.org/igleidir.htm> / <http://members.tripod.com/janchung/nical.html>

C7.0402 **Holy Spirit Association for the Unification of World Christianity – Unification Church** (1954, founded in North Korea by the *Rev. Sun Myung Moon* who died on 2 September 2012 at the age of 92; its international headquarters are now in New York City, NY; this organization is also known as “Moonies” after the name of its founder, who is considered the “Lord of the Second Advent” of Jesus Christ, that is he claims to be the Messiah; there has been considerable discussion as to whether or not this group should be considered “Christian” or not; Dr. J. Gordon Melton includes it under his **New Age** category; see **D7.0802**): <http://www.unification.org>

C7.0403 **The Olive Tree Movement** (founded in 1955 in South Korea by Presbyterian elder *Park Tae-Sun*, who was charged with heresy and banished from the **Changdong Presbyterian Church**, whereupon he founded his own independent syncretistic movement) – Source: Moos, Felix. "Leadership and Organization in the Olive Tree Movement," *Transactions of the Korea Branch of the Royal Asiatic Society* [Seoul] No. 43, 1967, 11-27; available at: <http://kuscholarworks.ku.edu/dspace/bitstream/1808/1133/1/CEAS.1964.n7.pdf>

OVERVIEW: The Olive Tree Movement includes three main organizations with their respective founding leaders who are intertwined in the historical development of this movement in South Korea: the **Jundokwan Missionary Church** (founded in 1955 by Park Tae-Sun), the **Korean Christian Missionary Assembly Revival Association** (aka **Eden Holy Church**, founded in 1973 by Lee Young-Soo), and **The Victory Altar Community** (founded in 1981 by Cho Hee-Seoung). Until now, little information about them has been available in English.

C7.04031 **Jundokwan Missionary Church** (founded in 1955 by elder **Park Tae-Sun**, in Seoul, Korea; during the 1950s, Park became a deacon in the Presbyterian Church and many pastors were

said to have received grace through deacon Park, but some leaders claimed that a deacon should not “lay hands” on pastors, so in 1954 deacon Park “received elder duty” from **Changdong Presbyterian Church**; at the beginning of 1955, elder Park led revival services and “lots of believers greatly experienced heavenly graces”; many people saw and “received the grace of fiery holy spirit, life-giving water, and dewy holy spirits, and innumerable people cured their illnesses”; in June 1955, he decided to withdraw from the **Korean Presbyterian Association** because he was regarded as a heretic; in 1955 he founded **Jundokwan Missionary Church**; in 1957, elder Park established "Shinangchon" (village of faith) in Sosa, Kyunggi province, then he established a second Shinangchon in Duckso, Kyunggi province; in 1970, he also constructed a third Shinangchon in Gijang, Kyungnam province; in 1980, he proclaimed himself “the god of ground” and changed the name from "Jundokwan" [Missionary Place] to "Chunbukyo" [Church of Heavenly Father]; Park TaeSun the Elder was considered by his followers to be “spiritual mother” and was reported to have an estimated 1,500,000 followers in Korea in 1970s; after that, he began using blasphemous words toward God and Jesus; for many years, he suffered from various diseases, and on 7 February 1990, “after 40 years of being anointed as the first olive tree,” he passed away; this organization now exists among Koreans immigrants in the USA and Canada and perhaps elsewhere in the Americas) - <http://www.chunbukyo.or.kr/> / <http://kuscholarworks.ku.edu/dspace/bitstream/1808/1133/1/CEAS.1964.n7.pdf>

C7.04032 **Korean Christian Missionary Assembly Revival Association – aka Eden Holy Church** (founded by **Lee Young-Soo** in South Korea; it held its opening ceremony on 17 November 1973; its name was changed to "**Eden Holy Church**" on 15 February 1974; **Lee Young-Soo**, who was considered by his followers to be “the second olive tree,” was born in 1942; the movement claims that, on 18 March 1973 [at age 31], “he received a divine order to become a preacher” during a vision; afterward, “he was in agony because he perceived that the era between two olive trees would not be transferred smoothly like Moses and Joshua, but would become a relationship of enemy, like Saul and David”; in September 1973, he joined the **Jundokwan Missionary Church, led by Park Tae-Sun**, became a preacher; during his preaching, “many believers received graces and his sermons were holy”; soon rumors spread out that he was “the second olive tree” and he was dismissed from the **Jundokwan Missionary Church**; one week later he claimed to have received a “heavenly command” to start a separate organization; after many complications, on 17 November 1973, the **Korean Christian Missionary Assembly Revival Association** [later renamed **Eden Holy Church**] held its opening ceremony; in February 1979, some of the staff members formed a conspiracy to take over ecclesiastical authority; allegedly, the conspirators were closely connected to the **Jundokwan Missionary Church** and “sought to harm God's servant,” **Lee Young-Soo**; but “the first olive tree” failed in his plot to remove the second one, and **elder Park Tae-Sun** changed the name of Jundokwan to "Chunbukyo" [Church of Heavenly Father]; according to this tradition, the “two olive trees are two anointed individuals, who spiritually received the precious blood of Jesus Christ, and serve the Lord of all the earth”; in 1979, “Jehovah directed [**Lee Young-Soo**] to construct a Holy Temple and glorify [God] in a quiet place, located about an hour from Seoul;” in 1985, he bought land in Gapyong, Kyunggi province, where he was instructed to build the Holy Temple; on 9 January 1987, construction began on the **Algok Holy Temple** [“church for reaping spiritual pure grain”) and was dedicated on 6 November 1987; after that, Jehovah said, "The sheep that follow you will come to my kingdom through this Holy Temple"; his followers believe that “the work of the second olive tree was glorifying God through this Algok Holy Temple”; **Lee Young-Soo** continues to lead this organization in South Korea, and it now exists among Koreans immigrants in the USA and Canada) - <http://www.edenholychurch.or.kr/eng.php?inc=eng04/> / <http://kuscholarworks.ku.edu/dspace/bitstream/1808/1133/1/CEAS.1964.n7.pdf>

- C7.04033 **The Victory Altar Community** (founded in 1981 in South Korea by **Cho Hee-Seoung** [1931-2004]; according to this community's literature, the **Spiritual Mother -- Park Tae-Sun the Elder** who was virtually called "Youngmo" (靈母) meaning a spiritual mother by 800,000-1,500,000 followers in South Korea in the 1970s -- gave birth to a spiritual son who is not from a physical father, but from the Spirit of God who became strong enough to overcome Satan throughout 6,000 years of bitter defeats in the spiritual war against Satan; the spiritual son is the one who has been given re-birth with the Holy Spirit, he is the one that God is pleased with; **he is the Victor Christ, the Messiah** [i.e., **Cho Hee Seoung**]; Cho spent several years learning a strict ascetic life of prayer and fasting with "**deaconess Hong, UpBee,**" later called **HaeWa** [a shaman, sorceress, witch = mudang], at a secluded place called "MilSiI" before beginning his public ministry on 18 August 1981; it took him 10 years before the ceremony for the completion of the **Victory Altar building** on 12th August 1991 that was completed on his 61st birthday; the organization affirms that, "The true savior, God, needed a human body to communicate with people who cannot see the body of the Victor Christ and cannot hear from the voice of the Victor Christ because of their sins, so the Victor Christ had maintained a human body, Cho, from the day of victory on 12 August 1980 for 24 years" [1980-2004]; its headquarters are in Sosa-Gu BuChon-Si, KyungKeeDo, South Korea; during the last 10 years of his life, **Cho Hee-Seoung** was accused and tried on various criminal charges and spent at least seven years in prison before he died in 2004; nevertheless, this organization continues to exist in South Korea and among Koreans immigrants in the USA and Canada and possibly in other Korean immigrant communities in the Americas) - <http://victoryaltar.net/board/viewtopic.php?f=15&t=39>
- C7.04034 **Shinchonji Church of Jesus (SCJ)** aka **Temple of the Tabernacle of the Testimony** and its Bible school is called **Zion Christian Mission Center** (founded in 1984 in South Korea by Lee Man-Hee or Man Hee Lee, a former Presbyterian; *Shincheonji* is literally translated as "a new heaven and a new earth"; it claims to have thousands of members in at least 15 countries with 300 centers outside of Korea: Korea, China, Hong Kong, Japan, the Philippines, Australia, India, Austria, Germany, France, Italy, The Netherlands, Spain, South Africa, the USA and Canada; it also sponsors several voluntary groups: the **International Peace Youth Group** (IPYG) and **Mannam Volunteer Association**, which offer free Korean language classes, volunteer opportunities, free balloons, fun parties, running clubs, photography clubs, cooking classes and Tai-kwan-do classes; Shinchonji, like other end-times apocalyptic groups, discredits that God glorified Jesus' humanity; it teaches that Jesus is now only a spirit who returns to earth and invisibly leads them or uniquely incarnates their leader; this is why the leader is considered Jesus' mouthpiece on earth; in SCJ thinking, Jesus' spirit works through Lee's fleshly body -- seeing Mr. Lee is like seeing the Lord Jesus; Mr. Lee believes that he is the human flesh -- symbolized as a white horse -- in Rev. 19 which Jesus uses to return to earth: <http://www.shinchonji.org/> (official Korean website) / <http://www.scjnews.net/> / <http://shinchonjiandthebible.blogspot.com/> / <https://www.freedomofmind.com/Info/infoDet.php?id=692/> / <http://www.shinchonjiandthebible.blogspot.com/2010/06/all-or-nothing.html>
- C7.0404 **The Kingdom of Jesus Christ & the ACQ-Kingdom Broadcasting Network** (1985, Davao City, Philippines; founded by *Apollo C. Quiboloy*, who has built an international organization -- it claims to have followers worldwide -- that proclaims that he is the "Appointed Son of God" who has completed the Father's work of salvation on earth; the Kingship of God's Kingdom on earth was allegedly entrusted to Pastor Apollo on 13 April 2005, which is now considered the beginning of the "Day of the Lord" in which the "Appointed Son" will fulfil the Father's original plan for him to rule and reign over His creation; Pastor Apollo and his followers have built a new "Garden of Eden Restored" complex on the Philippine-Japan Friendship Highway near Davao City, Philippines; his website proclaims the following:

We are in the New World of the Father. We are the Father's New Earth. We have the New Heaven. The New World is the society of children, sons and daughters who are born of the spirit of obedience to the Father's Will. We call ourselves the Kingdom Nation of the Father Almighty where He is the King of kings. It is a spiritual nation administered by the Appointed Son of God who is the King of the New Creation. <http://www.kingdomofjesuschrist.org/>

C7.05 LATIN AMERICA & THE CARIBBEAN

- C7.0501 **Light of the World Church - *Iglesia Luz del Mundo*** (1926, Guadalajara, Mexico: "The Church of the Living God, Column and Pillar of Truth, Jesus the Light of the World" was founded by **Eusebio Joaquín González**, known by his followers as "Aarón;" he was considered by his followers to be the "voice of God on earth"; there are affiliated churches in Mexico, Central America and many other countries) - <http://www.laluzdelmundo.net.org/> / <http://www.prolades.com/religion/luzdelmundo.html>
- C7.0502 **Mita Congregation - *Congregación Mita*** (1940, San Juan, Puerto Rico; founded by **Juanita García Peraza**, who is known as "Mita" = "Spirit of Life"; her followers are called "los Mitas"; she is believed to be the embodiment of the Holy Spirit and the "voice of God on earth"; after Juanita's death in 1970 at age 72 (1898-1970), the new head of this movement became **Teófilo Vargas Seín**, called Aarón by his followers; there are affiliated churches in many countries of the Caribbean Basin, including the Dominican Republic, Costa Rica and Colombia; according to Erik Camayd-Freixas in 1997: "Their original San Juan community serves as a developmental model for the newer congregations abroad which, in turn, communicate with the center through all modern media. Active members have swollen to over 30,000 world-wide. The new San Juan temple alone seats 6,000; but actually the largest following is in Colombia, which has now surpassed Puerto Rico as a whole; the Dominican Republic ranks third, with 65 congregations.") – http://webpub.alleggheny.edu/group/LAS/LatinAmIssues/Articles/Vol13/LAI_vol_13_section_1.html / <http://www.congregacionmita.org>
- C705021 **People of Amos Church – *Iglesia Pueblo de Amós*** (1972, Puerto Rico; founded by **Nicolás Tosado Avilés** [1919-2007]; after the death of Mita Congregation founder Juanita García Peraza in 1970, there was a power struggle between Teófilo Vargas and Nicolás Tosado over who would be the maximum leader of Mita Congregation, which resulted in Vargas winning that leadership position and Tosado being expelled from the movement; in 1972, Tosado left with a small group of followers and formed the People of Amos Church, with "Amos" being Tosado's new spiritual name; since 1991 its headquarters have been in Barrio Guzmán Abajo de Río Grande, Puerto Rico; from Puerto Rico this new movement spread to the USA [mainly in Texas, Georgia and California], El Salvador [now with more than 20 congregations], Spain, Guatemala, Honduras, Nicaragua, Costa Rica and Mexico; Tosado, who was considered by his followers to be "a Prophet and Intercessor between God and men" and in whose body dwelt "The Divine Trinity," died at age 88 in December 2007 in Puerto Rico) - <http://iglesiapueblodeamos.com/> / http://www.prolades.com/cra/regions/caribe/pri/adios_a_tosado_aviles.pdf
- C7.0503 **Israelites of the New Universal Covenant - *Los Israelitas del Nuevo Pacto Universal*** (1950s, Bolivia and Peru; a splinter group from the Seventh-Day Adventists in the Lake Titicaca region among the Aymara Indians; the leaders are "priests" who wear long beards and white robes imitating the priesthood of Aaron, and organize their lives around sacrificial worship similar to that found in the Old Testament) - <http://www.caretas.com.pe/1381/ataucusi/ataucusi.html>

C7.0504 **God is Love Pentecostal Church - Igreja Pentecostés Deus É Amor** (founded in Sao Paulo, Brazil, in 1962 by **David Martins Miranda**; reportedly with and estimated at 774,830 members [IBGE Census 2000], distributed among 11,000 local churches, many of them large urban congregations; this controversial denomination [beliefs and practices, strict dress code, finances, faith-healing, exorcisms, syncretism with Afro-Brazilian religions, etc.] exists in many countries of Latin America; see the directory listing below) - <http://www.ipda.com.pe/directorioiglesias/> / <http://www.ipda.org.br/> / <http://www.deuseamor.com.br/> / <http://www.ipda.com.pe/> / http://www.ipda.org.br/nova/n_pagina.asp?Codigo=76/ / http://pt.wikipedia.org/wiki/Igreja_Pentecostal_Deus_%C3%A9_Amor/ / <http://www.ipda.com.br/nova/especial48anos/cronologiaportugues.htm>

Controversies:

<http://www.arquidiocesis.net/public/sectasYNuevaReligiosidad/pareDeSufrirIglesiaOSecta.doc>
<http://irradiando-sm.blogspot.com/2009/08/dios-te-llama-y-mis-bolsillos-tambien.html>
http://books.google.com/books?id=vSL31stk6JgC&dq=%22god+is+love+pentecostal+church%22+brazil&hl=es&source=gbs_navlinks_s

C7.0505 **Voice of the Cornerstone - Voz de la Piedra Angular** (1974, Cayey, Puerto Rico; founded by **William Soto Santiago**, a disciple of **William Branham**, who founded a similar movement in Jeffersonville, Indiana, in 1955; although there is no evidence that the two ever met; Soto borrowed much of the teachings of Branham and launched his own movement in Latin America, calling himself the “Voice of the Cornerstone” and the “Angel who opens the Seventh Seal” in the Book of Revelation): <http://www.carpa.com>

C7.0506 **Universal Church of the Kingdom of God (UCKG) - Igreja Universal do Reyno do Deus** (1977, founded in Brazil by **Bishop Edir Macedo**; also known as “**Fervent Prayer to the Holy Spirit**” [*Oración Fuerte al Espíritu Santo*]); the movement soon expanded nationally across Brazil, and in early 2010 there are about 5,000 UCKG churches in Brazil; its main church headquarters in Rio de Janeiro has a seating capacity for 12,000 people; the church believes that health, relationships and monetary troubles are related to demonic possession, although it recognizes that "demons" can also refer to paralyzing feelings of guilt or inadequacy; a large part of the services are focused on exorcising demons through the laying of hands; UCKG pastors are said to have the power to “cast out evil spirits in this way”; most people seem to be cleansed easily, with a few drops of oil followed by the leaders collecting large “thank you” offerings; after an exploratory visit to the USA, the UCKG was established in New York City in 1986 and soon expanded to many U.S. cities, primarily among Brazilians and Hispanic Americans; the UCKG is now a worldwide phenomenon, with churches on every continent but particularly throughout Latin America) - <http://www.bispomacedo.com.br>

Controversies: Throughout its history the UCKG has often been charged with illegal or immoral deeds, including, but not limited to, money laundering, charlatanism; accusations of fraud and charlatanism are the most frequent; as a consequence of such charges the Church has been under investigation in Brazil, Europe, the USA and Zambia; according to the Brazilian press, a judge has accepted prosecutors' claims that the movement's founder and nine other leaders took advantage of their position to commit fraud against the church and its followers; prosecutors accused Bishop Edir Macedo and nine other church leaders of laundering more than US\$2 billion in donations between 2001 and 2009:

http://en.wikipedia.org/wiki/Universal_Church_of_the_Kingdom_of_God/
<http://www.rickross.com/groups/universal.html>

- C7.0507 **Christian Apostolic Church of the Living God, Column and Strength of the Truth / Iglesia Cristiana Apostólica de Dios Vivo, Columna y Apoyo de la Verdad** (1978, Cuernavaca, Morelos, Mexico; **Francisco Jesús Adame** had a dream or vision in 1978 in which he reported that “an angel appeared to me and called me to preach the Gospel and announce the Kingdom of God;” in 1989, he formed a community of followers in Colonia Lomas de Chamilpa [about 25,000 square meters of land], north of Cuernavaca, with himself as the maximum authority; this community is now called “Provincia Jerusalén;” members of the community are prohibited from smoking, drinking, dancing and women may not use makeup, jewelry or slacks; Adame has a dominant role in their lives—spiritually, socially and economically; this group claims to be neither Protestant nor a sect, but rather “Israelites of the New Israel of God;” the movement claims to have about 50,000 followers in Mexico—in the states of Morelos, Oaxaca, Veracruz, Guerrero, México, Puebla, Guanajuato and Baja California Norte) – http://www.churchforum.org/info/apologetica/sectas/Iglesia_Cristiana_Apostolica_Dios_Vivo.htm
- C7.0508 **Growing in Grace International Ministries / Ministerios Internacionales Creciendo en Gracia** (1980s, Miami, Florida; founded by the “apostle” **José Luis de Jesús**; this group rejects all the Holy Scriptures except for the Pauline Epistles of the New Testament; for believers, there is license to sin because they have already been forgiven by Jesus); during the 2000s, the “apostle” began calling himself “Jesucristo Hombre” and claimed that he is the divine “Son of God”) – <http://www.creciendoengracia.com>
- C7.0509 **Alfa and Omega Student Movement – Movimiento Estudiantil Alfa y Omega - MAYO** (this interdenominational movement, born in 1963 as the **Professional and Student Crusade of Colombia**, had its origins in the early 1950s in Southern California as part of **Campus Crusade for Christ [CCC]**, founded by **Dr. William Bright** (1921-2003), an Evangelical; however, among some of the CCC staff members in Latin America during the 1970s and 1980s, the movement took on a life of its own as a fringe area between Evangelicals and Roman Catholics where both these traditions were denounced as distortions of the Gospel; according to testimonials by Evangelical leaders in Colombia and Ecuador, this independent movement denounces Evangelicals and Catholics alike; one of MAYO’s key leaders was **Néstor Chamorro Pesantes** in Bogotá, Colombia, who founded **CENTI (Centers of Integral Theotherapy) International** in 1980; currently, the CENTI family is established in 40 countries, with its international headquarters in Miami, Florida, USA, directed by the **Rev. Luis Bernardo Castaño**; the Colombian organization is directed by **William Jimmy Chamorro**, Ph.D; CENTI and the CCC ministry in Colombia are no longer associated with CCC International) See the following websites for more information:
<http://www.mayolatino.com/indexdos.htm>
<http://www.centi.org/en/index.htm>
<http://www.cruzadaestudiantil.org/>
- C7.0510 **People of God Christian Congregation / Congregación Cristiana Pueblo de Dios** (1963, Paraguay; founded by Leonor Paredes [1898-1970], known among his followers as “brother José”; there are affiliated groups in Brazil, Argentina, Uruguay and Italy; see the article on “The People of God” in *Religions of the World*, page 1010); according to CESNUR:
- A Paraguayan Pentecostal group, the People of God, recently became particularly controversial in the Italian media, and has been accused by many of being a “cult”. In fact, Italian media are unfamiliar with independent Latin American Pentecostalism, where this group seems to belong to the same category as Mexico’s La Luz del Mundo and other equally controversial groups...

The People of God's theology is basically Pentecostal, although with some distinctive features. More than the insistence on demons and demonization (not uncommon in contemporary Pentecostalism), what is unique is the practice of celibacy by a number of members, although by no means by all. The People of God insist on miracles, prophecy, the prophetic value of dreams, the charismatic mission of Brother José and his successors. An important practice is the "key of prayer", where a prayer is repeated seven times, kneeling, followed by a spiritual conversation with God.

The daily life of the some 5,000 members living in Repatriación's "central congregation" includes communal singing, prayer and work (mostly agricultural: cotton, corn, sunflower, soy), with a strict and rather austere lifestyle (denounced by critics as "cultic"). The "central community" includes schools, from kindergarten to High School, artistic and cultural centres, hospitals, and sport facilities. The Leading Elder (also called Leading Apostle) oversees a hierarchy including twelve Elder Apostles and twelve Lesser Apostles; there are also "Messengers", or itinerant teachers, sent to the congregations in Paraguay and abroad.

Source: http://www.cesnur.org/2004/mi_pueblo.htm

C7.0599 Other similar groups

C7.06 Other areas or unknown areas



PART D: NON-CHRISTIAN RELIGIOUS GROUPS

D1.000 ASIAN RELIGIOUS GROUPS, PART I

D1.100 BUDDHISM

General Overview: founded in 523 BC, Kingdom of Shakya, India; founded by **Siddhartha Gautama** [560-480 BC], known as the Buddha = "the enlightened One" by his followers; the essence of Buddhism is in the Dharma = "the True Path of Live," the Four Basic Truths and the Eight-fold Path; this is a reform movement with ancient Hinduism that became a missionary religion after 270 BC, when it expanded from one Indian province to the whole nation, then to Ceylon, Nepal and Central Asia with assistance from the Emperor Asoka: <http://www.buddhanet.net/asia.htm> / <http://philtar.ucsm.ac.uk/encyclopedia/budsm/index.html>

D1.101 Buddhist groups in Southern Asia (523 BC, India, Pakistan and Bangladesh):
http://www.buddhanet.net/asia_dir/abc_i.htm

D1.10101 **Hinayana or Theravada** ("The Lesser Vehicle" – the writings of Buda are used, called "Tripitaka" or "Pali Canon," and the writings of Sariputra, an early disciple of Gautama)

D1.10102 **Mahayana** ("The Greater Vehicle" – followers use the teachings of Ananda and other disciples of Gautama but reject the writings of Sariputra; emphasis is placed on Buddhism as "the salvation of all living creatures;" the Tripitaka is not accepted, rather followers use their own versions of the teachings of the Buddha, such as the Lotus Sutra, the Diamond Sutra and the Sukhavati-Vyuha)

D1.10103 **Tantric** (belief in the singular power of Shakti that comes from the Absolute God; sexual yoga is practiced in order to achieve a state of higher existence)

D1.10199 Other Buddhist groups from South Asia

D1.102 Buddhist groups in Southeast Asia (270s, BC, Ceylon, Burma-Myanmar, Siam-Thailand, Cambodia, Laos, Vietnam, Malasia and Indonesia-Papua New Guinea)

D1.10201 **Mahayana** (270s, BC, a movement that resulted from the work of missionaries to Ceylon sent out by the Emperor Asaka)

D1.10202 **Hinayana or Theravada** (VI century AD, became the dominant religion of Ceylon, Burma-Myanmar, Siam-Thailand, Cambodia, Laos y Vietnam)

D1.10299 Other Buddhist groups in Southeast Asia

- D1.103 Buddhist groups in China and Mongolia** (200 BC, the result of Buddhist missionaries from India; later, China and Mongolia became the center of Mahayana):
http://www.buddhanet.net/asia_dir/abc_chi.htm
- D1.10301 **Mahayana** (200 BC founded by Buddhist missionaries from India; there are affiliated groups in Argentina, Chile, Peru and Uruguay)
- D1.10302 **Amida Buddhism or Omoto Fu** (“Pure Land Buddhism” or “Lotus Heaven” – there are affiliated groups in the Americas) - <http://philtar.ucsm.ac.uk/encyclopedia/easia/pure.html>
- D1.10303 **Zen** (founded by Tao-sheng [360-434 AD] in China; there are two main schools of Zen: Lin-chi and Ts’ao-tung; Zen is a mystic tradition with a strong focus on meditation techniques; other recognized founders are Bodhidharma and Hui-neng; there are affiliated groups in the Americas; also, there are several schools of Zen in Japan: Soto and Rinzai) -
<http://philtar.ucsm.ac.uk/encyclopedia/easia/zen.html>
- D1.10304 **Dharma Buddhism – Dharma Realm Buddhist Association** (1959, Hong Kong; Tripitaka Master Hsuan Hua; moved to San Francisco, California, in 1962; it is part of the Ch’an or Zen tradition; its headquarters today are in Talmage, California; there are affiliated groups in Brazil, Chile, Spain, Guatemala, Mexico and Venezuela) – <http://www.dharmanet.org>
- D1.10305 **International Buddhist Progress Society** (1967, Taiwan; USA headquarters in Hacienda Heights, California) *Fo Guang Shan Hsi Lai Temple*, the North American Regional Headquarters of *Fo Guang Shan*, was built to serve as a spiritual and cultural center for those interested in learning more about Buddhism and Chinese culture. It is the intention of its founder, Venerable Master Hsing Yun, to propagate Humanistic Buddhism and to create a Pure Land here on earth. Hsi Lai Temple is built to fulfill these goals in the United States) -
<http://www.hsilai.org/en/>
- D1.10306 **Tzong Kuan Buddhist Association of South America** (1988, Tzong Kuan Temple, Buenos Aires, Argentina; founded by Master Pu Hsian who was born in Taiwan in 1943; represents the Madhyamaka philosophical school of Mahayana Buddhism; supported by Chinese Buddhists in Taiwan) - <http://tzongkuan.org/20-2/>
- D1.10399 **Other sects are: jojitsu, sanron, hosso, kusha, ritsu, kegon, tendai, nara and tantric.**
<http://philtar.ucsm.ac.uk/encyclopedia/easia/nara.html>
<http://philtar.ucsm.ac.uk/encyclopedia/easia/shingon.html>
- D1.104 Buddhist groups in Korea** (372 AD, Korean Peninsula):
http://www.buddhanet.net/asia_dir/abc_k.htm
- D1.10401 **Mahayana** (372 AD, Kingdoms of Koguryo, Paekche and Silla on the Korean Peninsula)
- D1.10402 **Won Buddhism** (1924, **Pak Chungbin**; the name **Won-bul-gyo** in Korean is a compound of words signifying truth, enlightenment and teaching: “Won” means unitary circle and symbolizes the ultimate Truth, “Bul” means to enlighten to the Truth, and “Kyo” means to teach the Truth; therefore, *Won*-Buddhism is a religion that teaches and enlightens to the Truth and how to carry it out in daily life) - <http://www.wonbuddhism.org/>

OVERVIEW: According to Won Buddhist sources, **Pak Chungbin** (1891–1943; Sot'aesan) attained great enlightenment in 1916 and had a precognition of the world entering an era of

advancing material civilization, to which humans would be enslaved. The only way to save the world was by expanding spiritual power through faith in genuine religion and training in sound morality. With the dual aims to save sentient beings and cure the world of moral ills, Sot'aesan began his religious mission. He opened a new religious order with the *buddhadharma* as the central doctrine, establishing the **Society of the Study of the Buddha-dharma at Iksan, North Cholla province**, in 1924. He edified his followers with newly drafted doctrine until his death in 1943. The central doctrine was published in the *Pulgyo chŏngjŏn (The Correct Canon of Buddhism)* in 1943. In 1947, **Song Kyu** (1900–1962; "Chŏngsan"), the second patriarch, renamed the order *Wŏnbulgyo* (Wŏn Buddhism) and published the new canon, *Wŏnbulgyo kyojŏn (The Scriptures of Won Buddhism)*, in 1962: http://en.wikipedia.org/wiki/Won_Buddhism

D1.10403 **Chogye** (1935, a union of Sonjong and Kyojong)

D1.10499 Other Buddhist groups in Korea

D1.105 Buddhist groups in Japan (710 AD, during the reign of the Emperor Nara): http://www.buddhanet.net/asia_dir/abc_j.htm

D1.10501 **Jodo Shinshu Honpa Hongwanji** (Shin or "True Pure Land" School, aka *Jodo Shinshu Shinrankai*; devotion to Amida Buddha; founded by former Tendai Japanese monk Shinran Shōnin; today, Shin Buddhism is considered the most widely practiced branch of Buddhism in Japan; there are affiliated temples in the USA, Mexico, Argentina, Brazil and Peru) - <http://lifepurpose.info/index.htm>

D1.10502 **Shingon** ("True Word", 815 AD, this is the oldest Tantric sect in Japan, founded by Kukai or Kobo Daishi, 774-835 AD; it has various schools, such as Ono and Hirosawa) - <http://philtar.ucsm.ac.uk/encyclopedia/easia/shingon.html>

D1.10503 **Shingon Shugendo** (a shamanistic sect of the sacred mountains, founded by En-no-Ozunu, also known as **Jinpen Daibotsatsu**; has affiliated groups in the USA, Europe and Brazil) - <http://www.shugendo.fr/intro.html> -

OVERVIEW: Shugendō is knowledge obtained on the path (dō), resulting from ascetic practices (shu) of divine natural powers (gen). Shugendō is all of the practices and rules which are advisable to follow to reach this result and the shugenjas are followers of this **Japanese ancestral religion**. They are more commonly called: Yamabushi, "those which sleep in the mountain," because it is indeed generally in the mountains that they practise, that they withdraw to during the time of retirement, in pilgrimage and that they travel "wandering" through the country like the hermit Indian ascetic Milarépa.

Prior to World War II, the government of Japan had banned the practice of Shugendo, thus forcing the Shugen temples to associate themselves with one of the accepted Buddhist schools. As such, different portions of Shugendō became associated with the different Buddhist doctrinal texts of the **Shingon or Tendai schools**: <http://www.shugendo.fr/intro.html>

D1.10504 **Nichiren-shu** (Nichiren religion, founded in 1253 AD by a Buddhist reformer, known as Nichiren Shonin [1222-1282], based on the Lotus Sutra; it is present in Asia, Europe, North and South America) - <http://nichiren-shu.org/>

- D1.10505 **Reiyukai America** (1924, Kakutaro Kubo; Rei-yu-kai is Japanese for "Spiritual-Friendship-Association"; its USA headquarters are in Pasadena, California; it has affiliated temples in Brazil): <http://www.reiyukai-usa.org/>
- D1.10506 **Gedatsu Church of America** (1929, Gedatsu Kongo in Japan; this is part of the **Shugendō sect of Shingon Buddhism**; it teaches the “universal life force”; the movement reached the USA in the 1940s; it has branches in Hawaii, Los Angeles and Sacramento, California) - <http://www.gedatsu-usa.org/>
- D1.10507 **Nichiren Shoshu** or **Soka Gakkai Internacional** (1930, founded by Makiguchi Tsunesaburo [1871-1944] and Josei Toda [1900-1958]; it has many followers in Brazil among Japanese immigrants, also in Argentina, Chile and Venezuela): <http://www.sgi-usa.org/> / <http://www.en.sokagakkai.or.jp/> / <http://philtar.ucsm.ac.uk/encyclopedia/easia/soka.html>
- D1.10508 **Soto Zen School** (Zen was founded by Tao-sheng [360-434] in China; there are two schools of Zen, Lin-chi and Ts’ao-tung; after arriving in Japan in the XIII century, Lin-chi was transformed into **Rinzai Zen** and Ts’ao-tung became **Soto Zen**; the founder of Soto Zen was Dogen [1200-1253]; there are affiliated groups in the USA, Argentina, Brazil, Costa Rica, Guatemala, Mexico, Dominican Republic, Puerto Rico, Venezuela and Guadalupe, among others) - <http://www.terebess.hu/english/zenschool.html>
- D1.10509 **Rinzai Zen** (Zen was founded by Tao-sheng [360-434] in China; there are two schools of Zen: Lin-chi and Ts’ao-tung; after arriving in Japan in the XIII century, Lin-chi was transformed into Rinzai Zen and Ts’ao-tung became Soto Zen; the founder of Rinzai Zen was Hakuin [1685-1768] who revitalized Zen teaching in Japan; there are affiliated groups in the Americas) - <http://zen.rinnou.net/>
- D1.10510 **AUM Shinrikyo** (1987, Shoko Asahara; Shinrikyo = “Supreme Truth”) <http://philtar.ucsm.ac.uk/encyclopedia/easia/aum.html>
- D1.10511 VACANT**
- D1.10512 **Shinnyo-en** (meaning "Borderless Garden of Truth," is a Buddhist school open to lay practitioners, from different religions or beliefs, and monks alike; the principal Sutra on which the Shinnyo teachings are based is **Buddha's Mahaparinirvana Sutra**; the teachings also combine elements of traditional Theravada, Mahayana and Vajrayana Buddhism with the teachings and practices initiated by the founder of Shinnyo en, **Shinjo Ito** (né, Fumiaki Ito; March 28, 1906 – July 19, 1989) who trained at Shingon, and his wife **Tomoji Ito** (née, Tomoji Uchida, May 9, 1912 – August 6, 1967), the first woman in the 1,000-year history of Daigoji monastery in Kyoto to receive the rank of 'daisajo' as a laywoman; today, Shinnyo-en has more than one million followers worldwide, and temples and training centers in several countries of Asia, Europe and the Americas; the temples are characterised by the statue of the reclining Buddha) - <http://en.wikipedia.org/wiki/Shinnyo-en>
- D1.10513 **Agon Shu Buddhist Association** (1978, Japan; "*Agama School*" is a Neo-Buddhist organization whose basic tenets are based on the **āgama**, a collection of Early Buddhist scriptures, which comprise the various recensions of the *Sūtra Piṭaka*; its main center is in Kyoto, Japan) - <http://www.agon.org/> (in Japanese)
- D1.10599 Other Buddhist groups in Japan

- D1.106 Buddhist groups in Tibet, Nepal and Bhutan** (747 AD, Himalayan mountain region)
- D1.10601 **Tantric** (747 CE, arrived by means of the missionary Padmasambhava; the great monastery of Samye was built and a translation was begun of the Buddhadharma teachings into the Tibetan language; this lineage is known as **Nyingmapa of the Vajrayana tradition**; there is an affiliated group in Brazil) - <http://www.vajrayana.org>
- D1.10602 **Tibetan Bon** (a mixture of Indian Buddhism with the native animistic religion of the region, known as “Bon” or “Bon-po”; it was developed as a magical religion to control the mountain spirits by means of calling on the cosmic powers; this version of Buddhism is distinct from the Indian and Chinese versions; mantas and chants are used in songs and prayers to induce a trance state) - http://www.berzinarchives.com/web/en/archives/study/comparison_buddhist_traditions/tibetan_traditions/bon_tibetan_buddhism.html
- D1.10603 **Traditional Tibetan Buddhism has five additional schools or sects:** these major schools are sometimes said to constitute the “Old Translation” and “New Translation” traditions, the latter following from the historical **Kadampa** lineage of translations and tantric lineages; another common differentiation is into “Red Hat” and “Yellow Hat” schools: <http://www.sacred-texts.com/bud/tib/index.htm> / http://en.wikipedia.org/wiki/Tibetan_Buddhism
- D1.106031 **Nyingma(pa)** (“the Ancient Ones” = this is the oldest, the original order founded by Padma-sambhāva and Śāntarakṣita; whereas other schools categorize their teachings into the three vehicles -- *the Foundation Vehicle, Mahāyāna* and *Vajrayāna* -- the Nyingma tradition claims nine vehicles, among the highest of which is that known as *Atiyoga* or *Dzogchen* (“Great Perfection”); hidden treasures (*terma*) are of particular significance to this “Red Hat” tradition) - <http://www.nyingmavolunteer.org/>
- D1.106032 **Kagyupa** (“Lineage of the [Buddha's] Word” = this is an oral tradition that is very much concerned with the experiential dimension of meditation; its most famous exponent was Milarepa, an eleventh century mystic; it contains one major and one minor subsect: the first, the **Dagpo Kagyu**, encompasses those Kagyu schools that trace back to the Indian master Naropa via Marpa, Milarepa and Gampopa and consists of four major sub-sects -- the *Karma Kagyu*, headed by a Karmapa, the *Tsalpa Kagyu*, the *Barom Kagyu*, and *Pagtru Kagyu*; in addition there are eight minor sub-sects, all of which trace their root to Pagtru Kagyu and the most notable of which are the *Drikung Kagyu* and the *Drukpa Kagyu*; the once-obscure **Shangpa Kagyu**, which was famously represented by the 20th century teacher Kalu Rinpoche, traces its history back to the Indian master Naropa via Niguma, Sukhasiddhi and Kyungpo Neljor) - <http://www.quietmountain.org/links/kagyu.htm>
- D1.106033 **Sakya(pa)** (“Grey Earth” = this school strongly represents the scholarly tradition, headed by the Sakya Trizin; this tradition was founded by Khon Konchog Gyalpo, a disciple of the great translator Drokmi Lotsawa and traces its lineage to the Indian master Virupa; a renowned exponent, Sakya Pandita [1182–1251CE] was the great-grandson of Khon Konchog Gyalpo; the Sakya Tashi Ling Buddhist Monks of Nepal have associated monasteries in Garraf, Castellón, Spain; and Cuzco, Peru, as well as two urban centers in Manresa, La Paz, Bolivia; and Lima, Peru) – <http://portal.sakyatashiling.org/> / <http://www.quietmountain.org/links/sakya.htm>
- D1.106034 **Jonang School** (founded in early 12th century by master Yumo Mikyo Dorje, but became much wider known with the help of Dolpopa Sherab Gyeltsen, a monk originally trained in the Sakya school; the Jonang school was widely thought to have become extinct in the late 17th century at the hands of the Fifth Dalai Lama who forcibly annexed the Jonang monas-

teries to his Gelug school and declared them to be heretical; recently, however, it was discovered that some remote Jonang monasteries escaped this fate and have continued practicing uninterrupted to this day; according to Gruschke, an estimated 5,000 monks and nuns of the Jonang tradition practice today in areas at the edge of historic Gelug influence) - <http://www.jonangfoundation.org/>

D1.106035 **Gelug(pa)** (“Way of Virtue” = originally a reformist movement, this tradition is particularly known for its emphasis on logic and debate; its spiritual head is the *Ganden Tripa* and its temporal one is the *Dalai Lama*, who is regarded as the embodiment of the Bodhisattva of Compassion; successive Dalai Lamas ruled Tibet from the mid-17th to mid-20th centuries; the order was founded in the 14th to 15th century by Je Tsongkhapa, renowned for both his scholasticism and his virtue) - <http://www.quietmountain.org/links/gelug.htm>

D1.10604 **Karma Kagyu Lineage – Diamond Way Buddhism** (there are affiliated groups in the USA, Mexico Guatemala, El Salvador, Colombia, Venezuela, Brazil, Peru, Argentina, Uruguay and Spain, among others; see global directory) - <http://www.diamondway-buddhism.org/default.asp?col=05&t=global.htm> / <http://www.diamondway-buddhism.org/>

D1.10605 **Maitreya Tradition** (the future Buddha, presently a bodhisattva residing in the Tushita heaven, who will descend to earth to preach anew the *dharma* [“law”] when the teachings of Gautama Buddha have completely decayed; this sect appeared in India during the Third Century AD and expanded into China, Korea and Japan; it has many temples in Tibet and Mongolia) - <http://sangha.net/messengers/maitreya.htm>

D1.10699 Other Buddhist groups of Himalayan origin

D1.107 Buddhist groups originating in Europe: <http://www.buddhanet.net/eurodir.htm>

D1.10701 **International Zen Association – Association Zen Internationale** (1967, Paris, France; founded by Master Taisen Deshimaru, and its work is to spread and develop Sôtô Zen Buddhism; there are affiliated groups in the USA, Argentina and other countries of the Americas) - <http://www.zen-azi.org/en>

D1.10702 **Friends of the Western Buddhist Order - FWBO** (1967, London, England) The Triratna Buddhist communities are part of a larger international movement (formerly called the Friends of the Western Buddhist Order or the FWBO; this organization reports 80 centers in 24 countries, including Mexico, Spain and Venezuela, among other- <http://www.fwbo.org> / <http://www.lbc.org.uk/fwbo.htm>

D1.10703 **New Kadampa Tradition, NKT** (1977, London, England; founded by Venerable Gueshe Kelsang Gyatso, who was born in Tibet; he was a disciple of Atisha, 982-1054 AD; now renamed the **International Kadampa Buddhist Union, IKBU**; there are affiliated groups in Mexico, Nicaragua, Chile, Argentina, Brazil and Barbados) - <http://kadampa.org/>

D1.10799 Other Buddhist groups originating in Europe

D1.108 Buddhist groups with main headquarters in the USA and Canada (including Hawaii; during the 1850s there was a stream of immigration to Hawaii and the U.S. Pacific coast from China [the “Gold Rush” era], and later from Japan, Vietnam, Cambodia, Laos and other

nations, such as India) - http://www.buddhanet.net/amdir_na.htm /
<http://www.dharmanet.org/dir/world/>

D1.10801 **Nichiren Mission** (1902, Pala, Hawaii; 1914, California) - <http://nichiren-shu.org/hawaii/>

D1.10802 **Buddhist Churches of America** (1930s in Hawaii and California; headquarters now in San Francisco, California) - <http://buddhistchurchesofamerica.org/home/>

D1.10803 **Buddhist Society for Compassionate Wisdom - BSCW** (1967, New York City; a North American Buddhist Order with five mission operations: Zen Buddhist Temples in Ann Arbor, Chicago, New York City, Toronto, and Mexico City; the Society was founded in the summer of 1967 as the **Zen Lotus Society** by Venerable Samu Sunim at his flat in Manhattan, New York City; in 1990 the name of the Society was changed from Zen Lotus Society to **Buddhist Society for Compassionate Wisdom**; the change of name reflected an important development in the movement of the Society; the experience of more than twenty years of Son-Zen Lotus Society paved the way for making the necessary transition from Asian forms of monastic Buddhism to salvation and enlightenment for all) -
<http://zenbuddhisttemple.org/about.html>

D1.10804 **Tibetan Nyingma Institute** (ca. 1970, Berkeley, California; Tarthang Tulku; in 1970 Dharma Publishing was founded to disseminate teachings about Buddhist spirituality; there are centers in California, Holland, Germany and Brazil): -<http://www.nyingmainstitute.com/index.htm>

D1.10899 Other Buddhist groups founded in the USA and Canada

D1.109 Buddhist groups in Latin America and the Caribbean

South America: http://www.buddhanet.net/americas/budc_sa.htm

Central America and the Caribbean: http://www.buddhanet.net/americas/budc_ca.htm

North America (USA, Canada and Mexico): http://www.buddhanet.net/amdir_na.htm

All of the Americas: <http://www.dharmanet.org/dir/world/>

D1.199 Other Buddhist groups: <http://www.buddhanet.net>

D1.200 CHINESE RELIGIONS

Overview: these include all religions native to China except for Buddhist groups, which are covered in **D1.1**; some of these belief systems still exist among Chinese immigrants in Latin America and the Caribbean; for an overview of the history, ethnicity and religions of China, see the following websites: <http://philtar.ucsm.ac.uk/encyclopedia/china/index.html> /
<http://www.warriortours.com/intro/history/index.htm> /
http://www.crtv.cm/actualite_det.php?code=385 /
<http://www.uglychinese.org/indx.htm#ethnicity> /
<http://www2.kenyon.edu/depts/religion/fac/Adler/reln270/links270.htm>

D1.201 **Confucianism** (named after **Confucius**, original name **Kongqiu**, literary name **Zhongni**, (born 551 in Qufu, state of Lu [now in Shandong province, China]—died 479 BCE, in Lu). China's most famous teacher, philosopher, and political theorist, whose ideas have profoundly influenced the civilizations of China and other East Asian countries. Confucianism is the way of life propagated by Confucius in the 6th–5th century BCE and followed by the Chinese people for more than two millennia. Although transformed over time, it is still the substance of

learning, the source of values, and the social code of the Chinese. Its influence has also extended to other countries, particularly Korea, Japan, and Vietnam. Confucianism, a Western term that has no counterpart in Chinese, is a worldview, a social ethic, a political ideology, a scholarly tradition, and a way of life. Sometimes viewed as a philosophy and sometimes as a religion, Confucianism may be understood as an all-encompassing way of thinking and living that entails ancestor reverence and a profound human-centred religiousness:

<https://www.britannica.com/biography/Confucius/> /
<https://www.britannica.com/topic/Confucianism/> /
<http://www.hamilton.edu/academics/Asian/Temp/Cultno.html> /
<http://philtar.ucsm.ac.uk/encyclopedia/confuc/index.html> /
<http://philtar.ucsm.ac.uk/encyclopedia/china/phoenix.html>

D1.202 **Taoism or Daoism** (Lao-Tzu, 6th century BCE; Tao = "the Way") A Chinese philosophy based on the writings of Lao-tzu, who advocated humility, religious piety and living in harmony with the Tao. The Tao is a fundamental idea in most Chinese philosophical schools; in Taoism, however, it denotes the principle that is the source, pattern and substance of everything that exists: <http://philtar.ucsm.ac.uk/encyclopedia/taoism/index.html>

D1.203 **Animistic Tribal Religions:** (shamanism / magical arts; see: **D5.042 ANIMISM - ASIA**) - <http://philtar.ucsm.ac.uk/encyclopedia/china/preclass.html> / <http://philtar.ucsm.ac.uk/encyclopedia/china/pop.html>

D1.204 **Falun Gong - Falun Dafa** (*Qigong* = Magical Art; a revitalization movement in China during the 1990s, which has been declared illegal by government authorities; its leaders claim to have over one million followers; based on primitive beliefs and practices that are as old as Chinese culture; some trace its origin to the Tang Dynasty [3000 BC] and earlier; a modern blend of ancient herbal medicine, meditation, exercise and mind-control that serves to improve one's physical conditioning and health, and to cultivate one's True Being = *Benti*) - <http://www.falundafa.org/>

D1.205 **Chen Tao** ("Way of Truth" or "God's Salvation Church"; a small Taiwanese group now in the USA) - <http://www.anthroufo.info/un-chen.html>

D1.299 Other Chinese religions/groups

D1.300 JAPANESE RELIGIONS

Overview: this section does not include Buddhist groups, which are treated above under Buddhism: see **D1.105**; attention is given here to Shintoism and to "Japanese New Religions," which originated during the period 1850-2000; some of these belief systems exist among Japanese immigrants in Latin America and the Caribbean; see the following link: <http://www.ualberta.ca/~edenzvi/101/shinto.html>

D1.301 **Shintō:** the ancient religion of Japan, known as "way of the gods," is the indigenous folk spirituality of Japan and the Japanese people; as the era of **State Shinto** came to a close with the end of World War II, most Japanese came to believe that the arrogance of the Japanese Empire had led to their military defeat; in the post-war period, numerous "new religions" emerged, many of them ostensibly based on Shinto, but on the whole, Japanese religiosity may have decreased; in the post-war era Shinto-derived religious organizations can be broadly divided into two types, namely "**sectarian Shinto**" (*kyōha Shintō*) and "**Shinto-derived new religions**" (*Shintōkei shinshūkyō*), see **D1.303 below**; the term "sectarian Shinto" is widely

used to indicate the **13 sects of Shinto that arose during the pre-World War II era** (between 1800 and 1946) that have a unique dogma or leader, while the term "Shinto-derived new religions" is normally used to refer to movements that, while including elements of traditional Shinto and influenced by it, have the elements of a "founded religion" (*sōshō shūkyō*), a religion whose origin can be traced to the teachings of a specific figure prior to 1868; **the 13 sectarian Shinto movements foundation as independent movements during the period 1800-1900 CE are listed below**; there are an estimated 119 million official practitioners of Shinto in Japan; Shintoism also exists in the USA, Brazil and elsewhere among Japanese immigrants and their descendants) - <http://www.jinja.or.jp/> / <http://www.jinja.or.jp/english/s-0.html> / <http://philtar.ucsm.ac.uk/encyclopedia/shinto/index.html> / http://en.wikipedia.org/wiki/Shinto_sects_and_schools/ / <http://eos.kokugakuin.ac.jp/modules/xwords/>

- D1.30201 **Kurozumikyō** (known as “the religion that worships the rising sun”; 1814, Japan; founded by Kurozumi Munetada) - http://www.kurozumikyō.com/marukoto_e.html
- D1.30102 **Konkōkyō** (1859, Bunji Akazawa or “Bunjiro Kawate” [1814-1883], in Japan; 1919, in Seattle, Washington) – <http://www.konkokyo.or.jp/eng/index.html>
- D1.30103 **Shintō Shūseiha** (1873, Japan; founded by Nitta Kuniteru, 1829-1902) - <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=525>
- D1.30104 **Izumo Ōyashirokyō** (1873, Japan; founded by Senge Takatomi) - <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=378>
- D1.30105 **Fusōkyō** (1875, Japan; founded by Shishino Nakaba) - <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=599>
- D1.30106 **Mizogikyō** (1875, Japan; founded by disciples of Inone Masakane) - <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=621>
- D1.30107 **Shinshūkyō** (1880, Japan; founded by Yoshimura Masamochi) - <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=648>
- D1.30108 **Jikkōkyō** (1882, Japan; founded by Shibata Hanamori) - <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=610>
- D1.30109 **Shintō Taiseikyō** (1882, Japan; founded by Hirayama Shosai) - <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=653>
- D1.30110 **Ontakekyō** (1882, Japan; founded by Shimoyama Osuka) - <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=388>
- D1.30111 **Shintō Taikyō** (1886, Japan; before 1940, it went under the name Shintō Honkyoku) - <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=652>
- D1.30112 **Shinrikyō** (1894, Japan; founded by Sano Tsunehiko) - <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=646>
- D1.302 **Tenrikyō** (1854, founded by Miki Nakayama; now the largest of the Shinto-derived New Religions: “Teaching of Divine Wisdom;” spread to Seattle, Washington, in 1927 and to other West Coast cities in the USA; exists throughout the Americas) - <http://www.tenrikyo.or.jp/>
- D1.303 **Japanese Shinto-derived New Religions** (those founded since 1850 after contact with Christianity and Western civilization) - <http://www.kokugakuin.ac.jp/ijcc/wp/cpjr/newreligions/>
- D1.30301 **Reiki** (1922, “the teaching of divine wisdom,” founded by Mikao Usui [1865-1926] in Nakano, outside of Tokyo; a spiritual system of healing the body and mind by means of the force of Reiki, without the use of modern medicine; the disciples of Usui created various versions of this system) - <http://www.usuireiki.com/> / <http://www.reiki.org/>

- D1.30302 **Konkō Kyō** (1859, “a religion of meditation,” founded by Bunjiro Kawate, 1814–1883; a syncretistic, henotheistic and panentheistic religion that worships God under the name *Tenchi Kane No Kami*, the “Golden God of Heaven and Earth”; arrived in Seattle, WA, in 1919; the current spiritual leader is the Reverend Heiki Konko, born in 1934 and educated at Waseda University in Tokyo; he became spiritual leader in 1991 when the preceding spiritual leader, Kagamitaro Konko, died --he was Konkokyo's fifth-generation supreme leader) - <http://www.konkokyo.or.jp/eng/index.html> / <http://www.jstor.org/pss/30232845>
- D1.30303 **Ōmoto** (1895, “Teaching of the Great Origin,” now called Aizen-en = “Garden of Divine Love”; founded in Japan in 1895 by Nao Deguchi, 1836-1918; the teaching arrived in Brazil in 1929) - <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=385>)
- D1.30304 **Usui-Do** (the original spiritual healing system of Mikao Usui, 1865-1926; Usui was known to use *jumon* – spells or incantations in his teachings, derived from Shintoism and Taoism; Usui also is also said to be a *shugenja* practicing Shugendō in addition to his alleged practice as a Tendai Buddhist; Shugendō is a *Japanese mountain ascetic shamanism*, which incorporates Shinto and Buddhist practices; Shugendō practitioners offering religious services such as fortune telling, divination, channelling, prayer, ritual incantations and exorcism; Shugenja was often used by family clans to heal disease or to avoid misfortune; what Usui Mikao taught may have simply been called *Usui do* – “the way of Usui”, and what he practiced on people could have been referred to as *Usui teate* – meaning “hands-on”; the teachings and tools provided were usually customized to the student, since each student learns differently; it was the **Usui Reiki Ryōhō Gakkai** that formalized the teachings; the hand positions were added for the students who found it difficult to work intuitively; early students are supposed to have never heard of the word Reiki in relation to the entirety of Usui Mikao's teachings; Usui's memorial stone uses the name **Usui Reiki Ryoho** to refer to Usui Mikao's teachings -- “Usui's healing method based on spiritual energy”; once it came to the West, the name of the system was abbreviated to “Reiki”) - <http://www.usui-do.org>
- D1.303041 **Usui Reiki Ryōhō Gakkai = Usui Spiritual Energy Healing Method Society** (ca. 1926, founded by Sensei Gyuda; one of the group’s main leaders was Taketomi Kanichi [1878-1960] who was an Admiral in the Japanese Navy) - <http://www.holisticwebworks.com/Reiki-Articles/palm-healing.htm>
- D1.303042 **Tenohira Ryōji Kenkyū Kai** (1926, Eguchi Toshihio, 1873-1946; he became associated with **Usui Reiki Ryōhō** in 1926 and later founded the **Tenohira Ryōji Kenkyū Kai = “Hand Healing Research Centre”** in Kōfu; Eguchi's center became very popular by 1929 with about 150 new people joining each month to learn his techniques; Eguchi and some of his students developed 3-day seminars that they took to Tōkyō and Osaka with around 300 people attending each seminar; the most well-known of his students were Mitsui Kōshi and Miyazaki Gorō) - <http://www.holisticwebworks.com/Reiki-Articles/palm-healing.htm>
- D1.303043 **Hayashi Reiki Ryoho Kenkyukai** (1931, Sensei Chujiro Hayashi, an officer in the Japanese Navy; in May 1925, he apparently began studying at **Usui-Sensei's dojo** [training center] in Nakano, outside of Tokyo, progressing rapidly and competently through the grades to Shinpiden level; a few months after Usui-Sensei's death in 1926, Hayashi-Sensei is believed to have been instrumental in having the *dojo* moved to Shinano Machi; in 1930, Hayashi-Sensei began to modify his approach to Reiki, and it was some about this time that he established the **Hayashi Reiki Ryoho Kenkyukai = Hayashi Reiki Treatment Research Association**; Hayashi-Sensei eventually left the Usui Reiki Ryoho Gakkai in 1931; after Hayashi-Sensei committed suicide at his Villa in Atami, near Mt. Fuji, in 1940, his wife Chie took over the running of his Reiki clinic) - http://www.aetw.org/reiki_hayashi_kenkyukai.htm

- D1.303044 **Reiki School of Hawayo Takata** (1937, founded by Hawayo Takata [a widow], in Hawaii; she was a disciple of Chujiro Hayashi in Japan in 1936-1937; it was through her that Reiki arrived in the USA, Canada, Europe and Latin America; there are affiliated groups in Argentina, Brazil, Portugal and other nations; this is a system of spiritual healing of the body that is used in various psychic centers as a holistic medicine or alternative medicine in Latin America): <http://www.hugioiarza.8k.com>
- D1.304 **Seicho-no-Ie** (1930, “the source of infinite life, wisdom and abundance,” founded by Masaharu Taniguchi [1893-1985]; established in Gardena, California, in 1938 among Japanese immigrants; this is the largest Japanese New Religion in Brazil with more than 2.4 million followers, of which 85% were non-Japanese in 1988; because of its affinity with the **New Thought Movement Family**, we have also included it under **C6.206**) - <http://www.snitruth.org>
- D1.305 **Sekai-Kyusei-Kyo** (1935, Japan; originally known as the **Japanese Kannnon Society**; later renamed “the Church of World Messianity” [aka *Izunome*]; founded by Mokichi Okada [1882-1955], called *Meishu-sama* = “Enlightened Spiritual Leader”; in 1950 he established “the way of Johrei” = “Nature Farming,” which spread to Hawaii and California in the 1950s; the teachings of Meishu-sama have attracted many thousands of members in Japan, the USA, Europe, Asia and Africa, with an estimated 800,000 followers; and it is the second-largest Japanese New Religion in Brazil) - <http://www.izunome.jp/en/> -
- D1.3051 **Sekai Kyusei Kyo - Mokichi Okada Association (MOA)** (1935, Japan; founded by Moichichi Okada, called *Meishu-sama* = “Enlightened Spiritual Leader,” with full respect by his followers all over the world) - <http://www.moa-inter.or.jp/>
- D1.306 Japanese New Religions** founded in the post-WWII era include the following:
<http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=354>
- D1.30601 **Perfect Liberty Kyodan – Church of Perfect Liberty** (1946, founded by Tokuchika Miki; spread to California in 1960; also exists in several Latin American countries) - <http://www.pl-usa.org/> / <http://web.perfect-liberty.or.jp/>
- D1.30602 **Tensho Kotai Jingu Kyo (TKJ)** (1947, “The Absolute God of the Universe” or *Odoru Shukyo*, “The Dancing Religion;” founded by Kitamura Sayo; has centers in 76 countries, including California, USA): <http://www.kokugakuin.ac.jp/ijcc/wp/cpjr/newreligions/nishiyama.html>
- D1.30603 **Shinreikyo** (1947, “the principal source of all miracles,” founded by Kanichi Otsuka in Nishinomiya, Japan; his wife, Kunie Otsuka, was of the royal lineage of Prince Oyamanmori) - <http://www.shinreikyo.or.jp/>
- D1.30604 **Zenrinkyō** (1947, founded by Rikihisa Tatsusai as **Tenchi Kōdō Zenrinkai**, and is headquartered in Fukuoka Prefecture; in 2005 the group had a claimed nominal membership of 450,000 under leader Rikihisa Ryūseki) - <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=688>
- D1.30605 **Ōyama Nezunomikoto Shinji Kyōkai** (1948, founded by Sadao Inaii, 1906–1988): https://en.wikipedia.org/wiki/Japanese_new_religions

- D1.30606 **Reiha no Hikari Kyōkai** (1956, founded by Hase Yoshio, 1915-1984; the original name was *Reiha no Hikari Sangyokai* = “spirit-wave-light dedication society” in Matsudo City; name was changed in 1957) - <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=628>
- D1.30607 **Mahikari = Sekai Mahikari Bunmei Kyodan** (1959, Japan; founded by **Yoshikazu Okada**, 1901-1974; in 1947, Okada became a minister of *Sekai Kyūsei Kyō* = Church of World Messianity, which was founded by Mokichi Okada [1882-1955], no relation to Yoshikazu Okada; after leaving *Sekai Kyūsei Kyō* in 1953, Yoshikazu Okada established the *Mahikari* organization in 1959, which became known as *Sekai Mahikari Bunmei Kyodan* in 1963, and he assumed the name of *Kōtama* = "Jewel of Light"; *mahikari* = "Divine and True Light"; after Okada's death in 1974, Seiho Sakae Sekiguchi [1909–1994] became the second "Holy Master" of the organization by "divine degree"; during his leadership, the organization established the "Su-za World Main Shrine" in Mount Amagi on the Izu Peninsula in 1987; in 1994, Seisho [Katsutoshi] Sekiguchi (b.1939) became the third "Holy Master"; it has affiliated centers in the USA, Puerto Rico, Bolivia and Brazil) - <http://www.mahikari.org/mahikari.htm/> / <http://philtar.ucsm.ac.uk/encyclopedia/easia/mahik.html> / http://en.wikipedia.org/wiki/Yoshikazu_Okada
- D1.30608 **Sukyo Mahikari** (1978, founded by Keishu Okada, the adopted daughter of Yoshikazu Okada, following his death and the subsequent legal dispute over leadership of **Sekai Mahikari Bunmei Kyodan**; headquarters are in Takayama City, Japan) - <http://host2.mbcomms.net.au/smb/sukyo/sukyobut.htm>
- D1.30609 **Suhikari Koha Sekai Shindan** (1980, Japan; founded by the spiritualist and manga artist Kuroda Minoru [b.1928], who had been a follower of Yoshikazu Okada and **Sekai Mahikari Bunmei Kyōdan**; after Okada's death, Kuroda left that organization and, after allegedly receiving a revelation, established the **Shūkyō Dantai Kōrin** in 1980 as an independent religious body under the Religious Corporations Law (Shūkyō Hōjihō); in 1984 the group assumed its current name, with headquarters in Hachiōji City, Tokyo) – <http://en.wikipedia.org/wiki/Mahikari>
- D1.30610 **Johrei Society** (1971, Japan; the focus of its work is **Johrei**, a “spiritual science of healing”; the appreciation and creation of art and beauty, Ikebana flower arranging, and the promotion of Nature Farming; it is present throughout the USA and Latin America, and it also exists in Korea) - <http://www.johrei.com/> / <http://www.johreifoundation.org/> / <http://www.johreicenter.com/> (Spanish with directory for Latin America)
- D1.30611 **Ijun** (1980, founded by Takayasu Ryūsen; a new religion that emerged in Okinawa; movements such as these have generally been founded in the mystical experiences of their founders and, especially, their communication with the spirit world = animistic) - <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=608>
- D1.30612 **Shinmei Aishinkai** (1983, founded by Komatsu Shin'yō) - <http://eos.kokugakuin.ac.jp/modules/xwords/entry.php?entryID=641>
- D1.30613 **AUM Shinrikyo = “Supreme Truth”** (1984, founded by Chizuo Matsumoto = *Asahara*; the group gained international notoriety in 1995, when it carried out the Sarin gas attack on the Tokyo subway; in 1995, the group claimed it had 9,000 members in Japan, and as many as 40,000 worldwide; as of 2008, its membership was estimated at 1,650 by the Japanese Government) http://en.wikipedia.org/wiki/Aum_Shinrikyo

- D1.30614 **Kofuku-no Kagaku** (1986, founded by **Master Ryuho Okawa** in Tokyo; the affiliated “Institute for Research in Human Happiness” began in Brazil in 1992 and has many followers in the Sao Paulo metro area among Japanese immigrants and their descendants) - <http://www.kofuku-no-kagaku.or.jp/en/>
- D1.307 **Japanese Popular Religion – Minkan Shinko** (literally means "popular beliefs" and refers to the vast array of folk beliefs, customs and rituals that make up what can be called Japanese folk religion and that play an important role in Japanese daily life, especially in rural areas; folk religious practices have no clear-cut doctrine, written texts or priesthood; they rely heavily on oral transmission; “Folk religion or Folk beliefs is an academic category used to analyze and understand the complex interrelationships within Japanese religion; Minkan Shinko may be defined as a developing substrate of folk-religious beliefs in Japan which incorporates elements from, yet transcends official distinctions between Buddhism, Shinto, Taoism, Confucianism, Christianity, etc., and which manifests most powerfully today in the worldviews and practices of the Japanese new religions) - http://shinto.enacademic.com/505/Minkan_Shinko
- D1.308 **Japanese New Religions in Brazil** (by the 1930s, the development of Japanese sects in Brazil such as Seichō no Ie 生長の家, Tenrikyō 天理教, Ōmoto 大本, and Honmon Butsuryūshū 本門仏立宗 became evident. Nonetheless, it can be said that the official propagation of Japanese religion in Brazil, especially Japanese new religions, only began after World War II. The Buddhist sects Jōdo Shinshu Honganji 浄土真宗本願寺, Shinshū Ōtani 真宗大谷, Sōtō 曹洞, Jōdo 浄土, Shingon 真言, and Nichiren 日蓮 all became evident in Brazil in the 1950s, while the new religious sects Sekai Kyūseikyō 世界救世教 and PL Kyōdan (PL 教団) appeared in the 1950s, Sōka Gakkai 創価学会 and Konkōkyō 金光教 in the 1960s, Risshō Kōseikai 立正佼成会, Reiyūkai 霊友会, Sūkyō Mahikari 崇教真光, and GLA in the 1970s, Shūyōdan Hōsekai 修養団捧誠会 in the 1980s, and Agonshū 阿含宗 and Kōfuku no Kagaku 幸福の科学 in the 1990s. Therefore, many Japanese new religions have entered Brazil, but the main groups are Ōmoto, Konkōkyō, Risshō Kōseikai, Sekai Kyūseikyō, Sōka Gakkai, and Reiyūkai in particular: http://envirohistorynz.files.wordpress.com/2010/07/japanese-new-religions_watanabe.pdf
- D1.399 **Other Japanese religious organizations some of which have psychic and spiritualist tendencies are:** Shinnyoen, Agonshu, Fuji-Ko, Myoho Renge Shu, Macrobiotics, Rissho-koseikai, Reiha no Hiari Kyokai, Oyamanezu no Mikoto Shinji Kyodai, etc. (all of these groups exist in Brazil; see the article by Peter B. Clarke, “Japanese New Religious Movement in Brazil” in Brian Wilson and Jaime Cresswell, *New Religious Movements: Challenge and Response*; London, England: Routledge, 1999) – also see: <http://members.aol.com/slametan/yjrl5.html>
<http://philtar.ucsm.ac.uk/encyclopedia/easia/agon.html>

D2.00 ASIAN RELIGIOUS GROUPS, PART II

D2.10 HINDUISM – HINDU FAMILY (Holy scriptures = *Rig Veda*, ca. 1000 BCE; the majority of the groups listed below are those with headquarters in the Americas; the web links may be of sites in India, the Americas, or other regions; the largest concentrations of Hindus in the Americas are found in the USA, Canada, Trinidad-Tobago and Suriname) - http://www.indiancultureonline.com/Mystica/html/Beliefs_Concepts.htm / <http://philtar.ucsm.ac.uk/encyclopedia/hindu/devot/index.html>

D2.101 Vishnu Sect (Vaishnava): <http://www.indiancultureonline.com/mystica/html/vishnu.htm> / <http://philtar.ucsm.ac.uk/encyclopedia/hindu/devot/vaish.html>

D2.10101 **Gaudiya Mission / Bhakti Yoga** (a missionary organization for preaching the process of pure devotion through practice as taught by *Lord Sri Krishna Chaitanya Mahaprabhu*; this was actually started by Srila Jiva Goswamipad in the name of “Visva Vaisnav Rajsabha” in 16th century, and *Srila Rupa Goswamipad* was its first president; with the passage of time, its influence was slowly lost; about 200 years later, *Srila Bhakti Vinode Thakur*, the own person of Sri Gaur Sundar, revived the **Vaisnava religion** and reestablished the “Rajshabha” (congregation) in 1886; not only this, with the inspiration and help of some self-realized souls like Srila Jagannatha Das Babaji and Srila Gaura Kishore Das Babaji, he discovered and protected the actual birth site of Sriman Mahaprabhu, preserved various ancient literature on **Suddha Bhakti** [“pure devotion”] and composed songs of unalloyed devotion, and thus he brought about a renaissance in the cult of Bhakti; the greatest contribution of *Srila Bhakti Vinode Thakur* is *Srila Bhakti Siddhanta Saraswati Prabhupada*; he appeared as the most worthy successor and son of Srila Bhakti Vinode Thakur to make his dreams a reality by preaching and spreading the message of pure devotion in the entire world as taught by Mahaprabhu; with the efforts of Srila Prabhupada, “Visva Vaisnava Rajsabha” took the form of **Sri Gaudiya Math** and gradually to **Gaudiya Mission** [1940] at the time of **Srila Bhakti Prasad Puri Goswami Thakur** (Sri Ananta Vasudev Prabhu); within a short time Prabhupada established about 64 Maths in India and abroad by his vigorous preaching of the process of unalloyed devotion; after His disappearance, and with His will, **Srila Bhakti Prasad Puri Goswami Thakur** [Srila Acharyadev] became the next Acharya of Gaudiya Mission; the current world leader **Srila Bhakti Suhrid Paribrajak Maharaj** is carrying the divine preceptorial line and preserving the flow of pure devotion) - <http://www.gaudiyamission.com/aboutus.html>

D2.101011 **Madhva Gaudiya Mission** (in 1970, *Sripad Bhakti Vedanta Bhagavat Maharaja* became an initiated disciple of His Divine Grace A.C. *Bhakti Vedanta Swami Prabhupada*, the Founder Acharya of the **International Society for Krishna Consciousness, ISKCON**; under his tutelage, he learned the science of self-realization originally described in the Vedic literature of ancient India; Bhagavat Maharaja eventually assumed numerous responsibilities related to ISKCON'S worldwide organizational efforts and managed Temples in Mumbai, Calcutta, Vrndavana, Bhubaneswar, Nairobi, London, Long Island and New York City, NY; in 2008, Bhagavat Maharaja accepted the formal order of Sannyasa from His Divine Grace Bhakti Vedanta Narayana Goswami Maharaja, head of the **International Pure Bhakti Yoga Society**, and was conferred with the title of Swami; there are several associated centers in Latin America, including Costa Rica) - <http://www.purebhakti.com/teachers/bhakti-yoga-teachers/822-sripad-bv-bhagavat-maharaja.html>

- D2.10102 **International Pure Bhakti Yoga Society** (headquarters in Orissa, India; the Society's mission is to teach, promote and broadcast the precepts of **Pure Bhakti**, divine spiritual love and devotion to the Supreme Personality of Godhead Sri Krishna, as found in the ancient Vedic literatures and which, in the present day, are practiced and propagated by the current most prominent world teacher of Bhakti Yoga, *His Divine Grace Srila Bhaktivedanta Narayana Gosvami Maharaja*; for a list of associated teachers and holy places, see below) - <http://www.purebhakti.com/> / <http://www.purebhakti.com/contact-us/teachers-mainmenu-56.html> / <http://www.purebhakti.com/mission/sacred-places.html>
- D2.10103 **Vendanta Society / Sivananda Yoga Vendanta Centers** (Shivanandanagar, District of Tehri-Garwal, Uttar Pradesh, India; founded by *Swami Sivananda Saraswati* [1887-1963] and his disciple *Swami Chidananda*; the official representative in the USA is Swami Vishnu Devannada; the **Divine Life Society** was founded in 1936 and the **True World Order** in 1969 in India; there are many affiliated centers in the USA and Canada; also, there are centers in Spain, Uruguay and the Bahamas) - <http://www.sivananda.org/>
- D2.10104 **Yasodhara Ashram Society** (1956, near Vancouver, British Colombia, Canada; founded by *Sylvia Hellman*, known as Swami Sivananda Radha; a disciple of Swami Sivananda Saraswati of the **Vendanta Society**; headquarters are in Kootenay Bay, BC, Canada; also has a center in Mexico) - <http://www.yasodhara.org/>
- D2.10105 **International Society for Krishna Consciousness, ISKCON** (1966, New York City, NY; known popularly as "Hare Krishnas"; founded by *Bhakti-vedanta Swami Prabhupada*, 1896-1977; ISKON centers are located worldwide, including the USA and Latin America) - <http://www.iskcon.org/hkindex/>
- D2.10106 **Krishnamurti Foundation** (1969, Ojai, CA; there are also centers in Hato Rey, Puerto Rico, and Barcelona, Spain; followers of *Jiddu Krishnamurti*, 1895-1995) - <http://www.kfa.org/>
- D2.10107 **Sri Gopinath Gaudiya Math International** (1970s, world headquarters in Sree-Mayapur, Nadia, West Bengal, India; followers of *Sri Bhakti-siddhantha Sarswati Thakur*; founded by His Divine Grace *Srila Bhakti Promode Puri Goswami Maharaja*; the current President Acarya is *Srila Bhakti Bibudha Bodhayan Maharaja*; USA headquarters are in San Rafael, California; the current President and Acharya is **Tridandi Bikshu B.B.Bodhayan Das**) - <http://www.gopinathmath.com/>
- D2.10108 **Sri Chaitanya Saraswati Math** (1970s, West Bengal, India; founded by *Bhakti Raksaka Sridhara Deva Goswami*, a disciple of *Bhaktisiddhanthanta Sarswati Thakur* of Bengal; there are *maths* or temples in Colombia, Ecuador, Mexico, Brazil and Venezuela, among other nations) - <http://scsmath.com>
- D2.10109 **Vaisnava Mission / World Vaisnava Association** (India, worshippers of Sri Krishna; founded by 33 Sannyasis and members of 19 Vaisnava missions in Vrindavan, India, on 18 November 1994 with the first **President Param Pujoyapad Srila Bhakti Pramode Puri Maharaj**; the World Vaisnava Association creates a common ground for all Vaisnava Missions to share their services) – <http://www.wva-vvrs.org>
- D2.10110 **Hindu Temple Society of North America** (1977, Calabasas, California; founded by *Sri Maha Vallabha Ganapati Devasthanam*; now with headquarters in Flushing, New York) - <http://www.nyganestemple.org/home.htm>

- D2.10111 **Chiltern Yoga Foundation** (1980s, San Francisco, CA; established for the sole purpose of publishing and distributing Swami Venkatesananda's books in the USA and Canada; Swami Venkatesananda established Sivananda centers in Australia and South Africa) - http://www.novelguide.com/a/discover/ear_01/ear_01_00170.html
- D2.10112 **Radha Madhav Dham**, (founded in 1990 by *Swami Prakashanand Saraswati* [b. 1929] under the name **Barsana Dham** -- originally called the **International Society of Divine Love**, founded in India in 1975 -- is a large temple and ashram complex outside of Austin, Texas; Radha Madhav Dham is a place of pilgrimage reminiscent of similar locales in India. In April 2011, JKP Barsana Dham's new name was JKP Radha Madhav Dham; it is the main U.S. center of **Jagadguru Kripalu Parishat (JKP)**; Radha Madhav Dham was built to be a representation of the holy land of Braj in India where Radha and Krishna are believed by Hindus to have appeared about 5,000 years ago; it has an affiliated group in Puerto Rico) - http://en.wikipedia.org/wiki/Radha_Madhav_Dham - <http://www.hinduismtoday.com/modules/smartsection/item.php?itemid=770>
- D2.101121 **Jagadguru Kripalu Parishat, JKP** (established in India in 1970 as **Sadhna Bhawan Trust** under the guidance of *Jagadguru Shri Kripalu Ji Maharaj*; a charitable & spiritual organization dedicated towards increasing spiritual awareness, and is actively involved in a range of charitable projects and activities to serve mankind at large; JKP has established ashrams and has many affiliated centers all over the world, which are fully engaged in serving the public both spiritually and socially) - <http://jkp.org.in/main.php>
- D2.10199 **Other Vaisnava organizations:** <http://www.salagram.net/index-GM.htm> - <http://bvml.org/SBNM/JaivaDharma/46.html>
- D2.102 Shiva Sect** (Shaivas) -- <http://www.templenet.com/abode.html> <http://philtar.ucsm.ac.uk/encyclopedia/hindu/devot/shaiv.html>
- D2.1021 **Brahma Kumaris World Spiritual Organization, BKWSO** (1936, Karachi, Sind [now, Pakistan]; founded by *Dada Lekhraj*; headquarters now are in Shantivan, Rajasthan, India; practices Raja Yoga) - <http://www.bkwsu.org/>
- D2.1022 **Order of Yoga Subramuniya** (1957, Kapaa, Hawaii; founded by *Satguru Sivaya Subramuniya*; a disciple of guru *Jnaniguru Yaganathan*, also known as "Siva Yogaswami," in Sri Lanka; also known as "The Only Absolute Reality;" in the 1970s, the "Siva Siddhanta Church" was founded) - <http://www.himalayanacademy.com/satgurus/gurudeva/>
- D2.1023 **Foundation of Revelation** (1966, Calcutta, India; a related association was founded in San Francisco, California, under the leadership of *Charlotte P. Wallace* in 1970) - <http://www.thefoundationofrevelation.org/>
- D2.10299 Other Shiva organizations
- D2.103 Shakti Sect** (Shaktas) -- <http://www.templenet.com/shakti.html> <http://philtar.ucsm.ac.uk/encyclopedia/hindu/devot/shaktas.html>
- D2.104 Yoga in general** (there are many varieties of Yoga: bhakti, jnana, karma, raja, japa, kundalini, etc.; see the following) <http://www.yogasite.com/> / <http://philtar.ucsm.ac.uk/encyclopedia/hindu/devot/tant.html> /

<http://philtar.ucsm.ac.uk/encyclopedia/hindu/ascetic/index.html> /
<http://philtar.ucsm.ac.uk/encyclopedia/hindu/ascetic/yoga.html>

D2.105 Other Hindu Organizations

- D2.10501 **Self-Realization Fellowship** (1861, founded by *Mahavatar Babaji*, a master of Kriya Yoga; a disciple of Swami Paramahansa Yogananda [1893-1952] brought these teachings to the West in 1920 and established a center of **Yogoda Satsang** in Boston, Massachusetts; in 1925 another center was established in Los Angeles, California; the organization was incorporated in California in 1935; in India this group is known as the **Yogoda Satsang Society**) - <http://www.yogananda-srf.org/> -
- D2.10502 **Arya Samaj** (1875, Mumbai, India; founded by *Maharishi Swami Dayanand Saraswati* [1824-1883], a Hindu spiritual leader and social reformer of the 19th century most famous as the founder of the Hindu reform organization Arya Samaj on 7 April 1875 in Mumbai, and also created its 10 principles which are quite distinct from Hinduism, yet based on the Vedas; in order to reenergize Vedic knowledge and reawaken awareness of the four Vedas -- *Rig Veda, Yajur Veda, Sama Veda and Atharva Veda* -- Swami Dayanand wrote and published a number of religious books, primary among them *Satyartha Prakash, Rig-Vedaadi, Bhasya-Bhoomika*, and *Sanskar Vidhi*; has affiliated groups in the West Indies, Suriname and Guyana) - <http://hinduism.about.com/od/gurussaints/a/Maharishi-Swami-Dayanand-Saraswati-1824-1883.htm>
- D2.10503 **International Sri Sathya Sai Organization** (1940, Puttaparthi, Anantapur, India; founded by *Swami Bhagavan Sri Sathya Sai Baba*, known as “Sheshiasa, Lord of the Serpents”; he was born on 23 November 1926 as **Sathyanarayana Raju** in the tiny village of Puttaparthi in Andhra Pradesh in South India and died in a hospital at Prashantigram in Puttaparthi on 24 April 2011; he was a major Indian guru, spiritual figure and educator; he is described by his devotees as an avatar, godman, spiritual teacher and miracle worker; the organization’s purpose is “to enable its members to undertake service activities as a means to spiritual advancement; the organization derives inspiration, guidance and strength from Bhagawan Baba’s mission and message of propagating the truth of man’s inherent divinity, which is proclaimed and preached by all religions of the world; in consonance with this truth, the organization has as its main objective selfless love and service without any distinction of religion, nationality, race, socio-economic status, either for those who work in the organization or for those who are served by them; thus, it transcends all barriers, leading humanity towards the ideal of the “**Fatherhood of God and Brotherhood of Man**”) - <http://www.srisathyasai.org.in/> / <http://www.sathyasai.org/> / <http://www.bjs.com.ar/sai/saiweb/enlatinoamerica.htm> / http://www.srisathyasai.org.in/Pages/Sai_Organisations/Sai_Organisations.htm / http://en.wikipedia.org/wiki/Sathya_Sai_Baba
- D2.10504 **S.A.I. Foundation** (dedicated to the teachings of Swami Bhagavan Sri Sathya Sai Baba; founded in the USA in 2001 by MiraSai Ma [“Amma”] with headquarters in San Jose, CA) - <http://www.thesaifoundation.org/saiJoomlaProd/>
- D2.10505 **Transcendental Meditation, TM** (1945, founded by *Guru Dev*; one of his disciples, *Maharishi Mahesh Yoghi*, brought his teachings to the West after the founder’s death in 1958; the USA headquarters are located in Livingston Manor, NY; the **Maharishi International University** was founded in Fairfield, Iowa; in 1984, more than one million people had taken the TM course in the USA; there are affiliated centers in Costa Rica, Panama, Colombia, Argentina and Chile) - <http://www.tm.org/> / <http://www.maharishi.org>

- D2.10506 **Ananda Marga Yoga Society** (1955, founded by *Prabhat Ranjan Sarkar* [b.1921] in Bihar, India; known to his followers as “Shrii Shrii Anandamurti”; a worldwide organization with affiliated centers in the USA and Latin America) - <http://www.anandamarga.org/> / <http://www.espanol.anandamarga.org/>
- D2.10507 **International Yoga Fellowship - Satyananda Yoga** (1964, Rajnandgaon, Bihar, India; founded by *Swami Satyananda Saraswati*; USA headquarters are in San Mateo, California; this group is also known as “Satyananda Ashrams, USA,” founded in 1980) - <http://www.satyananda.net/> - <http://www.yogamag.net/archives/2006/gjuly06/iyfm.shtml>
- D2.10508 **Siddha Yoga Dham Associates Foundation - SYDA** (founded by *Swami Muktananda Paramahansa*; his first “ashram” was established in Ganeshpuri, Maharashtra, India, in 1961; he made his first trip to the West in 1970, and during the 1970s other “ashrams” were founded in Europe, the USA and Australia; USA headquarters were established in 1973 in South Fallsburg, New York; the organization is currently led by meditation master and teacher *Gurumayi Chidvilasananda* with headquarters in Maharashtra, India) - <http://www.siddhayoga.org.in/> / <http://www.siddhayoga.org/>
- D2.10509 **Cult of Mother Ammachi** (known as the “Holy Mother of Love and Compassion,” with its international headquarters in Kerala, India; followers of *Mataji Amritanandamayi*; the movement is also known as “AMMA”) – <http://www.ammachi.org/>
- D2.10510 **Pranic Yoga - Pranic Healing** (founded by *Grand Master Choa Kok Sui*; a modern version of an ancient Chinese natural healing system for cleansing and empowering the human body; there are centers in Bogotá, Colombia, and San José, Costa Rica) – <http://www.temporales.cool.co.cr>) - <http://www.pranichealingwest.com>
- D2.10511 **Chopra Center for Well-Being** (La Jolla, California; founded by *Dr. Deepak Chopra*, born in 1946; he founded the Chopra Center for Wellbeing in 1996 in Carlsbad, California, with his associate Dr. David Simon, both of whom are medical doctors) - <http://www.chopra.com>
- D2.10512 **Society of Abundance in Truth - SAT** (mid-1970s, followers of *Bhagavan Sri Ramana Maharshi* [1879-1950] of south India and the influence of **Advaita Vedanta**, “The Teaching on Nonduality,” and nondual **Ch’an [Zen] Buddhism**; it emphasizes nondual Self-Knowledge and deals with Self-Realization; USA headquarters are in Santa Cruz, California, led by Jeffrey Smith aka “Ramanaprasad”; promotes the teachings of Bhagavan Sri Ramana Maharshi, Nome, and Jeffery Smith) - <http://www.satramana.org/>
- D2.10513 **Sri Chinmoy Center** (followers of *Sri Chinmoy Kumar Ghose* of Bengal, India; he began his visits to the West in the 1960s; the USA headquarters are located in Jamaica, New York; there are many affiliated centers in the USA and Canada) - <http://www.srichinmoy.org/>
- D2.10514 **Temple of Cosmic Religion** (1968, followers of *Satguru Sant Keshavadas* [1934-1997] of Bangalore, India; the USA headquarters are in Mt. Shasta, California; the current director is Sita Iskowitz; this group is affiliated with the **Dasashram International Center** in India) - <http://templeofcosmicreligion.org/>
- D2.10515 **Sri Rama Foundation** (1971, followers of *Baba Hari Dass* of Almora District, India; USA headquarters are located in Santa Cruz, California; this group also founded the “Mount Madonna Center for the Creative Arts and Sciences” in Watsonville, California) – <http://www.sriramfoundation.org/support.html>

- D2.10516 **Grace Essence Fellowship** / *Compañerismo de la Esencia de Gracia* (1970s, Newton, Massachusetts; founded by Lars Short, a disciple of Swami Rudhrananda [1928-1973]; headquarters now in El Prado, New Mexico; has an affiliated center in Caracas, Venezuela); see D2.305: http://hinduism.enacademic.com/295/Grace_Essence_Fellowship
- D2.10517 **Sahaja Yoga** (1970, India; a meditation style founded by *Nirmala Srivastava*, aka “Shri Mataji Nirmala Devi” and affectionately as “Mother” by her followers; according to the movement, Sahaja Yoga is the state of self-realization produced by kundalini awakening and is accompanied by the experience of thoughtless awareness or mental silence [Nirvihar Samadhi]; practitioners of the Sahaja Yoga meditation technique allegedly feel a cool breeze on their hands and on top of their head while meditating, other effects include a dilation of the pupils and deep physical and mental relaxation; Sahaja Yoga is not only the name of the movement, but also the technique the movement teaches and the state of awareness achieved by the technique; the movement teaches that self-realization through kundalini awakening is a transformation that results in a more moral, united, integrated and balanced personality; **Vishwa Nirmala Dharma - “Universal Pure Religion,”** also known as **Sahaja Yoga International**, with headquarters in Cabella Ligure, Alessandria, Italy, is the organizational part of the movement, which has affiliates in the USA, Europe, Asia and the Americas: Argentina, Brazil, Colombia, Mexico, Peru, Trinidad-Tobago and Venezuela) - http://www.sahajayoga.ch/english/e_introduc.html / <http://www.sahajaworldfoundation.org/>
- D2.10518 **Sanatan Dharma Maha Sabha** (1952, Trinidad-Tobago, West Indies; headquarters in St. Augustine; the major Hindu organization in the country, which operates 150 mandirs – Hindu temples -- and over 50 schools; it was formed in 1952 when Bhadase Sagan Maraj [1920-1971] engineered the merger of the *Satanan Dharma Association* and the *Sanatan Dharma Board of Control*; an affiliated group, the **Pundits' Parishad**, has 200 affiliated pundits – scholars and teachers; it has affiliated groups in the USA, Guyana, Suriname and other West Indies countries) – http://en.wikipedia.org/wiki/Sanatan_Dharma_Maha_Sabha
- D2.105181 **Swaha International** (1993 in Trinidad-Tobago, West Indies; a Sanatanist Hindu organization founded by *Pundit Hari Prasad* that follows orthodox Hindu traditions; although Hindu based, the people of Swaha engage in the service of humanity; Swaha was formed by the Hindu community for the purpose of spiritual instruction and guidance, social and cultural direction and leadership, and development of the general well-being of the national community; our mission is to recruit, train and promote leaders of vision, who will eliminate ignorance, dependence and repression, so that a united community can thrive in any environment without relinquishing its rich legacy; it propagates Dharmic principles such as truth, cleanliness, compassion and integrity; its followers believe in the concepts of Avataar [God’s manifestation], Moksha [Union with God], and the preservation of tradition in the contexts of Kaal, Desh and Avasar [time, place and circumstance]; there are approximately fifteen centers and branches in Trinidad and Tobago, with affiliate branches in the USA, Canada and India) - <http://www.swahainternational.org/about/>
- D2.10519 **Hindu Mother-Goddess Cults in the Caribbean** (Parmeshwari, Kali and Sipari are popular forms of devotion of a more or less ecstatic and personalistic nature, important above all because of their healing function) - http://www.etno-muzej.si/files/etnolog/pdf/0354-0316_3_vertovec_hindu.pdf / <http://www.goddess.ws/kali.html>
- D2.10599 Other similar groups

- D2.20 JAINISM – JAIN FAMILY** (founded by Vardhamana Mahavira, India, VI century BCE): <http://philtar.ucsm.ac.uk/encyclopedia/jainism/index.html>
- D2.201 **Traditional Jainism in India** (founded by *Vardhamana Mahavira* in India; a sect dedicated to non-violence in reference to all living things; followers are required to practice vegetarianism; in May 2010, **Florida International University** in Miami, Florida, celebrated the official establishment of **Bhagwan Mahavir Professorship of Jain Studies**; the Jain community organized this initiative under the umbrella of a national foundation, **Jain Education and Research Foundation [JERF]**, with the goal of expanding these centers across USA) - http://whitedrums.com/index.php?option=com_content&view=article&catid=152%3AAnational&id=2135%3AAmerican-jain-community-sets-a-historic-milestone-in-jain-studies&Itemid=453
- D2.202 **Vedic Society of America** (1950, New York City, NY; founded by Maha Guruji *Dr. Pandit Bhek Pati Sinha* of Bilhar, Bengal, India) - <http://www.soton.ac.uk/~vedicsoc/>
- D2.203 **Osho Commune International** (1966, University of Jabalpur, India; founded by Master Osho, *Bhagwan Shree Rajneesh* [1931-1990]; a professor of philosophy who began to offer courses on meditation methods in Bombay in the 1970s; in 1974, he purchased a piece of property in Poona, near Bombay, where we created an international ashram; Osho traveled to the USA in 1981 and brought a 64,000 acre ranch in Oregon that he named Rajneeshpuram; he returned to Poona, India, in 1986 and died there in 1990; the word “osho” in Japanese is used by disciples as a term of reverence and devotion to their master; there is also an Osho center in Mill Valley, California, and another one in London, England) - <http://www.indiatravelite.com/feature/oshocom1.htm>
- D2.2031 **Pacha Mama Commune (“Mother Earth”) of the Tyohar Foundation** (Nosara, Nicoya, Costa Rica; founded by *Guru Prem Tyohar* and dedicated to Osho meditation): <http://www.tyohar.org>
- D2.204 **Society of Divine Knowledge** (1965, Bombay, India; founded by *Gurudev Shree Chitrabhanu*; for nearly 30 years a Jainist muni, or monk, Chitrabhanu was a spiritual leader for nearly four million Jainists in India; forsaking his monastic vows, he broke a 2500-year-old tradition by leaving India in 1970 to attend spiritual summit conferences in Geneva, Switzerland, and in 1971 at the Harvard Divinity School; in 1974, the **International Jain Meditation Center** was founded in New York City, NY; there is an affiliated center in Brazil) - <http://www.thecrimson.com/article/1979/4/30/gurudev-shree-chitrabhanu-on-achieving-omega/>
- D2.205 **International Mahavira Jain Mission** (1970, New Delhi, India; founded by *Guruji Muni Sushul Kumar*; there is an affiliate center in Blairstown, New Jersey, founded in June 1981; one of its purposes was to foster and promote the idea of construction of a "Jain Temple" and "Jain Ashram" in the USA, which became a reality in 1983 when the International Mahavira Jain Mission acquired about 108 acres of land that is now known as Siddhachalam Jain Tirth in Blairstown, New Jersey; the "Jain Temple" was formally opened in August 1991; in 1994, Siddhachalam expanded to include the land that now houses its library) - <http://www.imjm.org/tirth/IMJM.php/> <https://www.siddhachalam.org/about/international-mahavira-jain-mission/>
- D2.299 Other similar groups

D2.30 SIKHISM – SIKH FAMILY

(founded by Guru Nanak, Punjab, India, XVI century CE (“Common Era”); sikh = “students of the Truth;” practitioners of **Kundalini Yoga**) - <http://www.kundaliniyoga.com/> / <http://philtar.ucsm.ac.uk/encyclopedia/sikhism/index.html> / <http://www.kcmsa.org/link.htm>

D2.301 **World Sikh Council** (Punjab, India) - <http://www.sikhs.org/topics.htm> / <http://www.allaboutsikhs.com/>

D2.302 **Sikh Council of North America - SCNA** (1912, first Sikh community established in Stockton, California; the SCNA was formally established in 1979 with headquarters in Richmond Hill, New York; today the World Sikh Council – America Region has its headquarters in Columbus, Ohio) - <http://www.worldsikhcouncil.org/>

World Sikh Council - America Region (WSC-AR) is the umbrella organization representative of Sikhs in the USA. It is the representative and elected body of *Sikh Gurdwaras* (Sikh places of worship) and institutions that meet its criteria for membership. The major governing purpose is that the organization should represent the collective view of all Sikhs in the region. Up to 1970, the Sikh community in the USA was small. There was only one *gurdwara* in the country -- the one in Stockton, California. Relaxation of immigration rules in the USA resulted in significant growth in the Sikh population and emergence of numerous Sikh organizations. The need for an umbrella organization representative of all Sikhs in the country was felt and representatives of various Sikh societies and *gurdwaras* met in 1978 and 1979 to set up the **Sikh Council of North America (SCNA)**. This Council thrived for a few years.

At the International Sikh Convention held in New York on 28 July 1984, the **World Sikh Organization (WSO)** was established. Every country was to have a National Sikh Organization. An important objective was to strive, through peaceful means, for the establishment of a Sikh Nation, Khalistan, in order to protect the Sikh faith and identity. The WSO failed to accomplish any of its goals. The **Sikh Council of North America** continued on for a while but was essentially ineffective. The **International Sikh Organization (ISO)** stepped into this vacuum in October 1987. The primary agenda of the ISO has been to support freedom for Sikhs in Khalistan through peaceful means and to highlight human rights violations by the Indian Government against Sikhs: <http://www.worldsikhcouncil.org/about/history.html>

D2.303 **Divine Light Mission** (1920s, India; founded by *Shri Hans Ji Maharaj*; the mission was formally organized in 1960; *Prem Rawat* aka Guru Maharaj Ji, son of the founder, took the message to the West in the 1970s; by 1973, it had more than 40 centers and was publishing two periodicals; in 1983, Maharaj Ji personally renounced his Indian culture and previous religion, disbanded the **Divine Light Mission** in the USA, and established **Elan Vital, Inc.** to continue his work as a teacher; its headquarters were in Agoura Hills, California; there was an affiliated mission in Venezuela; see **D2.306** below) – <http://www.godulike.co.uk/faiths.php?chapter=31&subject=intro/> / <http://religiousmovements.lib.virginia.edu/nrms/elanvital.html>

D2.304 **Sikh Dharma International** (1968, Los Angeles, California; *Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogiji*, aka **Yogi Bhajan**, arrived in Los Angeles in 1968 with the mission to share the teachings of Kundalini Yoga and to help people live healthy, happy, and holy lives; he created Guru Ram Das Ashram in 1972 in Los Angeles, California, where **Kundalini Yoga** in the West was born; **Sikh Dharma International**, the non-profit organization founded in 1971 by the Siri Singh Sahib in Espanola, New Mexico, to serve the Sikh Community worldwide, has become a powerful vehicle for spreading the light of the Guru's teachings; the technologies and practices of Sikh Dharma are uniquely suited to helping people reclaim their spirituality, dignity and grace) - <http://www.sikhdharmaworldwide.org/>

Historical Overview: In the late 1960s, thousands of people began to embrace the Sikh way of life, and today, an estimated 24 million Sikhs can be found worldwide. The spiritual leader who inspired many, who are now Sikhs around the globe, to adopt the Sikh lifestyle was *Siri Singh Sahib Bhai Sahib Harbhajan Singh Khalsa Yogi Ji*, affectionately known as **Yogi Bhajan**. His contribution to Sikh history is significant in that, for the first time since the time of the Gurus in India 1469-1708, large numbers of individuals from various faith, social, geographic and cultural backgrounds were inspired to live the Sikh lifestyle as a direct result his teachings and the impact of his presence. The Siri Singh Sahib brought to the West the inspiration of his deep, personal love and reverence for the Guru, as well as knowledge of the practical application of the Guru's power and wisdom. His mastery of "shabad," the power of the sound current inherent in the Guru's words, has opened the hearts and minds of people everywhere: <http://www.gururamdasashram.org/sikh-dharma>

D2.305 **Grace Essence Fellowship, GEF** / *Compañerismo de la Esencia de Gracia* (1970s, founded in Newton, Massachusetts, by its Spiritual Director, Lar Short, a disciple of *Swami Rudhrananda* [1928-1973], founder of the **Nityananda Institute** who was one of the first contemporary teachers of **Kundalini Yoga** in America; Short refers to his system as the Way of Radiance; GEF offers Mediation & Arbitration Services; headquarters are now in El Prado, New Mexico; has an affiliated center in Venezuela) - <http://www.wellness.com/dir/3826974/psychologist/nm/el-prado/grace-essence-fellowship>

D2.306 **Elan Vital, Inc. - EVI** (1983-2010, founded in Malibu, California, to promote the teachings of *Prem Rawat*, widely known as Guru Maharaji with international headquarters in Agoura Hills, California; in 1983, Pren Rawat personally renounced his Indian culture and religious beliefs, disbanded the **Divine Light Mission** in the USA, which he had established in 1971, and invested his resources in **EVI** to continue his work as a teacher) - <http://www.elanvital.org/>

Overview: Prem Rawat started speaking to audiences about “inner peace” at the age of three and gave his first published address when he was only four years old. At the age of eight, when his father, also a teacher of inner peace, passed away, he accepted the responsibility of bringing this message to people all around the world. At the age of 13, he was invited to speak in London, England, and Los Angeles, California. Since then, he has presented his message to more than 10 million people in over 250 cities and 50 countries. His message is made available in more than 88 countries via satellite broadcasts and is translated into over 60 languages. Prem Rawat was awarded the title “Ambassador of Peace” at the **International University of Peace in Brazil** because of his worldwide efforts over four decades to bring a message of peace to millions of people.

Elan Vital, Inc. (EVI) ceased operations in 2010; however its work continues through **Words of Peace International, Inc. (WOPI)**, and **Words of Peace Global (WOPG)**, founded in the Netherlands in 2008), charitable organizations that promote the message of peace of Prem Rawat through Live Events, Broadcasts, the WOPG TV Series, and a variety of other communication channels; also **The Prem Rawat Foundation (TPRF)**, founded in 2001) is working to extend the outreach of Prem Rawat’s message of peace throughout the world; TPRF also provides aid for people in urgent need of life-sustaining resources like food and water, especially in areas where funds from larger foundations may not be available: <http://www.elanvital.org/> / <http://www.tprf.org/> / <http://www.wopg.org/en/>

UPDATE ON PREM RAWAT: In November 2011, he was invited as keynote speaker and inspirer of the “Pledge to Peace” launched at the *European Parliament*, under the patronage of the First Vice-President Gianni Pittella. The Pledge to Peace, a call to peaceful action, was the first of its kind ever presented at the European Union, to which 37 institutions signed. The

pledge activities, announced on UN Peace Day each year, continue to develop momentum. In 2012, Prem was awarded the *Asia Pacific Brands Association's Brand Laureate Lifetime Achievement award*, reserved for statesmen and individuals whose actions and work have positively impacted the lives of people and the world at large. The other three recipients of this prestigious award include Nelson Mandela and Hillary Clinton. In the spring of 2012, he was invited to launch the *Third Festival of Peace in Brazil*. This initiative, hosted by UNIPAZ (University of International Peace), which works towards world peace, involved more than one million people: <http://www.wopg.org/en/about/prem-rawat>

D2.399 Other similar groups

D2.40 SANT MAT FAMILY

(Sant Mat = “The Holy Way” founded by *Param Sant Soami Ji Maharaj*; 1860s, Punjab, India) - <http://www.santmat.net/> <http://www.sos.org/santmat.html>

D2.401 **Radha Soami Satsang Beas, RSSB** (1861, Agra, India; founded by *Param Sant Soami Ji Maharaj*; Radha Soami Dayal = “Spiritual Supreme Being” practitioners of **Surat Shabd Yoga or Nam Bhakti**; a division in 1877 led to the formation of two groups; **Baba Jaimal Singh Ji** [1839-1903] was the first Satguru of RSSB until his death in 1903; he was succeeded by *Baba Sawan Singh* [1858–1948] who named *Sawan Singh Maharaj Jagat Singh Ji* [1884–1951] as his successor in 1948, and he was responsible for developing the movement in India with his base of operations in Beas, Punjab; the movement reached the USA in the 1940s; USA headquarters are in Nevada City, California; there are affiliated groups in Mexico, Ecuador, Venezuela, Curacao, Barbados and St. Maarten) – <http://www.rssb.org/> / <http://www.freedomofmind.com/groups/radha/radha.htm> / <http://www.kheper.auz.com/topics/chakras/chakras-SantMat.htm>

D2.402 **Sant Nirankari Universal Brotherhood Mission** (1929, Pakistan; founded by *Boota Singh*; an all embracing spiritual movement, cutting across all divisions of caste, color, and creed; the Mission seeks to reveal God, also known as Nirankar, to all human beings irrespective of their religious faith, sect, or community and thus liberate them from the shackles of ignorance, superstition, ritualism, and dogmatism in the name of devotion to God; in 1947, he moved his headquarters to New Delhi, India; work in the West was begun in the 1950s; in 1972, *Gurbachan Singh* established his base of operations in Madison, Wisconsin; in 1982, this organization reported 8 million followers worldwide, including the USA, Canada and Spain) - <http://www.nirankari.com/>

D2.403 **Ruhani Satsang-Divine Science of the Soul** (1951, Vijay Magar, Delhi, India; founded by *Sant Kirpal Singh*, 1894-1974; he stated that his mission was: "To fill the human heart with compassion, mercy and universal love, which should radiate to all countries, nations and peoples of the world. To make a true religion of the heart as the ruling factor in one's life. To enable each one to love God, love all, serve all, and have respect for all, as God is immanent in all forms. My goal is that of oneness. I spread the message of oneness in life and living. This is the way to peace on earth. This is the mission of my life, and I pray that it may be fulfilled." Ruhani Satsang in the Americas came into existence with Sant Kirpal Singh's first visit to the USA in 1955; the U.S. organization was incorporated in 1964 as Ruhani Satsang, Inc., at the direction of Kirpal Singh; the name was changed to Divine Science of the Soul in 1966 and again in 1970 to its present name, Ruhani Satsang-Divine Science of the Soul) - <http://www.ruhanisatsang.com/> - <http://www.ruhanisatsangusa.org/>

D2.4031 **Sawan Kirpal Ruhani Mission–Science of Spirituality** (a division of **Ruhani Satsang-Divine Science of the Soul**, founded by *Sant Kirpal Singh* in 1951; the international head-

quarters are in Vijay Magar, Delhi, India; the Sawan Kirpal Ruhani Mission, also known as Science of Spirituality, provides a forum for people to learn meditation, experience personal transformation, and bring about inner and outer peace; it has over 1,600 centers worldwide, with international headquarters in Delhi, India, and national headquarters in Naperville, Illinois, USA; there are affiliated groups in Argentina, Bolivia, Colombia, Ecuador, El Salvador, Guyana, Panama and Peru) - <http://skrm.sos.org/> / <http://www.skrmnj.org/wp/>

- D2.4032 **Karpal Light Satsang - Know Thyself as Soul Foundation, International – Inner Light and Sound** (1976, founded by *Sant Thakar Singh* who was born in a rural setting in the village of Kaithan in northern India on 26 March 1929; being the first person of his village to become educated, Thakar Singh assumed a career as an officer in the civil engineering department of the Indian government, retiring on his pension in 1976; Thakar Singh's strong lifelong desire to find God culminated in 1965 when he attended the Sant Mat discourses and was initiated into the holy inner light and sound by *Sant Kirpal Singh* [1894-1974]; following the instructions of his Master, Thakar Singh in 1974 took an extended leave of absence to dedicate himself to intensive meditations; Thakar Singh began the work of his spiritual mission in 1976, dedicating his life to serving others and helping others find the inner connection with God; Thakar Singh initiated people on all five continents during several tours, but mainly in India; about two million people received the initiation into meditation on inner light and sound through Thakar Singh before his death on 6 March 2005; there are affiliated groups in Brazil, Colombia, Costa Rica, Cuba, Mexico, Panama, Peru and Venezuela) - <http://www.thakar-singh.org/> / http://www.sant-thakar-singh.com/thakarsingh_3.htm/ / <http://www.thakar-singh.net/>
- D2.4033 **Science of Spirituality, SOS** (founded in Naperville, Illinois, by *Sant Rajinder Singh Ji Maharaj* [b. 1946 in Delhi, India] who is internationally recognized for his work toward promoting inner and outer peace through spirituality; born in India and educated as a scientist, he has a keen understanding of both mysticism and science; he received his spiritual education from two of India's greatest spiritual Masters: *Sant Kirpal Singh Ji Maharaj* (1894–1974) and *Sant Darshan Singh Ji Maharaj* (1921–1989), his grandfather and father respectively; he earned his master's degree in the USA and had a distinguished twenty-year career in science and communications; his training in both of these disciplines has helped him express age-old mystical teachings in clear, logical language; there is an affiliated group in Ecuador) - <http://www.sos.org/>
- D2.404 **ECKANKAR - “Religion of the Light and Sound of God”** (1964, San Francisco, California; founded by Paul Twitchell [1908-1971], known as the “The Living ECK Master”; his disciples practice “soul travel” – *out of body experiences*; its headquarters are in Minneapolis, Minnesota; affiliated groups exist in Mexico, Panama, Colombia, Argentina and Trinidad-Tobago) – <http://www.eckankar.org/>
- D2.405 **Movement of Spiritual Inner Awareness, MSIA** (1971, Los Angeles, California; founded by “John-Roger” Hinkins, born Roger Delano Hinkins, 1934-2014) Hinkins relates having had a near-death experience while under-going surgery for a kidney stone in late 1963, after which he fell into a nine-day coma. After this experience, Hinkins says he became aware of another "spiritual personality" that had superseded or merged with his previous personality. He began to refer to himself as "John-Roger" in recognition of this transformation. According to Hinkins, he was passed the "keys" by the previous receptor of the Consciousness, Sawan Singh, the late Radhasoami Satsang Beas master who died in 1948, while he was on the "inner spiritual planes." Hinkins held the "keys" to the Consciousness from December 1963 until they were passed to John Morton, the current Spiritual Director of MSIA, in December 1988.

In 1993, MSIA reported participants in over 30 countries, with its largest following in the USA, Australia, Colombia, Brazil, and Nigeria respectively. The church was estimated in 1993 to have about 4,500 members.

Hinkins maintains that humans are locked in an eternal cycle of reincarnation and karma, and can only escape by ascending from Earth's negative realms into "a totally positive state of being" called "soul consciousness." This, according to his teachings, is nearly impossible without the assistance of the *Mystical Traveler Consciousness* he believes he embodies. He has written that "Initiates of the Mystical Traveler Consciousness are those that I am specifically taking home to God." Hinkins was the author of over 55 books, most of which were published by MSIA. - <http://www.msia.org/>

"John-Roger" Hinkins (known as J-R) was a spiritual seeker from a young age—yearning to know the meaning and experience of "to thine own self be true." After a life-changing event in 1963, John-Roger was given the spiritual keys to anchor what he termed the "Mystical Traveler Consciousness" and five years later began openly sharing the teachings of the spiritual heart in informal settings such as people's homes. As the popularity of these talks increased, in 1971, the Church of the Movement of Spiritual Inner Awareness (MSIA) was set up as a vehicle to formalize his work.

MSIA continued to grow as J-R and his staff traveled extensively throughout the world sharing their love and Light with students and seekers. He was a prolific writer and speaker, authoring hundreds of books—including some NY Times Bestsellers—and delivering thousands of seminars where he spoke about Spirit in ways that ranged from the hilarious to sacred.

John-Roger founded *Peace Theological Seminary & College of Philosophy* (1977), which teaches how to bridge the physical and spiritual worlds through its workshops, classes, retreats, as well as offering masters and doctorate degrees in Spiritual Science. J-R also created several other nonprofit organizations—the *University of Santa Monica* (1976), to explore Spiritual Psychology, the *Heartfelt Foundation* (1979), to serve those in need, and *Insight Seminars* (1978), a personal growth experience for creating a life you love, and the *Institute for Individual & World Peace* (1982), to teach that peace begins with each of us. In all that John-Roger did, he communicated living love, encouraging people to discover the nature of the Divine through their own experience. Adapted from: <https://www.msia.org/john-roger>

NOTE: In the 1980s and early 1990s, several former members of MSIA accused Hinkins of various crimes and abuses, including high-tech charlatanism, the sexual coercion of young male staffers, brainwashing and intimidation, and plagiarism: Bob Sipchen and David Johnston, "Negativity Shakes the Movement: On Eve of the First Integrity Day, Troubling Questions Prompt a Rift Among John-Roger Followers," *Los Angeles Times* (August 15, 1988); also see: https://en.wikipedia.org/wiki/John-Roger_Hinkins

- D2.406 **Ancient Teachings of the Masters, ATOM** (1983, Oak Grove, Oregon; founded by Darwin Gross [aka DapRen or Darji], who was one of the leaders of **ECKANKAR**) - <http://www.atomshop.org/main/>
- D2.407 **Supreme Master Ching Hai Meditation Association** (Taiwan; disciples of *Supreme Master Ching Hai Wu Shang Shih* of Vietnam, a professor of traditional Shabd Yoga; she founded this movement in Taiwan in the 1980s; during the 1990s, her organization expanded to many countries, including: Argentina, Brazil, Chile, Costa Rica, El Salvador, Mexico and Panama; the international headquarters are located in Miao Li Hsien, Taiwan, ROC) - <http://www.chinghai.com/> / <http://a1.nu/ching-hai/>
- D2.499 Other similar groups

D3.0**MIDDLE EASTERN RELIGIOUS GROUPS, PART I: JEWISH TRADITION
(Monotheism)**

General Overview: the patriarch Abraham, a nomadic tribesman from Ur of the Chaldees [located in the southern Tigris and Euphrates river valley in modern Iraq], is considered to be the founder of ancient Judaism around 2000 BCE. According to written tradition, *Jehovah* (the All-Powerful Creator God) called Abraham to leave his homeland and travel to “a land that I will show you,” which turned out to be ancient Palestine. The history of his life and the struggles of his descendants are found in the *Five Books of Moses* [called the Torah], part of the writings known today as the **Old Testament**. Additional writings of the various Jewish chroniclers, prophets and rulers, such as King David, are also included in the Old Testament. Various other ancient writings trace the history of the Jewish people down to the beginning of the Christian era, but do not record the fall of the City of Jerusalem and the destruction of the Temple in 70 CE by the Roman legions, which led to the dispersion of the Jewish people throughout the ancient civilized world, especially the Middle East and parts of modern Europe. During the Middle Ages in Europe, various Jewish rabbis emerged that helped to shape Orthodox Judaism, while later rabbis in North America influenced the development of new schools of thought within Judaism.

While the ancient Jewish nation itself was destroyed in 70 AD, the religious spirit of the Jews was not. *Although dispersed throughout the world, they established synagogues wherever they went, and their rabbis continued to teach the Law of Moses.* The fact that they dwelt among strangers in foreign countries caused them to cling to their cultural heritage, language and religion with great tenacity.

Many Jews remained faithful to their religion at a terrible cost of persecution and suffering. In many places they were forced to live in ghettos, and compelled to wear distinguishing clothes. The most violent persecution of the Jews began in Germany in 1933, and many fled to the safety of Great Britain and the USA. During World War II, the Nazi leaders were determined to exterminate all Jews living in countries occupied by the Germans, and nearly six million Jews perished in death camps in that period.

Persecutions against the Jews caused many of them to look back longingly to their former homeland in Palestine, and Jewish settlements were established there after World War I under the protection of Great Britain and the League of Nations. After Britain surrendered its mandate in 1947, fighting broke out between the Jewish settlers and the Arabs for possession of Palestine, and the Jewish State of Israel was established over part of the territory in 1948. Although millions of Jews have returned to their ancient homeland since then, millions more continue to reside in Europe and the Americas, or in other nations of the world, where many Jews continue to practice various forms of Judaism.

The largest concentrations of Jews in the Americas are found in the USA, Argentina, Canada, Brazil, Mexico, Venezuela and Colombia.

For more information about Judaism, see the following websites:

<http://philtar.ucsm.ac.uk/encyclopedia/judaism/index.html>

http://dir.yahoo.com/Society_and_Culture/Religion_and_Spirituality/Faiths_and_Practices/Judaism/

D3.01**Orthodox Judaism** (XII century CE, Moises Maimonides)

The body of Jews who remain faithful to the halaka--classical Jewish law as derived from the written Torah and the enactments of the rabbinic sages (the oral Torah); its theology is based on the thirteen principles of Jewish faith enunciated by *Moises Maimonides* (12th century),

who is regarded as the greatest mind in medieval Judaism; Orthodox Jews in America retain older traditions of European Judaism including strict keeping the Sabbath, kosher food laws, special attention to tradition ("the keeping of the exact forms of their elders"), and the learning and use of Hebrew; preliminary efforts at cooperative endeavor began in the 1880s in reaction to Reform Judaism followed by the establishment of Rabbi Elchanan Theological Seminary in New York (1897, now Yeshiva University), the Union of Orthodox Jewish Congregations of America (1898), the Union of Orthodox Rabbis (1902, Eastern European rabbis), Hebrew Theological College in Chicago (1922), and the Rabbinical Council of America (1935, English-speaking rabbis): <http://www.jewishvirtuallibrary.org/jsource/Judaism/Orthodox.html>

D3.02 Hassidic Judaism ("Pious Ones") (XVIII century CE, Baal Shem Tob)

A branch of Orthodox Judaism that developed in Poland during the 18th century under the leadership of Israel, son of Eliezer (1700-1760), known as *Baal Shem Tob* ("the Master of the Good Name"); Hasidism combined Orthodoxy with mysticism (*Kabbalah* = a Jewish magical system; see **D6.02 Ceremonial Magic**) and charismatic leadership (*ziddikim* = "righteous ones" who were honored for their mystical powers); the movement spread quickly through Poland, the Ukraine, White Russia, Romania, and Hungary; at its height it attracted about half the Jews in Europe; some of the major Hassidic groups flourishing today are those of Bratslav, Belz, Bobov, Ger, Lubavitch (also known as "Habad"), Radzyn, and Satmar. - <http://www.spiritualworld.org/hasidic/index.htm>

D3.03 Reform Judaism (XVIII century AD, in Central Europe)

A reform movement within Judaism that began in the 18th century in Central Europe; its aim was to retain within Judaism people who sought a more modern and rationalistic approach and who no longer found meaning or inspiration in the old patterns of practice and belief; this became the dominant expression of the Jewish faith in many American communities beginning in the mid-19th century; a major leader was *Rabbi Isaac Wise* who came to America in 1846 from Bohemia; Wise founded the **Union of American Hebrew Congregations** (1875) and **Hebrew Union College** (1877), and he was the first president of the **Central Conference of American Rabbis** (1889). - <http://urj.org/about/reform/whatisreform/>

D3.04 Conservative Judaism (1885, New York state)

This movement is indigenous to America; it began as a reaction against the 1885 Pittsburgh Platform of American Reform Judaism by rabbis and scholars who were more "conservative" in their faith; its rabbinic academy was founded in New York, **Jewish Theological Seminary**; the strength of the movement is based on its adoption of the middle way between Orthodoxy and Reform Judaism.

<http://www.jewishvirtuallibrary.org/jsource/Judaism/conservatives.html>

D3.05 Sephardic Judaism (XV century on the Iberian Peninsula)

The descendants of Jews who left Spain or Portugal after the 1492 expulsion are referred to as *Sephardim*. The word "Sephardim" comes from the Hebrew term for Spain, Sepharad, used in the Bible. Formed among Jews who originated in Greece, Spain and Portugal during the Middle Ages, and that migrated to the Americas during the Spanish and Portuguese Colonial periods; they were also known as "Marranos;" their customs differ from those of Jews from Central and Eastern Europe; the former are Hispanicized Jews who live in the USA, Canada and many Latin American and Caribbean nations; the largest concentrations of Jews in Latin America are located in Mexico City and Buenos Aires, Argentina.

<http://www.sephardim.com/> / <http://www.saudades.org/> /

<http://www.bsz.org/lsephardichistory.htm> / <http://jewishwebindex.com/sephardi.htm>

- D3.051 World Sephardi Federation** (1925, Vienna, Austria; Moshe Pichotto was chosen as the first president of the union, whose center was established in Jerusalem; the current World President is Mr. Nessim D. Gaon in Geneva, Switzerland) - <http://www.jafi.org.il/wsf/intro.htm>
- D3.052 Union of Sephardic Congregations** (1929, New York City, NY; Rabbi David de Sola Pool) - <http://www.cjh.org/nhprc/USC02.html> / <http://www.americansephardifederation.org/sub/sources/synagogues.asp> / <http://www.americansephardifederation.org/sub/about/history.asp>
- D3.06 Reconstructionist Judaism** (1930s, Mordecai Kaplan)
Kaplan taught for many years at the Jewish Theological Seminary, the academy of Conservative Judaism; this tradition is one of four major divisions within American Judaism, but for most of its existence it sought to function as a force and influence within the three other branches; in the 1930s, Kaplan called for the "reconstruction" of Judaism "not around the synagogue but the community as a whole" and he argued that Judaism was not so much a religion as an evolving religious civilization; it is considered to be "left-wing Conservatism"; the movement took organizational form with the founding of the **Jewish Reconstructionist Foundation** (1940), the **Federation of Reconstructionist Congregations and Havurot** (1954), the **Reconstructionist Rabbinical College** in Pennsylvania (1968), and the **Reconstructionist Rabbinical Association**. - <http://jrf.org/reconstructionism>
- D3.07 Black Jews** (late 19th century in USA)
The interest among Afro-Americans to choose Judaism as an alternative to Christianity began in the late 19th century with the discovery of the Falashas, a group of Black Jews in Ethiopia who were believed to be the descendants of the Queen of Sheba; the origin of the Black Jewish movement began with three leaders in northern urban Black communities in the early 1900s in the USA: F.S. Cherry, William S. Crowdy, and Elder Warren Roberson; during the 1920s, Marcus Garvey and Arnold Josiah Ford provided inspiration for **Black nationalism** (Zion Revivalism/Garveyism), both in the USA and the West Indies (primarily Jamaica); in 1935, the coronation of Haile Selassie as emperor of Ethiopia gave birth to the **Rastafarian movement** in Jamaica led by Hibbert, Dunkley, Hinds and Howell who claimed that Selassie was the Messiah of the black people (see **D5.02**): <http://www.blackjews.org/>
- D3.08 Society of Jewish Science** (1916, Alfred Geiger Moses; 1922, Morris Lichtenstein; a mixture of Jewish thought with the Christian Science teachings of Mary Baker Eddy; the Society was formed in 1922 in New York City, NY) - <http://www.appliedjudaism.org/>
- D3.09 Messianic Judaism** (1917, the Rev. John Mark Levy; the term emerged within the Hebrew Christian Alliance as a controversial issue: "the defining difference between a Messianic Jew and a Hebrew Christian is the messianic synagogue, because this is where faith in Yeshua could be joined with Jewish practice"; see "Introducing Messianic Judaism and the UMJC" available on the following website: http://www.umjc.org/resources-mainmenu-101/documents-mainmenu-110/cat_view/176-messianic-judaism
- Overview:** since the 1960s, a growing number of Jews have accepted Jesus of Nazareth ("Yeshua") as their Messiah, and have formed Messianic Synagogues where Jewish social customs are preserved along with many traditional Jewish religious practices; presently, we are listing Christian ("born again") Jews here in this category.
<http://www.messianic-jew.com/> / <http://home.snu.edu/~hculbert.fs/Yeshua.htm>
<http://www.seekgod.ca/lcje.htm> / <http://hashivenu.org/> / <http://www.daniel-verlag.de/pdf/MessJudenABENG.pdf> /

<http://www.israel.dk/tekster/nyheder/caspari/50%E5r.html> /
<http://www.rickross.com/groups/messianic.html>

- D3.0901 **Jews for Jesus or Hineni Ministries** (1973, Moishe Rosen, formerly associated with the **American Board of Missions to the Jews**, the largest of the Jewish missionary organizations) - <http://www.jewsforjesus.org/>
- D3.0902 **Messianic Jewish Alliance of America, MJAA** [1975, Springfield, Pennsylvania; a fellowship of Messianic congregations that grew out of the older **Hebrew Christian Alliance**, founded in 1915) – <http://www.mjaa.org/>
- D3.0903 **International Federation of Messianic Jews, IFMJ** (1978, a Torah submissive, Sephardic organization; Rabbi Haim Levi; Tampa, Florida; has affiliated congregations in Argentina, Brazil, Barbados, Colombia, Honduras and Mexico) - <http://www.ifmj.org/>
- D3.0904 **Union of Messianic Jewish Congregations, UMJC** (1979, Columbus, Ohio; Daniel C. Jester and John Fischer; a fellowship of Messianic congregations that grew out of the older **Hebrew Christian Alliance** [founded in 1915] and the **Messianic Jewish Alliance of America, MJAA**, founded in 1975) - <http://www.mjaa.org/>
- D3.0905 **International Alliance of Messianic Congregations and Synagogues, IAMCS** (1986, Wynnewood, Pennsylvania; headquarters now in Sarasota, Florida; there are affiliated congregations in Mexico and Panama) - <http://iamcs.org/>
- D3.0906 **Union of Nazarene Israelite Communities - Union de Comunidades Israelitas Nazarenas, UCIN** (*Manifiesto Israelita Nazareno* / “Declaration of Messianic Nazarene Principles,” April 2010; there are affiliated Hispanic congregations in the USA, the Dominican Republic, Guatemala, Nicaragua, Argentina, Chile, Uruguay, Venezuela and Spain) - <https://ucbetlejem.weebly.com/links.html> / <https://sites.google.com/site/asambleairy/home> / <https://sites.google.com/site/asambleairy/manifiesto-israelita-nazareno>
- D3.10** **Society for Humanistic Judaism - Sociedad para Judaísmo Humanista** (1963, Rabbi Sherwin T. Wine; Detroit, Michigan; formally organized in 1969; its headquarters are now in Farmington Hills, Michigan) - <http://www.shj.org/>
- B3.11** **Emergent Jewish Communities or “Emergent Sacred Communities”** (This is a new classification used since 1996 to designate a growing non-denominational phenomenon within Judaism: independent minyanim, rabbi-led emergent communities, and alternative emergent communities) - see the following websites for more information:
<http://www.synagogue3000.org/> /
http://www.synagogue3000.org/emergentweb/survey/documents/NatSpirComStudyReport_S3K_Hadar.pdf / <http://jewschool.com/2007/11/28/nyt-on-indie-minyanim/> /
<http://www.wnrf.org/cms/emerging-jewish-synagogues.shtml> /
<http://shma.com/2012/10/emergence-unbound/>

D3.99 Other Groups within Judaism

D4.0 MIDDLE EASTERN RELIGIOUS GROUPS, PART II

D4.01 ZOROASTRIANISM (Persia, 7th century BCE) - <http://www.zoroastrianism.com/>

D4.0101 **Classical Zoroastrianism** (Middle Eastern and South Asian countries; a monotheistic religion founded by *Zarathrustra* in Persia during the 7th century BCE; he taught his followers about *Ahura Mazda*, the one Supreme God; emphasis is given to an ethical life based on good thoughts, good words and good deeds, but in a context of conflict between opposing forces of good and evil; there is also hope in a final resurrection of the faithful, who will live forever in a state of bliss and perfection) - <http://www.multifaithcentre.org/zoroastrianism/75-a-short-introduction-to-zoroastrianism->

D4.0102 **Mazdaznan Movement** (1902, Chicago, Illinois; this was the first, and for many years the only, Zoroastrian group in the USA; founded by *Dr. Otoman Zar-Adhusht Hanish*; headquarters were moved to Los Angeles in 1916, then to Encinitas, California, in the 1980s; there is one known center in Mexico) - <http://philtar.ucsm.ac.uk/encyclopedia/zorast/mazdaz.html>

D4.0103 **Lovers of Meher Baba** (1921, Poona, India; founded by *Merwan Sheriar Irani* of Zoroastrian parents; in 1925, Merwan [now called Meher Baba = "Compassionate Father"] founded a permanent colony near Ahmednagar, India, with a free hospital and clinic for the poor, and a free school for students of all creeds and castes; he made several trips to the USA, beginning in 1931; there are now small groups of his followers in many Western countries, including the USA) - <http://philtar.ucsm.ac.uk/encyclopedia/zorast/lovers.html>

D4.0104 **Federation of Zoroastrian Associations in North America (FEZANA):** during the 1950s, immigrants from Iran and India came to the USA and migrated across the continent, where some have become prominent members of the business community; in 1987, a Federation was created (with headquarters in Hinsdale, Illinois) to coordinate activities among the various Zoroastrian communities in the USA and Canada; there are only about 200,000 Zoroastrians in the world, with about 15,000 living in North America: <http://www.fezana.org/>

D4.0199 Other Zoroastrian groups

D4.02 ISLAMIC TRADITIONS (Saudi Arabia, VII century CE)

General Overview: Islam = "submission" to Allah; founded by the prophet Mohammed in Saudi Arabia, VII century AD; Mohammed died in Medina, Arabia, in 632 AD; the Koran is the sacred book of Islam and its most sacred temple, or mosque, is located in Mecca, Arabia; some of the largest concentrations of Muslims in the USA are found in the industrial centers of the northern Midwest, such as Dearborn and Detroit, Michigan; the largest concentrations in Latin America and the Caribbean are found in Argentina, Brazil, Mexico, Trinidad-Tobago, Venezuela, Suriname and Colombia; for more information, see:

<http://atheism.about.com/cs/islam/http://philtar.ucsm.ac.uk/encyclopedia/islam/index.html> / http://dir.yahoo.com/Society_and_Culture/Religion_and_Spirituality/Faiths_and_Practices/Islam/

Since the discovery of America by the Spaniards in the fifteenth century, the slaves brought by the conquerors from the north and west of Africa, introduced Islam, staying in countries like Brazil, Venezuela, Colombia and some Caribbean islands. The great majority of slaves were muslims, in many cases forced to leave their religious beliefs or be executed instead. Thus, with the passing of time, Islam

started fading away in Latin American countries.

At the end of the sixteenth century, after the liberation of slaves and the return of many of them to these lands, together with immigration from India and Pakistan, new concentrations of muslims appeared. According to some documents, between the years 1850 and 1860 a new massive immigration of arab muslims to American lands took place. The majority came from Syria and Lebanon, and stayed in countries like Argentina, Brazil, Venezuela and Colombia. Some of these also stayed in Paraguay, together with immigrants from Palestine, Bangladesh and Pakistan. This immigration was very intense, and started decreasing in the 1950s in these countries and in the 1970s in Colombia, with future currents taking residence in Brazil and Venezuela.

Source: <https://www.islamawareness.net/LatinAmerica/adosimpo.html>

See the “Islam in the Americas” website at: https://en.wikipedia.org/wiki/Islam_in_the_Americas

- D4.0201 **Sunni** (Arabia, 632 CE; this is the dominant group within the Islamic world of the Middle East, Asia, Africa, Europe and the Americas; *Sunni* Muslims regard their denomination as the mainstream and traditionalist branch of Islam as distinguished from the minority denomination, the *Shi'ah*): <http://philtar.ucsm.ac.uk/encyclopedia/islam/sunni/index.html>

Sunni Islam is based on the belief that the Prophet Muhammad died without appointing a successor to lead the Muslim community (*ummah*). According to *Sunni* Muslims, after Muhammad's death, the confusion that ensued from not having a person to head the community led to the election of *Abu Bakr*, the Prophet's close friend and father-in-law, as the first Caliph. This contrasts with the *Shi'a* Muslim belief that Muhammad himself appointed his first successor to be *Ali ibn Abi Talib* as the first Caliph and the first Muslim *imam*. The sectarian split that occurred in Islam between *Sunni* and *Shi'a* Muslims is based upon this early question of leadership.

Source: <https://www.jewishvirtuallibrary.org/sunni-islam>

- D4.0202 **Shi'a** (Persia, 656 CE; a smaller sect of Islam that is mainly located in Iraq, Iran, Lebanon, Palestine and Yemen): <http://philtar.ucsm.ac.uk/encyclopedia/islam/shia/index.html>

- D4.0203 **Sufism** (Persia, VIII century CE; a sect of Islam that teaches ancient mysticism and that has five branches: Qadri, Nashibandi, Rafai, Mevlevi and Malamari; use is made of music, drums, songs [chanting], and dance [whirling] to induce a state of trance among practitioners, as a means of communicating with Allah): <http://www.sufism.org> / <http://philtar.ucsm.ac.uk/encyclopedia/islam/sufi/index.html>

- D4.0204 **Gurdjieffism** (1922, founded by *Georgei Ivanovitch Gurdjieff* and his disciple *Pyotr Demainovitch Ouspensky* in Paris, France, and later led by *Jeanne de Salzmann*; it is a movement influenced by Sufism during Gurdjieff's youth; his teachings speak to our most essential questions: Who am I? Why am I here? What is the purpose of life and of human life in particular? As a young man, Gurdjieff relentlessly pursued these questions and became convinced that practical answers lay within ancient traditions; through many years of searching and practice he discovered answers and then set about putting what he had learned into a form understandable to the Western world; Gurdjieff maintained that, owing to the abnormal conditions of modern life, we no longer function in a harmonious way; he taught that in order to become harmonious, we must develop new faculties—or actualize latent potentialities—through “work on oneself”; he presented his teachings and ideas in three forms: writings, music, and movements which correspond to our intellect, emotions, and physical body; his followers in South America [see D7.1011] have established “Schools of the Fourth Way” as a means of sharing Gurdjieff's teachings; other disciples use the name “Institute for the Development of the Harmonious Human Being”; one of the major organizations is the **Gurdjieff Foundation**, now located in San Francisco, California) - <http://www.gurdjieff.org/index.en.htm> / <http://www.gurdjieff.org/foundation.htm>

D4.0205 **Black Muslims** (1900s in the USA; led by Timothy Drew in North Carolina, Dr. Mufti Muhammad Sadiq in Chicago, Master Wallace Fard Muhammad and Elijah Mamad in Detroit and Chicago, Malcolm X and Silis Mamad in Atlanta, and Abdul Haleem “Louis” Farrakhan in Chicago, etc.) - <http://www.spartacus.schoolnet.co.uk/USAmuslims.htm>

Even in the early 20th century, when Islam had little presence in most parts of the USA, Islam had a foothold in many Afro-American urban communities. Today, black people (not including those of Hispanic descent or mixed race) make up 20% of the country’s overall Muslim population, according to a 2017 Pew Research Center survey. Still, Muslims make up only a small portion of the overall Afro-American population in the USA. The vast majority of black Americans are either Christian (79%) or religiously unaffiliated (18%), while about 2% of black Americans are Muslim.

In the early 1900s, some Muslim religious leaders in the U.S. asserted that Islam was the natural religion of black people, broadly drawing upon the narratives of African Muslims captured centuries ago and sold as slaves in the Americas. Most prominent among the groups saying this was the *Nation of Islam*, which was originally founded in 1930 and is currently led by Minister Louis Farrakhan. Today, just two of every 100 black Muslims surveyed say they currently identify with the Nation of Islam. Instead, most black Muslims say they are either Sunni Muslims (52%) or identify with no particular Islamic denomination (27%):

<https://www.pewresearch.org/fact-tank/2019/01/17/black-muslims-account-for-a-fifth-of-all-u-s-muslims-and-about-half-are-converts-to-islam/>

D4.0206 **Subud** (1933, Java, Indonesia; founded by *Mohammed Subud Sumohadi-widjojo* [born 1901], known as Bapak, meaning “father”; Subud is a contraction of three Sanskrit words: *Sulisa Budhi Dharma*; the key philosophy of Subud is *latihan*, the process of submitting or surrendering oneself to the power of God; Subud has adherents worldwide) - <http://www.subud.org>

D4.0299 Other Islamic-related groups

D4.03 BAHÁ'I FAITH (1844 in Persia, now known as Iran)

General Overview: founded by *Mirza Ali Muhammad* (1819-1850) after his declaration in 1844 that he was the *Bab* (“Gate”) through whom people would know about the advent of another messenger of God; his followers were known as *Babis* (“followers of the Bab”). The Bab was martyred in 1850 in a wave of persecution; in 1852, one of his followers, *Mirza Husayn-Ali* (1817-1892), came to understand himself as the Holy One whom the Bab had predicted. In 1863, he revealed this to his close friends and family members, and from then on a growing number of Babis accepted *Baha’u’llah* (as Husayn-Ali was called) as the Holy One and became Baha’is. He moved from Baghdad and finally settled at Akka in Palestine, now part of present-day Israel; after a succession of leaders, the world headquarters were established in Haifa, Israel, in 1957. The movement is now governed by the **Universal House of Justice**, also known as the **International Bahá’i Council**; the main temple in the USA, built between 1912-1953, is located in Wilmette, Illinois. The USA Bahá’i movement split into three organizations after the death of *Shoghi Effendi* in 1957 (1897–1957). The Bahá’i Faith is found in many counties of the Americas, including a temple in Panama; for more information see: <http://philtar.ucsm.ac.uk/encyclopedia/islam/shia/bahai.html> // http://dir.yahoo.com/Society_and_Culture/Religion_and_Spirituality/Faiths_and_Practices/Baha_i_Faith/

D4.031 **Bahá’i World Faith / Fe Bahá’i Mundial** (1863, Bagdad, Iraq). The House of Baha'u'llah, entitled *The Most Great House*, remains in good condition in the northern district of Baghdad,

known as Al Kazimiyah or Kazmain, regarded as a holy city in Shí'a Islam. Musa al-Kazim, the Seventh Imam and his grandson, the Ninth Imam, Muhammad at-Taqi, are both buried within the Al Kadhimiya Mosque-Shrine near to where the House of Baha'u'llah is located. Shí'a go on an annual pilgrimage to the Shrine in that district in August and September. The House of Baha'u'llah remains in the possession of Shí'a leaders as a pilgrimage hostel for those visiting the Shrine of the Holy Imams. With changing political events in that country, the National Spiritual Assembly of the Bahá'ís of Iraq was re-establishment in 2004) - <http://www.h-net.org/~bahai/docs/vol8/House.htm>

D4.032 **Bahá'í World Centre** (1957, Haifa, Israel; and its North American counterpart, **National Spiritual Assembly** in the USA [Wilmette, Illinois]) - <http://www.bahai.org/> - <http://www.bahai.org/dir/bwc>

D4.033 **World Spiritual Assembly - Universal House of Justice** (1957, Haifa, Israel; founded on a set of unique electoral and consultative principles, the Bahá'í administrative order is organized around elected governing councils, operating at the local, national, and international levels; the **Universal House of Justice** – the supreme, international legislative authority of this system – is a nine-member body elected at five-year intervals by the entire membership of the national governing institutions of the Bahá'í world; the members of the Universal House of Justice, Bahá'u'lláh wrote, are "the Trustees of God among His servants") - <http://www.bahai.org/> / <http://info.bahai.org/universal-house-of-justice.html>

D4.034 **National Spiritual Assembly of the Bahá'ís of the United States [of America]** (1925, Wilmette, Illinois) The cornerstone for the Bahá'í House of Worship in Wilmette, Illinois, was brought to the site by Nettie Tobin and accepted in 1912 by 'Abdu'l-Bahá during his only visit to the USA and Canada. Construction began in 1921 and was completed in 1953, with a delay of several years during the Great Depression (1930s) and World War II (1941-1945). The Wilmette House of Worship is the largest and the oldest surviving Bahá'í House of Worship. Known by Baha'is as the "Mother Temple of the West" and formally as the "Bahá'í House of Worship for the North American Continent," it stands in north suburban Cook County, on the shores of Lake Michigan. *There is no clergy in the Baha'i Faith and no sermons or speeches are given in the Auditorium.* Excerpts from scripture are pre-selected by the House of Worship staff and read aloud by local community members. The Baha'i Faith teaches that every individual can investigate religious and spiritual truth. During your visit, you are free to explore the Baha'i Faith's unifying teachings, including the oneness of humanity, the common threads among all major religions, and the connection between the human spirit and the betterment of the world. Source: <http://www.bahai.us/bahai-temple/>

Editorial Note:

Bahá'í World Faith means the same thing as Bahá'í Faith and is no longer used. Bahá'í World Faith is merely a term used temporarily in the mid 20th century, just as Bahá'í Movement was a term used temporarily in the early 20th century. All three terms refer to the same religion and group of people. The first two are no longer used.

Bahá'í World Center is not separate from the Bahá'í Faith. It is the designation of the location, in the Haifa /Acre area of present-day Israel, of the international headquarters of the Bahá'í Faith. At the Bahá'í World Center is the location of the **Seat of the Universal House of Justice**, the international administrative council of the Bahá'í Faith. The Universal House of Justice was ordained in the scriptures of the Bahá'í Faith and was first elected in 1963. All administrative councils have nine members and are elected through the same secret ballot, democratic process with no nominations, no campaigning, etc.

The National Spiritual Assembly of the Bahá'í of the USA is one of nearly two hundred National Spiritual Assemblies around the world, which are the national administrative councils of the Bahá'í community of a country or region. All National Spiritual Assemblies are equally secondary to the

Universal House of Justice. Each National Spiritual Assembly has its own formation date commensurate with the development of that national Bahá'í community. In the USA that date was 1925, not 1912. Each National Spiritual Assembly of every country could as well be listed with their own formation date.

The continental Bahá'í House of Worship for North America happens to be located in Wilmette, Illinois, just as the continental Bahá'í House of Worship for South American happens to be located in Santiago, Chile, and the continental Bahá'í House of Worship for Africa happens to be located in Kampala, Uganda, etc.. National Bahá'í Houses of Worship are under construction in Port Moresby, Papua New Guinea, and Kinshasa, Democratic Republic of Congo. Local Bahá'í Houses of worship have been erected and are under construction in various other places around the globe.

The other groups (D4.035, D4.036, D4.037) have rejected portions of Bahá'í scriptures defining membership, therefore taking themselves out of the Bahá'í Faith and out of the Bahá'í community. They are not part of the Bahá'í Faith despite what they call themselves. Adapted from a document submitted by Mr. Duane L Herrmann (28 November 2020).

D4.035 **Orthodox Bahá'í Faith, Mother Bahá'í Council of the United States** (1957, Charles Mason Remey (1874–1974); Roswell, New Mexico) - <http://www.orthodoxbahai.com/>

D4.036 **Orthodox Abha World Faith**, now known as the **Remey Society** (1961, Charles Mason Remey; first in Florence, Italy, and now in Marseille, France; reorganized after Remey's death in 1974 by Donald Harvey and Francis C. Spataro) - http://en.wikipedia.org/wiki/Mason_Remey

D4.037 **Orthodox Bahá'í Faith Under the Regency** (1972, Joel B. Marangella; Las Vegas, New Mexico) This is the name used by Marangella after he claimed to be Remey's successor. The basis of the dispute is over the identity of the Guardian, a term referring to the appointed head of the religion, a hereditary office held by Shoghi Effendi from 1921 to 1957. Other than on the matter of leadership and organization, there are few differences between the orthodox and mainstream Bahá'ís in matters of doctrine. As a group who believe that Mason Remey was the second Guardian of the Bahá'í Faith, they are considered heretical Covenant-breakers by the majority of Bahá'ís, who follow the leadership of the Universal House of Justice. While the followers of the Orthodox Bahá'í Faith consider the mainstream Bahá'ís as strayed from the original teachings of the religion.

In 1970, Marangella appointed members to a "National Bureau of the Orthodox Bahá'ís in New York", which two years later was moved to New Mexico, and subsequently changed its name to "Mother Bahá'í Council of the United States" (1978) and "Provisional National Bahá'í Council" (2000), with all members appointed by Joel Marangella. Marangella gained the support of most of Remey's followers, who came to be known as Orthodox Bahá'ís. Joel Marangella died in San Diego, California, on 1 September 2013. -

https://en.wikipedia.org/wiki/Orthodox_Bah%C3%A1%BC%C3%AD_Faith

Editorial note: *Shoghi Effendi* became guardian of the Baha'i faith in 1921 following the death of *Abdu'l-Baha*. For the next 30 years he painstakingly developed the Baha'i administrative order at the local and national levels. Based upon the fact that there were then nine functioning national administrative institutions, *he established the first international Baha'i council*, explaining that it was a temporary title given to what was to become the Universal House of Justice. Shoghi Effendi did not assume the presidency of the council. *He appointed Charles Mason Remey (1874–1974), a leading American Baha'i who had been chosen by Abdu'l-Baha to design the Baha'i temple on Mount Carmel and who was the architect of other Baha'i temples.* The council was never convened into a functioning body during Shoghi Effendi's lifetime, although he assigned tasks to individuals who had been appointed to it. Coinciding with the passing of Shoghi Effendi in 1957, *Remey became the functioning president of the council.* It is the belief of the Orthodox Baha'is that "president of the Universal House of Justice" (i.e., the International Baha'i Council) and "guardian of the faith" are synonymous terms; hence Remey became the second guardian of the faith.

The majority of Baha'is refused to recognize the validity of the appointment and declared the office of the guardian terminated. Members of the National Baha'i Council stated that Mason Remey elected to appoint his successor in the

same manner that Shoghi Effendi had employed. He established the *second International Baha'i Council* and appointed as its president **Joel B. Marangella** (1918-2013). However, he reinforced the appointment in a letter addressed to Marangella, telling him to advise the Baha'is that he was the third guardian of the faith.

Source: <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/bahai-1>

D4.099 Other Bahá'í Faith groups

D5.0 ANIMIST TRADITIONS / FAMILIES (SPIRITIST)

General Overview: the term “animism” was used by British anthropologist *Sir Edward Tylor* (1832-1917) to denote a belief in spirit beings, which have personalities but lack physical bodies, and that are found in a variety of forms: human and animal souls, witches, demons, ghosts, goblins, angels and other forms. Many of the so-called “primitive peoples” of the world (as defined traditionally by anthropologists) believe that man can control these supernatural beings by some form of manipulation: magic portions or rituals, chants, prayers, sacrifices, etc. The person (male or female) who has special gifts or training to control the supernatural world is called the shaman, witch-doctor, sorcerer or priest, who may practice “white magic” (for doing good) or “black magic” (for doing evil) as the case may warrant.

In the context of Latin America and the Caribbean, where Roman Catholicism is often the predominant modern religious system in the former Spanish, Portuguese and French colonies, Catholicism is often mixed with traditional religious systems (native American Indian belief systems or imported religious systems from Africa that accompanied the slave trade), but the common ingredient is Animism.

Sources: <http://www.themystica.com/mystica/articles/a/animism.htm> / <http://hrr.hartsem.edu/ency/Tylor.htm>

D5.1 NATIVE AMERICAN INDIAN RELIGIONS AND NATIVISTIC MOVEMENTS

Overview: In North America (Canada, U.S. and Mexico) there are 500 American Indian tribes that remain from the nomad cultures that inhabited the continent in Pre-Colombian days. Each major tribe or linguistic family may have its own unique religious traditions or share some characteristics with other tribes or language groups; the **shaman** (chamán, sukia, brujo) is a charismatic leader who claims to have received religious power directly through contact with the spirit world, or the supernatural realm; his (or her) authority rests in his ability to convince the people of his power by performing supernatural acts and declaring the messages of the spirits; he is a prophet, the mouthpiece where gods and ancestors speak to men; the **folk-healer** or **medicine man** (curandero) is a specialist in the use of herbal medicine, which is used to cure all sorts of ailments; a “**nativistic movement**” is one that seeks to revitalize or restore the ancient belief system. <http://are.as.wvu.edu/ruvolo.htm>

Some examples of the major Native American (Amerindian) groups are the following:

- The religions of the Eskimos or Inuits in Alaska (USA) and Canada
- The religions of Amerindian groups in Canada (Algonquins, Atapascans, Salishans, Wakashans, etc.)
- The religions of the Iroquois, Sioux y Muskogean in the Great Lakes region of the USA-Canada
- The religions of the Shoshoni y Paiute in the Great Plains of the USA-Canada
- The religions of the Navajo and Apache (Atapascans), Hohan, Tanoan, Zuñi, Keres and Uto-Aztecs in the Southwestern USA
- The religions of the Amerindian groups of Mexico: Náhuatl, Otopame, Zapoteca, Mixteca, Totonaca, Popoloca, Tarasca, Taracahita, Mixe-Zoque, Tlapaneca, etc.
- The religion of the Mayas in México and Central America (Guatemala, Belice and Honduras)
- The religions of the Cabecar-Bribri in Costa Rica

- The religions of the Arawaks and Caribs (today, there are remnants in Guyana, Surinam and French Guyana)
- The religions of the Chibchas of Colombia and Panama
- The religion of the Incas of Ecuador, Peru and Bolivia (today, known as Quechuas)
- The religions of the Amerindian tribes in the Amazon river basin (Brazil, Colombia, Ecuador, Peru, Bolivia, Venezuela and the Guianas)
- The religions of the tribes of the tropical forests of Middle and South America (outside the Amazon river basin)

Following the first contacts with Europeans in the XV century, which brought new diseases, cultures and religions to the Americas, many of the Native American peoples lost confidence in the old belief systems and adopted some form of Christianity (often imposed by military force) or began to create new **syncretistic religions, called “nativistic or revitalization movements”** by Canadian-American anthropologist *Anthony F. C. Wallace* (1923-2015) in order to fill the void left by the collapse of the former worldview. During the last few decades, we have witnessed the revitalization of shamanism around the world, as well as the birth of movements to unify the Native American peoples and to resuscitate their ancient cultures and belief systems. Below are some examples of these movements along with a definition of basic concepts.

<http://artsweb.bham.ac.uk/aanderson/NRM/natam.htm> /

<http://religiousmovements.lib.virginia.edu/nrms/naspirit.html> /

<http://www.mythiccrossroads.com/american-native.htm>

D5.101 **Shamanism**

Overview: the **shaman** (*chamán*) is a specialist in communicating with the spirit world and in efforts to control them [“white magic”] for the benefit of the community: to discern the future, to guarantee a good harvest, to protect people from illness and other natural forces, etc.; but “black magic” may be used depending on the situation; “black magic” is practiced by means of ceremonies, rites, manipulations and potions that may be necessary to attack an enemy and cause him physical, emotional and/or spiritual harm; this was developed as a means of social control among the various Native American Indian groups, and it continues to survive today, especially among rural and tribal populations; see the following websites:

<http://www.deoxy.org/shaman.htm> / <http://www.shamanism.org> /

<http://alaskan.com/docs/shamanism.html> / <http://www.deoxy.org/rushingw.htm> /

<http://www.corazones.org/apologetica/practicas/hechiceria.htm>

D5.102 **Curanderismo (herbal healing)**

Overview: the use of natural or traditional medicine that developed among the Native American Indian peoples over thousands of years of isolated existence; the “curandero” is an herbal healer, who uses “white magic” to cure illness (physical, emotional and spiritual) by means of natural herbs and potions; throughout the Americas, both in urban and rural areas, one can find shops of herbalists that prescribe and sell herbal medicine, principally within Native American, Hispanic and Afro-Caribbean communities; see: <http://www.cuandero.com/> / <http://www.tsha.utexas.edu/handbook/online/articles/view/CC/sdc1.html> / http://www.artemaya.com/bone_sp.html

D5.103 **Witchcraft or Brujería**

Overview: this is a general category that includes **sorcerers** (*hechiceros*), also known as **witches** (*brujos y brujas*), **diviners**, **psychics**, **metaphysicalists**, **clairvoyants** and **astrologers**, who are specialists in the art of magic and selling their services; throughout Latin America a variety of “witches” or psychics operate parlors (“consultorios”) where they attend to people who come in search of a solution to their problems of every kind; today the ancient practices of Amerindian “brujería” are mixed with European **spiritualism** (see **D7.01**), where **mediums** use Tarot cards to divine the future in order to help a person find true love, business success, physical healing or happiness in their marriage, etc.; but, at times, these services include the use of “magia negra” to attack and injure other people, who are enemies of the person paying the bill; below are examples of some of the religions in the Americas that make use of “brujería,” such as Santería, Vodou, Myal [includes Obeah], Pocomania, Chango, Candomblé, Macumba and Umbanda:

<http://www.tsha.utexas.edu/handbook/online/articles/view/CC/sdc1.html> /

<http://www.corazones.org/apologetica/practicas/brujeria.htm> /

<http://www.corazones.org/apologetica/practicas/hechiceria.htm>

D5.104 **Peyote Religion in Mexico**

Overview: among the Native American Indian tribes of the northern and central regions of Mexico, especially among the Cora, Huichol, Tarahumara and Tepehuan of the western Sierra Madre mountain range, prior to the Spanish Conquest in the XV century; use is made of the **peyote cactus** (*Lophophora williamsii*), a psychotropic plant that produces “altered states of consciousness” during shamanic rituals; this practice is remote in the history of these regions and peoples, but there is evidence of peyote use around 7,000 BCE in Mexico; the peyote religion in Mexico is a purer form than the one practiced in the USA, where it was mixed with Christian rituals in the 1880s in Oklahoma and other Southwestern states among the Native American Indians; see:

<http://www.shamanism.com/huichol.html> / [http://www.maps.org/news-](http://www.maps.org/news-letters/v04n1/04129hui.html)

[letters/v04n1/04129hui.html](http://www.maps.org/news-letters/v04n1/04129hui.html) / http://www.csp.org/chrestomathy/people_of.html

D5.1041 **Native American Church of Itzachilatlan** – *Iglesia Nativa Americana de Itzachilatlan* (Yoricostio, Michoacán, Mexico; Aurelio Días Tepankali, president; also has affiliated groups in the USA and elsewhere) – <http://www.peace-dignity2000.net/invite.htm>

D5.1042 **Iglesia Nativa Mexicatl – In Kaltonal “Casa del Sol” - iglesia del movimiento de la mexikayotl** (*Institución Espiritual del Hombre Cósmico*, Coacalco, Mexico; Rubén Lozano Zapata) - <https://mediateca.inah.gob.mx/repositorio/islandora/object/tesis:1839>

D5.105 **Native American Church**

Overview: Founded during 1885-1918 as part of the **Peyote Religion** in the USA; this church was incorporated in the State of Oklahoma in 1918; use is made of the **peyote cactus** (*Lophophora williamsii*), a psycho-tropical plant that produces “altered states of consciousness” during shamanic rituals; the drinking of peyote juice is used to induce a trance state among ceremony participants, guided by the shaman or “roadman” to produce an experience called a **spiritual journey** (“caminata espiritual”) during which time the person has visions, dreams and hallucinations, and by which he or she communicates with the so-called “spirit world;” these practices originated in the Southwestern region of the USA during the 1880s and trace their origin to the central and northern regions of Mexico prior to the Spanish Conquest in the XV century; the leaders of this movement in the USA claim that the

Native American Church has around 250,000 followers, who are required to make a commitment to refrain from drinking alcoholic beverages, to be devoted to their families and to maintain wholesome lives; Christian beliefs and practices have been incorporated into their ancient animistic system of beliefs; the **Native American Church** has at least three main branches with more than 100 affiliate groups, in addition to the existence of other similar churches that operate independently; for a directory of affiliated churches, see the following: <http://web.archive.org/web/20050308162749/www.utah-nac.org/nacindex.html> / <http://www.utah-nac.org> / http://www.csp.org/communities/docs/fikes-nac_history.html / http://www.csp.org/chrestomathy/peyote_religion-stewart.html / <http://religiousmovements.lib.virginia.edu/nrms/naspirit.html>

- D5.1051 **The Native American Church of Oklahoma** (incorporated in 1918, with headquarters in Walters, Oklahoma) - <http://digital.library.okstate.edu/encyclopedia/entries/N/NA015.html>
- D5.1052 **The Native American Church of Navajoland** (among the Navajos, with headquarters in Chinle, Arizona) - <http://americanindianmovement.tribe.net/thread/6f3cec21-fbed-4044-ba62-11d0dfdb1971>
- D5.1053 **The Native American Church of North America** (its headquarters are in Box Elder, Montana, and there are affiliated groups in the USA, Canada and Mexico) - <http://openjurist.org/272/f2d/131/native-american-church-of-north-america-v-navajo-tribal-council>
- D5.1054 **Peyote Way Church of God** (1977, Willcox, Arizona; led by Immanuel Pardehtan Trujillo, Eugene Yoakum y William Russell) - <http://www.peyoteway.org/>
- D5.1099 Other similar groups
- D5.106 **Ayahuasca Syncretistic or Neo-Christian Religions**

Overview: in South America there are groups of Amerindians that have used entheogenic substances to produce “altered states of consciousness” since pre-Columbian times: <http://www.deoxy.org/ayadef.htm>

The word "ayahuasca" (of Quichuan origin) means a “beverage that unites the world of the living with the world of the death” (“soga que une el mundo de los vivos con el de los muertos”); the Quichua or Quechua language is used over an extensive area of South America (including Peru, Ecuador, Colombia, part of the Brazilian Amazonian region, Bolivia, and the northern part of Argentina and Chile), which was the territory controlled by the ancient Inca empire.

The practice of traditional medicine is a fundamental part of the life of numerous tribes. The psychoactive plants (such as the *bannisteriosis caapi* vine and the *psychotria viridis* leaf) are known as “murayacai,” which means "makers of shamans." These plants are said to reveal the real world, whereas the normal world is considered illusionary.

Ayahuasca, known in countries of the Amazon River basin as “the Beverage of the Dead” (“La Soga de los Muertos” or “La Liana del Muerto”), is a magical plant that sorcerers and shamans have used since pre-Columbian times for a specific purpose: to enter the mysterious world of the spirits.

The ancient and curative holistic medicine known as "Ayahuasca" is consumed properly in a special ceremony under the direction of a shaman, who uses tabaco smoke or the essence of "agua florida" and prayer chants, known as "icaros," to call the spirits of the plants to guide them in the healing ritual. For the Amazonian “curanderos,” this is the “way of knowledge”

("el camino del conocimiento") and a process of personal and spiritual self-discovery that will continue for the rest of their lives.

These ancient rituals have been mixed with Christian beliefs and practices to create a neo-Christian or syncretistic religion among some of the tribal societies of the Amazon rainforests; these practices are also used by mestizo healers ("curanderos") on the outskirts of Amazonian cities like Pucallpa, Tarapoto and Iquitos. There are at least eight known religious groups that use ayahuasca as a sacrament during their rituals, and there is scholarly research to show there is growing use of ayahuasca among Brazilian urban dwellers of middle-class origin. For more information, see: <http://www.santodaime.org/archives/edward.htm>

- D5.1061 **The Santo Daime Religion / *La Religión de Santo Daime*** (1930, Río Branco, in the Amazon region of Brazil; founded by *Raimundo Irineu Serra*, known as Master Irineu ["Mestre Irineu"] by his followers; Santo Daime means "to bestow holiness;" ayahuasca is used to produce "altered states of consciousness" and spiritual visions; other esoteric elements have been added, such as a belief in reincarnation, the law of karma and the worship of various elemental spirits; this religion has its origin in the shamanic rituals of the rainforests that have become mixed with elements of Roman Catholicism, including homage to Our Lady of the Conception ["Nuestra Señora de la Concepción"]; there are various versions on this religion in Brazil with around 5,000 followers, according to church officials.) – <http://www.santodaime.org/origens/index.htm>
- D5.1062 **Vegetal Union Beneficent Spiritist Center / *Centro Espírita Beneficente União do Vegetal***, known popularly as **UDV** (1961, Bahia, Brazil; founded by *José Gabriel da Costa* [1922-1971] in Porto Velho; Hoasca tea [made from a mixture of two plants, mariri and chacrona] is used as a sacrament to produce spiritistic visions and hallucinations; UDV headquarters are now in Brasilia and there are affiliated centers in more than 40 cities of Brazil, with about 7,000 followers of diverse social backgrounds) – <http://www.udv.org.br>
- D5.1063 **The Church of the Eclectic Cult of the Fluent Universal Light / *La Igreja do Culto Eclético da Fluente Luz Universal*** (1975, Río Branco, Brazil; founded by *Padrinho Sebastião Mota de Melo*; there are many centers in various Brazilian states; in 1983, a commune was founded in the rainforest where followers can learn the doctrine of Santo Daime, under the direction of Sebastião Mota; it is located at Vila Céu do Mapiá in la Floresta Nacional do Purus, near Rio Purus, between the municipalities of Boca do Acre and Pauini, Amazonas) – <http://www.santodaime.org> - <http://www.santodaime.org/community/mapia.htm>
- D5.1064 **Vine of the Soul / *Soga del Alma*** (2001, Iquitos, Peru; founded by Alan Shoemaker who also is the founder director and host of the International Amazonian Shamanism Conference, an annual event that started in July 2005 in Iquitos, Peru; Shoemaker is the author of *Ayahuasca Medicine: The Shamanic World of Amazonian Sacred Plant Healing* (Park Street Press, 2014). He works at Ayahuasca Medicine House in Iquitos, a "home" healing, and visionary center where people can live, cook their own food and attend Ayahuasca and San Pedro *hallucinogenic ceremonies* several days per week.) – <http://www.sogadelalma.org/> / https://www.amazon.com/dp/B072KT2PBY/ref=dp-kindle-redirect?_encoding=UTF8&btcr=1 / <http://www.lucsala.nl/> / <http://www.vineofthesoul.org/>

Drinking or eating plants extracts, brews, herbs or mushrooms of a *hallucinogenic nature* in a ritual context and group-setting can be an *enlightening and spiritual experience* for the participants. It usually brings inner vistas of unthinkable splendour and heightened bodily sensations, but also realisations of a more psychological or even psychotherapeutic nature. It is often felt as a healing experience and brings understanding of trauma's and experiences in one's past. At least it has an effect on our consciousness as participants realize that there is

more than “normal” reality and that they themselves are cocreators of their experience, and that the visual reality of daily life is a matter of interpretation.

These Awakening-rituals follow the liturgy and principles of the *Iglesia Soga del Alma*, a religious group based in Iquitos in Peru. The Awakening works together with medicine-men (curanderos) of the Shuar-tribe (Jivaro), notably *Don Hilario Chiriap Incht*. Their tribe of some 50.000 people lives in the upper-Amazon jungle between Ecuador and Peru. The Awakening rituals support the preservation of their culture, that is intimately connected with the drinking of the *Ayahuaca* sacrament.

San Pedro cactus belongs to the family of cacti; the Latin name for this family is *Trichocereus* and there are different varieties, such as *Trichocereus pachanoi* and *Trichocereus peruvianus*. The main psycho active ingredient in San Pedro cactus is mesca line, but it contains also a lot of other psychoactive components. The effects of San Pedro cactus juice are quite similar to that of peyote, but the spirit of San Pedro is more tranquil and in a certain ways more friendly. The Shuar Indians call this plant *Aquacolla*, because it has a strong connection with the water-element. Therefore, it works especially for healing and balancing on all the fluids in our body and also on our emotions; it has strong anti-depressive and therapeutic qualities.

Like most Indigenous peoples, the Shuar worldview does not feature a split between the creator and the creation, spirit and matter, or mind and nature. The whole of nature is sacred in their way of seeing. Adapted from: <http://www.lucsala.nl/alma.htm>

D5.107 **Native American Messianic Movements**

The envisioning of a radical change in world order through the leadership of a divinely-informed prophet or actual messiah is a response to spiritual and psychosocial stressors wherever it is found – across cultures, and from primal to postindustrialized societies. The empirical needs that occasion a collective readiness to receive divine intervention usually relate to the intensity of exploitation a society perceives itself to have suffered from a hegemonic alien culture. And the anticipation of a messianic figure is most usually phenomenal of a general movement to revitalize the oppressed society, which may seek to restore its integrity and sense of autonomy by the following: comprehensively rejecting the alien culture while reviving or recalibrating traditional institutions, practices, and values; or incorporating elements of the oppressive alien culture into a new foundational vision.

Adapted from: Lisagor M., “Native American Messianism,” in Leeming D.A. (eds), *Encyclopedia of Psychology and Religion*. Boston, Massachusetts; Springer, 2014: https://doi.org/10.1007/978-1-4614-6086-2_456

D5.10701 **The Ghost Dance Movement** among the Amerindians in the Great Plains states of the U.S. during the late 1800s originated in Nevada around 1870, faded, reemerged in its best-known form in the winter of 1888–1889, then spread rapidly through much of the Great Plains, where hundreds of adherents died in the **1890 Wounded Knee Massacre**. In 1869 or 1870, *Tävibo*, a Northern Paiute and first Ghost Dance prophet, preached that white people would disappear from the earth and dead Indians would return to enjoy a utopian life. He also claimed to communicate with the dead and taught followers to perform a ceremonial circular dance that contributed to the movement earning the Ghost Dance label. The movement spread through Nevada and to parts of California and Oregon but subsided after the prophecies failed to materialize. Another Paiute prophet, *Wovoka*, revived the movement in 1889. Rumored to be *Tävibo*'s son, and certainly influenced by his teachings, *Wovoka* allegedly experienced a vision of the Supreme Being in 1889, after which he preached peaceful coexistence and a strong work ethic and taught ceremonial songs and dances to resurrect dead Indians. According to the vision, if Indians followed these practices, they would be reunited with the dead and whites would disappear. Indians who had already subscribed to the first Ghost Dance

tended to reject Wovoka's version, but the second Ghost Dance found acceptance among Plains tribes as far east as the Dakotas, Nebraska, Kansas, Oklahoma, and Texas. The Ghost Dance died out among the Lakotas after Wounded Knee, but it survived elsewhere in the Plains. A Dakota Sioux community in Canada, for instance, practiced the Ghost Dance into the 1960s. During the 1970s, Leonard Crow Dog, an Oglala Lakota holy man affiliated with the **American Indian Movement**, revived the Ghost Dance as part of the Red Power movement. To many, the Ghost Dance represented resistance to U.S. Indian policy and American culture and was a rallying point for preserving traditional Indian culture.

Source: <http://plainshumanities.unl.edu/encyclopedia/doc/egp.rel.023>

D5.10702 **The Hallelujah Religion** also known as a **Prophetism Movement** emerged among the Native American Kapon and Arekuna or Pemon indigenous groups in the common border region of **Guyana and Brazil** during the 19th century in the area around Mount Roraima in Guyana, and along the Essequibo and Demerara rivers. Anglican and Moravian missionaries began working among the indigenous peoples of British Guiana, now Guyana, **in the early 1800s**, at first along the Caribbean coast and later in the interior along the major rivers where they established mission stations. Along with the development of Christianity, some of the tribal groups adapted elements of Christianity and merged them into their animistic ancestral belief system thereby creating a new syncretistic religion known as Hallelujah by the mid-1800s. In addition to the “incessant cry of Hallelujah! Hallelujah! that lasted from one sunset to the next, accompanied by much drinking,” according to an account in 1884 by the colonial agent Everard Im Thurn, the practitioners of this new religion memorized portions of the Anglican catechism, such as the Apostles’ Creed, the Lord’s Prayer and the Ten Commandments in the local dialect, which they chanted for long periods of time. Also, they sang and chanted hallelujah “while dancing with such frenzy that men and women became hysterical and began to shout and roll about on the ground,” according to another observer, who commented that this practice was similar to the “spirit possession sessions of candomblé and macumba” worshippers [wrote Nunez Pereira in 1946 in Brazil and F. Kenswil at about the same time in Guyana]. Nevertheless, in June 1977, the Guyana Council of Churches officially accepted the Hallelujah religion as a member, and in October of that year the Government of Guyana approved the legal incorporation of the Hallelujah association.

Source: <http://pib.socioambiental.org/en/povo/ingariko/print>

D5.10703 **Amerindian Messianic movements among the Ticuna in Peru, Colombia and Brazil.** Curt Nimuendajú and Maurício Vinhas de Queiroz were the first researchers to observe signs of messianic movements among the Ticuna. *According to them, there were seven such manifestations among these Indians from the start of the 20th century to 1961. The first phenomenon identifiable as a messianic movement occurred in Peruvian territory* at the beginning of the 20th century when a young Ticuna woman began to have visions and prophesize, **attracting Ticuna from both Peru and Brazil to join her.** Observing the young woman’s influence steadily grow, Nimuendajú reports, the ‘civilized’ whites intervened, launching armed attacks on the group in which various Ticuna died, while others were maltreated and the young prophet herself met an unknown fate (Nimuendajú, 1952: 138).

The second movement took place between 1930 and 1935 when a young Ticuna man called Aureliano, from Lake Cujaru on the Jacurapá river, began to have visions. The Indians built a separate house for him so he could receive the revelations more easily. As his reputation increased and more and more Indians joined him, the “whites intervened again and captured Aureliano under the pretext that he hadn’t been paying tax on a kind of guitar that he manufactured” (Nimuendajú, 1952: 138). Due to the paucity of the information provided by Nimuendajú, it is impossible to know much about the content of the prophecies made by the young Ticuna woman and Aureliano, nor about the real situation of those who followed them. Likewise there is no way of knowing for certain the identity of the non-Indians who violently

suppressed the Ticuna messianic movements. However, since the latter occurred during a period in which the rubber extraction system had already been implanted in the region, it is legitimate to suppose that these attacks were made at the order of the regional landowners who, as is well-known, used every kind of tactic to prevent the flight of the indigenous workforce from the rubber extraction areas.

Another messianic manifestation occurred on the Auati-Paraná around 1932. According to information obtained by Vinhas de Queiroz from the region's non-indigenous population, a number of Ticuna met at Auati where they awaited the apparition of god. The movement collapsed in the wake of an epidemic that spread through the region, killing most of its members (Queiroz, 1963: 46).

A fourth event took place between 1938 and 1939 on the São Jerônimo creek. The rumour spread that a jaguar had told a Ticuna child that a great flood would inundate everything, including the administrative center of the seringal (rubber extraction area). In response to this news, the Indians who lived near to the mouth of the creek in question relocated to its upper course where they built a large, traditional-style maloca and cleared large forest plantations. When the announced catastrophe failed to materialize, the Indians eventually returned to their dwellings and continued to live as before (Queiroz, 1963: 49).

All the signs are that the **Ticuna messianic movements** achieved some success for a while, specifically during their period of effervescence. But as we have seen, their projects, aspirations and desires failed to materialize in most cases because of the violence perpetrated by the 'bosses.' However, hope continued to flourish and the frequent setbacks did not culminate in a sense of failure. Instead of giving up trying to find solutions to their situation through messianism – that is, through their heroes and immortals – the Ticuna reinforced this idea, considering themselves a people predestined to receive a Messiah able to show them the path towards salvation.

For this reason, during the final months of 1971 when news arrived on the upper Solimões that a Holy Father, a performer of miracles, was journeying down the Solimões from Peru, the Ticuna population entered a state of alert: the Indians living nearest to the frontier towns spread the news to the more distant Ticuna settlements, including those located deep in the forest. As time passed and the message circulated from group to group, its original content was also amplified and another period of social effervescence erupted. Even though the feelings at this time were ill-defined and uncertain, they were convinced that the immortals would manifest themselves in their lives again. In some Ticuna areas, the rumour was that the figure set to arrive was none other than Yo'í himself (one of the creator heroes). The degree of excitement continued to increase and when learning of his arrival in Rondinha, in Peru, and later in Marco and Atalaia do Norte, many Indians living on the creeks left their houses and headed to the Ticuna settlements located on the shores of the Solimões to await his arrival. Not all the Ticuna joined the movement founded by **Brother José (José Francisco da Cruz)**. Most of them were inhabitants of the Baptist Protestant communities, especially Campo Alegre and Betânia, totaling around four thousand people, and a large number of Catholics, a number of them from Belém do Solimões.

Most of the people who joined the **Holy Cross Brotherhood** were impressed by the prodigious acts attributed to the Holy Father, heard about even before he reached the upper Solimões. We can cite a few examples. After the inhabitants of one settlement had mocked and expelled him, Brother José foretold a castigation from heaven; soon after a violent storm swept the houses and plantations, causing the death of people and animals. Animals and people also died at another settlement due to a drought announced by Brother José after its inhabitants had denied him water to drink. On another occasion he refused a chicken someone had offered him, saying: "give the chicken back to its owner, you stole it." This was later confirmed, people pointed out. He was also said to have told one woman: "don't come near me, you're burning me." "The woman had killed her son," the members of the Irman-dade added. In addition, the Holy Father was said to have possessed stigmata, and that he did not

eat and needed no sleep. As well as the prodigies attributed to the founder at the start of his mission in this region of Brazil, the setting formed by the caravan of people accompanying his trajectory through the region also contributed strongly to recognition of his charisma. In fact, the flood of people that arrived in May 1972 was spectacular: almost a thousand people, including Brazilians, Peruvians, Indians and non-Indians, on canoes and boats, singing and praying loudly. This fluvial procession accompanied a thin man wearing a long beard and cassock, and carrying a Bible and a cross. The grandiose nature of the spectacle, combined with Brother José's reported and indeed visible likeness to the image they had of Christ caused a profound psychological impact on the region's inhabitants, especially among the Ticuna. José da Cruz's preaching, strongly eschatological, also impressed them because of the resonance of this themes with their own messianic tradition. Brother José announced the imminence of the end of the world and called on everyone to awaken from their spiritual slumber while there was still time and live in communities, built around crosses, where they would find salvation.

Hence the founder of the Holy Cross Brotherhood, having left his home town (Cristina, Minas Gerais) in 1962 and travelled through various Brazilian cities and various South American countries, reached the valley of the Solimões river in 1972. After a year spent travelling through the region's towns and settlements – in which he invariably erected a cross about five meters in height, held services and treated the sick – he reached the Içá river. He settled in the middle of the forest on the shores of the Juí creek, a small affluent of the Içá river in a place he named Cruzador Lake, some 250 kilometers from most of his followers' settlements. He never again left this place. He thought of building a spiritual center on the site for his Brotherhood and commanded his followers from there. It was there that he died on June 23rd 1982, at the age of 69. Before passing away, he was careful to name his successor, a descendent of the Cambeba Indians called Valter Neves. Taking over his position, the latter appointed a new administrative director of the Brotherhood and finally implemented the founder's project for building the Irmandade de Santa Cruz Spiritual village. The holy and/or raised crosses of the founder of the Brotherhood - or his emissaries – gave rise either to a new social dynamic among the existing settlements, or to new settlements where the inhabitants sought to live in compliance with the religious movement's doctrine. The most important of these communities is, without doubt, the one in which Brother José lived and began to build the Brotherhood's center and where his successor, disciples and followers continued with the construction: the Alterosa de Jesus Village. Today members of this religious movement still exist among the Ticuna.

Source: <http://pib.socioambiental.org/en/povo/ticuna/1345>

D5.199 Other similar groups and movements

D5.2 AFRO-AMERICAN NATIVISTIC MOVEMENTS

D5.201 Afro-American Religions of Brazil

Overview: Many of the African slaves never abandoned their animistic tribal beliefs after arriving in Brazil beginning in the 1550s, brought to South America by the Portuguese; some were converted to the Roman Catholic Christianity of their slave masters, but the majority of the slaves guarded their ancient tribal beliefs in their hearts, while practicing their sacred rituals in secret ceremonies; these African animistic religions became mixed with the Portuguese version of Roman Catholicism; for more information, see:

http://kalamumagazine.com/religion_african_latin.htm /

http://www.carlos-luconi.com/es/Conde_Luconi_Magia_Brasilena.htm

- D5.20101 **Macumba** (Although the Macumba religion does not properly exist, the word is used to refer to the two principal forms of spiritist worship in Brazil: **Candomblé** and **Umbanda**; sometimes Macumba is used in reference to black magic [“magia negra”], but such practices are in reality the domain of **Quimbanda**) –
<http://religiousmovements.lib.virginia.edu/nrms/macuu.html> /
<http://www.stirlinglaw.com/ea/macumba.htm>
- D5.20102 **Candomblé** (1830s, in the City of Salvador, Bahia, Brazil; founded by a legendary group of three Black women, called “Mothers of the Saints” [“Mães de Santo”], who trained other women, called “Daughters of the Saints” [“Filhas de Santo”], as priestesses of an syncretistic religion that was a mixture of the Yoruba tribal religion and Portuguese Catholicism; this new religion is similar to **Santería** in Cuba, Puerto Rico and the Dominican Republic and **Vudú** in Haiti, which incorporate the “orishas” or Yoruba spirits, also known as **Orixás** (Bará, Ogum, Xapaná, Odé, Ossain, Xangô, Iemanjá, Obá, Otim, Nãã, Oxum, Iansã y Oxalá), who are sacred figures; women are the spiritual guides [“sacerdotas”] in the rituals and ceremonies and not men; an important element in the ceremonies is the possession of the body by one or more spirits or “orishas” as an act of union between human beings and the spirits of the supernatural world) – http://www.africana.com/Articles/tt_497.htm
- D5.20103 **Umbanda** (1904, Brazil; it has its origins in Hinduism, Buddhism, native African beliefs [Candomblé] and the Spiritism of Frenchman **Alan Kardec** [see **D7.01**], who taught reincarnation and that living human beings can communicate with death human spirits to achieve spiritual healing; the word “Umbanda” comes from “aun-gandha” in Sanskrit, which means “divine principal;” Umbandistas believe that it is dangerous to have direct contact with the “orishas” [gods], so they make contact with them through the spirits of their dead ancestors who act as intermediaries; Umbanda priests [men and women] are the mediums for communicating with the spirits of the dead and through them with the “orishas,” who use the names of Catholic saints and of famous Indian “curanderos;” drums and dances are used in the ceremonies, usually in temples or in the yard of a house, where believers may fall into a trance and become possessed by the spirits [“posesidos por los espíritos”] as an act of union between human beings and the supernatural world; it is said that those possessed by the spirits speak and sing in unknown tongues and take on the characteristics of their spirit-guide or guardian angel, sometimes known as “Preto Velho” or “Preta Velha” [the Old Man or the Old Woman] who represent wise old slaves) – http://www.umbanda.org/conce_e.htm/
<http://oxum.com.ar/umbandacaboclos.html>
- D5.20104 **Quimbanda** (XVI century, in Brazil; the practice of black magic [“magia negra”] among followers of **Candomblé** and **Umbanda**; the Exus are specialists in sorcery and witchcraft [“hechicería y brujería”]; “King Exu” is identified with Lucifer or Satan, who works with Beelzebub and Ashtaroth or “Exu Mor” and “Exu de los Caminos Cerrados;” these spirit powers cause great terror among Brazilians because prayers directed to them can, according to believers, cause the loss of employment, love, family, health and even death; white magic [“magia blanca”] is used by the “orishas” to counteract the evil influences and heal the sick) – <http://www.cacp.org.br/Quimbanda.htm>
- D5.20105 **Batuque** (Porto Alegre, Brazil; Batuque was organized in a form similar to the family structure; the father or the mother are the maximum authorities; the father saints and mother saints organize religious life and even the material part of the sons of the saints; the brothers of the father saint or of the mother saint are the uncles or aunts; the fundamentals of the structure vary according to the lineage, as well as the color and determination, of each Orixá; there is no hierarchy among the Orixás, all [a total of 13] are equally important; the Orixás (Bará, Ogum,

Xapaná, Odé, Ossain, Xangô, Iemanjá, Obá, Otim, Nãã, Oxum, Iansã y Oxalá) are the sacred figures of Batuque) -- <http://oxum.com.ar/batuque.htm>

D5.20199 Other similar groups

D5.202 Afro-American Religions of Cuba and other Spanish Colonies and Islands

Overview: Out of more than 40 million Africans transported to the Americas, more than one million were delivered to Cuban plantations, beginning in the first quarter of the XVI century; the African slaves transplanted their habits, customs and religious practices, which underwent great transformations as a result of a long and continuous process of assimilation and syncretism due to the influence of the Roman Catholic Church and the process of evangelization; this phenomenon, common in all the Americas, is very evident in Cuba in the religions of African origin represented by **Regla de Ocha** (also known as **Santería** or **Lukumi**) and **Culto a Ifá** of Yoruba heritage based in Nigeria, as well as **Regla Conga**, **Palo Monte** or **Palo Mayombe**, the alter of Bantú heritage, one of the oldest and more extensive religions of Africa; along with these religions exists the **Sociedad Secreta Abakuá** or **Ñañiguismo**, integrated only by men, also of Nigeria origin, and the sects of **Arará** and **Ganga** from the ancient kingdom of Dahomey [today, Benin], and other parts of West Africa; every region with Yoruba or Bantú slaves, which particularly applies to the Cuban population, has its gods and saints or **orichas** and **nkisis (spirits)**, which are venerated and given tribute daily in order to gain favors in a reciprocal "give and take;" the greatest of these offerings is the consecration of the believers to their guardian angel ("ángel de la guarda") that converts them into **babaloshas** or **iyaloshas**, **babalawos** (priests of Ifá worship) or **paleros**; initiation into one of these religions implies taking on serious commitments that must be respected by the believer until his death; the rituals and ceremonies related to these African deities have their basis in the original practices, but all of them, in general, have suffered substantial changes because of the influence of Roman Catholicism and the personal initiatives of some of the priests of these African religions; **Olofi**, a Yoruba god, is the supreme deity of the **santeros** and the **babalawos**, while the god **Nzambi** possesses the greatest power for the **paleros**; within the pantheon of each of these religions, the **orishas**, who control a wide range of favors, also occupy hierarchical positions; Cuban and Puerto Rican culture contains the ancient roots of these religions, which are preserved with great effort among the general population of these islands; for more information, see: http://spacer.uncfsu.edu/F_corse/sant.htm / http://www.meta-religion.com/Religiones_del_mundo/yoruba.htm

D5.20201 **Santería** or **Regla de Ocha** or **Lukumi** (XVI century, in Cuba, Puerto Rico, the Dominican Republic, the USA and other nations; Santería, also known as **Regla de Ocha**, is an Afro-Cuban religion with roots in the ancient beliefs of the Yorubas of Nigeria, Africa, that were brought to the Caribbean with the negro slaves during the XVII-XIX centuries; in the Spanish colonies, the slaves mixed their ancient animistic beliefs with elements of Spanish Catholicism to create a new Afro-Caribbean syncretistic religion; Santería offers its followers a series of rituals, ceremonies and practices for protecting them from evil spirits and for obtaining blessings in this life and in life after death; the Catholic saints were transformed into the "orishas" or gods of the Yoruba religion, which is polytheistic and animistic; Santería is the dominant religion of Cubans and has a strong influence on Puerto Ricans and Dominicans who are Roman Catholics; the role of the "santero" [a priest, both shaman and curandero] is dominant in Santería, because he or she supervises and blesses the animal sacrifices [usually, hens or roosters] that are made to bring blessings and healing to followers; "sahumerios" and "riegos" are used to cleanse a house and cast out evil spirits; "botanicas" [herbal stores] sell products that are needed in the various ceremonies and rituals of Santería; also, specialists,

known as “babalawos”, are called on to foretell the future for Santería believers; another important element in Santería ceremonies is the possession of the body of one or more believers by the spirits or “orishas” as an act of union between human beings and the spirits who dwell in the supernatural world; the “santero” possesses one or more “orishas” in his head that are the source of his supernatural power; other Cuban religions that are different in some respects to **Regla de Ocha** are the **Sociedad Secreta Abakuá** or **Ñañiguismo**, **Palo Monte** or **Regla Conga**, and **Regla Arará**) -- <http://www.seanet.com/~efunmoyiwa/ssanteria.html> / <http://archive.nandotimes.com/prof/caribe/Dictionary.html> / http://dir.yahoo.com/Society_and_Culture/Religion_and_Spirituality/Faiths_and_Practices/Santeria/

- D5.20202 **Sociedad Secreta Abakuá** or **Ñañiguismo** (1834, La Regla, Cuba; founded by Abakuá to conserve the secrets of the Yoruba religion for Afro-Americans; this is a variation of Santería that is practiced in Cuba and Puerto Rico) – http://www.carlo260.supereva.it/vizcaino_09.html?p
- D5.20203 **Palo Monte** or **Regla Conga** (this is another variation of **Santería** in Cuba and Puerto Rico; others are: **Palo Mayombe**, **Nfinda Cuna Lemba** and **Lemba Sao**) – <http://www.maensl.com/cuba/santeria04.htm> / www.mayombe-cortalima.com/ / <http://www.botanicayansan.com/palomayombe.html> / <http://www.ctv.es/USERS/mundo-misterioso/c-rep/rep042.html> /
- D5.20204 **Shango** or **Chango** (XIX century, in Trinidad-Tobago, Grenada and other Caribbean islands; Shango, one of the “orishas” or spirits of **Santería** or **Regla de Ocha** in Cuba and Puerto Rico, is known as the god of thunder and justice [“el dios del trueno y la justicia”]; this religion is known in Jamaica and other British islands of the Caribbean as **Kumina** or **Orisha**, and it is part of the Yoruba tradition of Nigeria brought to the Caribbean by African slaves, but in Trinidad-Tobago it is combined with elements of **Catholicism**, **Hinduism**, the **Kabala** and the **Spiritual Baptists**; an important element in Chango ceremonies is the possession of the body of some believers by spirit-beings, which is manifested in their speaking and singing in unknown tongues) – <http://abcdioses.noneto.com/1religiones/Relig/chango.htm> / http://www.geocities.com/EnchantedForest/Meadow/3388/new_page_35.htm
- D5.202041 **Comfa**, also known as **Cumfa** or **Cumfo** (a popular syncretistic religion practiced by about 10 percent of the African-Guyanese population; it appears to be evolved from West African animistic rituals remembered and interpreted by enslaved Africans who were imported to Guyana by the British colonial authorities; a Comfa dance is staged when practitioners desire direct contact with spiritual forces in their daily lives; its defining elements include ecstatic, trancelike dancing and spirit possession, induced by drumming; although its belief system is mainly African, it has been influenced by contact with Amerindian, Asian and European culture and religious components; for example, its seven terrestrial spirit groups are African, Amerindian, Chinese, Dutch, East Indian, English and Spanish; below living humans is the terrestrial realm where disembodied souls or demigods who are designated according to nationality make their home in water or in graveyards; it is believed that these disembodied spirits are capable of helping the living by advising them on how to deal with everyday problems; therefore, there are many similarities between Comfa and other African-derived belief systems, such as Shango, Santería, Vodou, etc.) - <http://patachu.com/spirit-possession-dance-in-guyana-comfa/>
- D5.20205 **Kele Sect** (XIX century, in Santa Lucia; this religion is known in Jamaica and other British islands as **Chango** or **Kumina** or **Orisha**, and it is part of the Yoruba tradition of Nigeria brought to the Caribbean by African slaves; an important element in Chango ceremonies is the

possession of the body of some believers by spirit-beings, which is manifested in their speaking and singing in unknown tongues) -

<http://www.ehess.fr/centres/ceifr/assr/N117/03.pdf>

D5.20206 **María Lionza Sect / Secta de María Lionza** (founded prior to the XV century, according to legend, in La Montaña de Sorte, near Chivacoa, Yaracuy, Venezuela; this is a syncretistic religion composed of elements of Amerindian and African animism, along with some of the traditional Roman Catholic beliefs and practices shared by most Venezuelans; the legend of the goddess María Lionza is said to have originated among the Indians prior to the beginning of the Spanish Conquest in the XV century; she represents **Yara**, the native Indian goddess of nature and love in the animistic belief system of the region, who—after the Spanish arrived—became a symbol of “Nuestra Señora María de la Onza del Prado de Talavera de Niva,” later known as **María de la Onza** or **María Lionza**, the Queen Mother of Nature; it is said that this goddess manifests herself by means of the appearance blue butterfly; the most important ceremonies are held during Easter Week (“Semana Santa”) and Columbus Day (“Día de la Raza,” celebrated on 12 October) on a river bank near the village of Chivacoa; drums, songs and dances are used in the open-air ceremonies, while followers smoke cigars and drink rum; an important element in ceremonies is the possession of the body of some believers by spirit-beings, which is manifested in their speaking and singing in unknown tongues; believers seek healing for their illnesses, good fortune, happiness, love, etc.; many of the followers of this sect are Afro-Caribbeans who have mixed their ancestral beliefs with animistic Amerindian beliefs and Catholic rituals and symbols) –

<http://www.venezuelatuya.com/religion/marialionza.htm> /

http://www.laguia.com.ve/tour/folklore/mitos/maria_lionza.html /

<http://www.ipc.gov.ve/proyipc/lionza/plionbib.html>

D5.20207 **Garifuna Religion** (XVIII century, on the island of St. Vincent in the Caribbean Sea; in 1797, English forces took military and political control of the island and deported around 6,500 native Garífuna—a mixed race of Carib and Arawak Indians and fugitive African slaves—to the Bay Islands of Honduras; many Garífuna [or “Black Caribs”] survived the journey aboard British ships and asked for the protection of the Spanish civil authorities on the Honduran mainland, near the City of Trujillo; during the next century, the Garífuna established villages on the Caribbean coast of Honduras, Nicaragua, Guatemala and British Honduras [now, Belize]; many Garifuna conserve their native culture and religion; drums, songs and dances are used in the open-air ceremonies, while followers smoke cigars and drink rum; an important element in religious ceremonies is the possession of the body of some believers by spirit-beings, which is manifested in their speaking and singing in unknown tongues; believers seek healing for their illnesses, good fortune, happiness, love, etc.; in the historical context Central America, the Garífuna adapted their African and Amerindian beliefs to Catholic rituals and symbols; today, there are an estimated 70,000-90,000 Garífuna in Central America, but thousands more have migrated to northern cities, such as New Orleans in Louisiana, Miami in Florida, New York City or Los Angeles in California, etc.) -

http://www.mp3honduras.com/Hist_gari.htm /

<http://www.laprensahn.com/socarc/9607/s24001.htm>

D5.20208 **Gagá or Ga-Ga** (an adaptation of Haitian Vodou beliefs and ceremonies that developed in the Dominican Republic among the Haitian sugarcane workers in northern, southwestern and eastern regions of the country; one of the important centers of Gagá is the San Juan River Valley, Province of San Juan [capital, San Juan de la Maguana], in the southwestern region; the most notable cultural manifestation of Gagá is its dance and music, which celebrates the fertility of the earth in Spring festivals; Gagá was born in the *bateyes* [“company towns”] of the sugarcane workers where Haitians who were brought to work in the sugarcane fields lived

with their families; since then, the pattern of Haitian migration has changed drastically, with most Haitian immigrants concentrated in urban areas and working in the construction industry as well as in the informal economy) - http://www.colonialzone-dr.com/musica_tipica-afro_dominicano.html / <http://gaga-dr.blogspot.com/>

Gagá is a religious ritual, music and dance that has strong roots in similar rites of Vodou practiced in Haiti: *rará*. Because of the socio-political situation of Haitian immigrants in the Dominican Republic, gagá developed almost exclusively on *bateyes*. Gagá ceremonies at *bateyes* highlight several important events--births, deaths, etc.--as well as important dates during the Christian holy year--for example, Carnival, Lent, and Easter. **Gagá music itself serves two main purposes:** 1) as ceremonial music used to guide practitioners through rites and rituals for aforementioned events, by helping induce trance and at times ward off evil spirits--in conjunction, with the whistle and whip; and 2) to "help/assist" neighbors in the community through the "sad time" of Lent, by parading happy, joyful music.

Source: <http://gaga-dr.blogspot.com/2006/12/thoughts-and-conclusions.html>

Gagá derives from the carnivalesque Haitian *Rará*, which is an Afro-Creole processional celebration that has a specific rhythm and dance. The migration of Haitian *Rará* to the Dominican Republic results from the movement of laborers from Haiti to Dominican cane fields. Gagá is practiced throughout the Dominican Republic. There are two types of Gagá found in the country: one style is found in the western town of Elias Piña. This type is more theatrical and may depict police, kings and queens, and workers. This style also portrays dramatic renderings of rape and death; the other type of Gagá is seen as more rooted in spirituality and is less dramatic. The Gagá is performed in procession and is a celebration of life coming from death. Appropriately, it is syncretized with the Christian celebration of Easter.

The music, including the songs and the instruments, has been adapted by Dominicans to their own culture. While most Gagá song lyrics are in Haitian Creole, there are now many songs in Spanish. There are also popular merengue songs performed to the Gagá rhythm. One of the key instruments is the *bambú* or *fututo*, which is called the *vaksin* in Haiti. As one of the names for the instrument suggests, the *bambú* was originally made of a piece of bamboo. However, *bambú* is now usually made of PVC tubing which is cheaper and breaks less easily. The *bambú* form the baseline for the rhythm. The instrument is tapped and blown. The smaller *bambú* play a steady beat while the larger ones play a longer melody with low notes. The *cornet* or *clerón* is a metal horn that plays melodies with long notes. The order of the Gagá procession from front to back is: the *cornet*, dancers, *bambú*, drummers, and iron bells called *piano*.

In general, the movements of the dance are very strong and vigorous compared to the dances of Congos del Espíritu Santo and Palo. In Gagá the male dancers wear very colorful costumes. There is a lead character called the *mayor*, or major, who carries a baton-like stick. Rodriguez states that the stick is symbolic of weapons used in martial arts. The *mayor* also wears a series of colorful handkerchiefs tied around his waist. The end of each handkerchief is tied to a belt and drapes down from his waist. The colors of the handkerchiefs each correspond to a specific Vudú deity. The women in the Gagá are called queens and carry flags that signal specific codes to the rest of the group. The women's dance is more sensual than the male's dance and the couple's dance is called *tarea*, or homework in English. Other participants in the procession generally include people on stilts and people dressed in masks disguised as demons.

Source: acquired from a website that is no longer available. See the following websites for videos of Gaga processions in the Dominican Republic:

<http://www.youtube.com/watch?v=MPe7E5ukwcc&feature=related> -
<http://www.youtube.com/watch?v=VtLS59GcQ1I&feature=related> -
<http://www.youtube.com/watch?v=sNyqmRZ8TwA&feature=related>

D5.20209 **Black Congos / Negros Congos.** Beginning in 1514, African slaves were brought to the Isthmus of Panama, which originally was part of the modern nation of Colombia. The Black slaves were brought from West Africa to work on plantations in Panama, and after 1523 the majority of the slaves were from Guinea, Cameroon, the Congo Basin and Angola. Many of the slaves were used by their Spanish masters to transport goods across the Isthmus, between Portobello on the Caribbean coast and Panama City on the Pacific coast. While hauling or carrying cargo, some of them took advantage of opportunities to escape into the dense tropical rain forest, where they formed villages, called *cimarronerias* or marooned societies. These runaway slaves were known as cimarrones or maroons. The cimarrones would mount attacks on transportation caravans, to the point that it was very disruptive to trade by the 1550s. In 1570, all maroons were pardoned in an attempt to stop the raiding. A peace treaty signed in 1607 granted addition freedom to the maroons, but with some restrictions. The presence of the Africans strongly influenced the basic musical features of the ethnic-cultural core of the Panamanian people. However, some of the descendants of these African slaves conserved and celebrated their native culture in their songs, their musical instruments and their dances in villages in the Province of Colón on the northern Caribbean coast, between Portobello and Porvenir, located east of the major port city of Colón. Elements of the "Congo" culture survived in these marron villages, where an Afro-Hispanic Creole is spoken, and it is still celebrated today in an annual festival during February in Portobello, in honor of the "Black Christ of Portobello." One of their main features of their music and dance is the use of ancestral "Congo" drums in their parades and pageants, where the Spanish kings are mocked and participants assume the role of runaway slaves who hide from the Spanish in different parts of the village and take ceremonial captives. The culture and religion of the Black Congos is a syncretism of African spirituality (animism) and Roman Catholicism to form a unique form of "popular religiosity."
Sources: <http://usslave.blogspot.com/2011/07/traditions-of-panamanian-congos.html> / <http://www.jstor.org/discover/10.2307/2784197?uid=3737816&uid=2&uid=4&sid=21101647725023>

D5.20299 Other similar groups

D5.203 Afro-American Religions in Jamaica and the British and Dutch West Indies.

D5.20301 **Myal** (XVII century, in Jamaica and the British West Indies of the Caribbean; Myal is a syncretistic religion that was born among the African slaves in the British colonies during the XVII thru XIX centuries, as a mixture of animistic beliefs of different African tribes, principally from the **Bight of Biafra** [Igbo, Ibibio, Ijaw, Efik and other tribes] and **Ghana** [Ewe, Ashanti, Fante, Ga, Dagomba and other tribes] on the Gold Coast of West Africa; this developed as a solidarity movement among the slaves and as a means of conserving their animistic beliefs while rejecting the Christianity of their white masters; at the beginning of the XIX century, Myal was already a strong movement in Jamaica; the Myalists used their magical powers to protect themselves from the evil influences of **Obeah**, which is the practice of "black magic;" an important element in their religious ceremonies was the possession of the body of some believers by spirit-beings, which was manifested in their speaking and singing in unknown tongues; believers seek healing for their illnesses, good fortune, happiness, love, etc.; among Jamaican and other West Indian Afro-Americans, these beliefs and practices persist today in daily life but are done in secret within a nominal Christian society; **Convince**

is the oldest tradition of Myal in existence today, which had a strong impact among the Baptists when they arrived in Jamaica during the XVIII century and led to the creation of a new movement called the **Native or Spiritual Baptists**) – <http://facweb.furman.edu/~dstanford/jc/africanreligions.htm>

D5.20302 **Obeah** or **Obia** (XVII century, originated in Jamaica and the British West Indies among Afro-Americans; a form of “black magic” among African slaves who were controlled by the **Obeah-man (sorcerer)** who used herbs and magical formulas to heal sickness or to cause damage to one’s enemies; the slaves believed that the “Obeahman” had the power to capture their shadows or “duppies” and thereby to dominate them and control their destiny; during the 1850s, the British approved a series of laws prohibiting the practice of Obeah; however, among Jamaicans and other West Indians, these beliefs and practices persist today in daily life but are done in secret within a nominal Christian society) - <http://www.angelfire.com/electronic/awakening101/obeah.html>

D5.20303 **Cumina** or **Kumina** (XVII century, originated on the islands of St. Thomas and Jamaica; an animistic religion that was born on among the Bantu slaves from the Congo and Angola who arrived during the XVII to XIX centuries; this religion is similar to **Vudú** in Haiti and **Shango** in Trinidad and Tobago) – <http://www.nlj.org.jm/docs/kumina.htm>

D5.20304 **The Native Baptist movement** first appeared in Jamaica with this name in official documents beginning in 1837, although it actually began sometime after the arrival of a Negro Baptist preacher (George Liele) from Georgia in 1783, who accompanied British Loyalists who refused to live in the newly-independent United States of America. By the 1830s, during the last decade of African enslavement, the Native Baptists emerged as a distinct religious sect that incorporated Myal into its beliefs and practices, along with many elements of Protestant Christianity. The emerging Native Baptist leaders were militant and used their meetings to discuss the urgent need of achieving freedom for all black slaves and the injustices of the slavery system. The Native Baptists incorporated Myal and Obeah (sorcery, witchcraft) in their religious observances, whereas Liele and his native associates adhered to strict Baptist principles as found in North America and Europe. Native Baptists were found mainly in what is now called the Kingston Corporate Area and in St. Catherine, St. Thomas and Clarendon parishes. They were not found in western Jamaica.

One of the main leaders of the Native Baptist movement was **Sam Sharpe, who led the 1831 Slave Rebellion** on the Kensington Estate in St. James Parish. Paul Bogle was another Native Baptist leader who led the disastrous **Morant Bay Rebellion** in 1865 in St. Thomas Parish. These developments paralleled the establishment of the Jamaica Baptist Union, officially founded in 1849, under the leadership of black Baptist pastors with the support of white missionaries affiliated with the Baptist Missionary Society (BMS), based in London.

D5.20305 **Spiritual Baptists (also called “Shouters” or “Shakers”)** They emerged in the eastern Caribbean during the post-Emancipation period (1838) among former African slaves who were strongly influenced by African-derived religions, especially **Myal** and **Obeah**, which blended elements of Protestant Christianity into the dominant Creole culture in the British-controlled islands. This new syncretistic religion was characterized by intense displays of ecstatic expression among practitioners, who trembled and shook [hence the term “shakers”] when undergoing “spirit-possession” that was also manifest by shouts [hence the term “shouters”].

This sect was condemned by leaders of the Established Anglican Church and Protestant “Free Church” denominations in the British West Indies due to the common use of magical practices among **the Spiritual Baptists in St. Vincent, Trinidad-Tobago, Grenada, Barbados and Guyana**. In 1912, an ordinance was approved in St. Vincent “to render illegal

the practices of Shakerism,” but despite constant persecution the Shakers thrived; this ordinance was not repealed until 1965. In 1996, the various Spiritual Baptist Churches held a council of bishops in Port of Spain, Trinidad, to consolidate and better organize their work throughout the Caribbean basin.

Their religious services, often lasting four to five hours, are held regularly, with baptism and mourning being their most important rituals. No one is baptized unless they first have experienced a dream, vision or spiritual sign. After being baptized, the initiate is eligible for participation in their most sacred ritual, called “mourning” (or “taking a spiritual journey,” a “pilgrim journey” or “going to the secret room”), where they seek a vision through prayer and fasting, which typically lasts between six and twenty-one days. During the visions or spiritual journeys, the initiate allegedly receives instruction and knowledge (called “going to school”) from the spirit world; this is the core experience of the Spiritual Baptists.

The majority of the churches (called “prayer houses” or “praise houses”) in the Caribbean are small and are composed predominantly of Afro-Caribbeans, but today about five percent of their members are Whites and Asians. The Spiritual Baptists are led by the **Council of Elders**, which includes individuals (both male and female) who have been consecrated as archbishops. Today, their largest and more prosperous churches are located among Caribbean emigrants in the USA, Great Britain and Canada:

<http://www.raceandhistory.com/historicalviews/africanspirit.htm> /

http://www.nalis.gov.tt/Communities/communities_SPIRITUALBAPTISTS_beliefs.htm

D5.203051 **Jordanites or White Robed Army** (1895, Guyana, formerly British Guiana) They trace their beginnings to *Joseph McLaren*, an Anglican from Grenada, who beginning in 1895 preached “pure Protestantism” from the Bible in British Guiana. This led to the establishment of the Church of the West Evangelist Millennial Pilgrims (CWIP), but the principal founder was *Nathaniel Jordan* (d. 1928), who was “called” to join the movement in 1917 through visions.

For many years, members of the Jordanites in their lily-white robes and their leader with a long staff or crook were a familiar sight in Guyana. Both men and women dressed in white robes: the women in white veils, the men in white turbans. Many of their meetings were held near busy street intersections. Baptism took place on the edge of the Atlantic Ocean. They wore no shoes in the sanctuary, leaving them near the door. Many ate no meat at all, while others limited the kinds and quantities of meat they ate. They also forbid the use of alcoholic beverages.

They were members of a church established by Elder Nathaniel Jordan at Agricola Village on the East Bank of the Demerara River. Elder Jordan taught a “new” doctrine (“free from popish traditions and based on principles laid down in the Holy Scriptures contained in the Old and New Testaments”) as received from Joseph McLaran of Grenada. Elder Jordan established his church in 1917 and built the first temple at Agricola in 1924. He was succeeded by Elder J. N. Klien. The proper name of the church was the West Evangelist Millennium Pilgrim Church. Their beliefs combine Hindu (reincarnation), Jewish, Christian, African and occult elements.

In November 1973, a group of Faithists and Jordonites came together and formed the Guyana United Apostolic Council, which allegedly represented all White-Robed gatherings throughout the country. This organization experienced a schism in February 1989 that led to the creation the Guyana United Apostolic Mystical Council representing the Faithists. The word “faithist” refers to magical/religious beliefs and practices, such as devotees of Myal-Obeah, Comfa, the Hallelujah religion, the Jordanites, the Shouter/Spiritual Baptists and other related groups in Guyana and elsewhere in the Caribbean region. In 1995, 20 groups were affiliated with this council, including one in London and another in New York City.

Source: “The White-Robed Army: An Afro-Guyanese Religious Movement” by Judith Roback in *Anthropologica*, New Series, Vol. 16, No. 2 (1974), pp. 233-268 (36 pages); published by the Canadian Anthropology Society: <https://www.jstor.org/stable/25604925?seq=1>

D5.203052 **QKingdom Ministries, Inc.**, was founded in 1994 by *Rt. Rev. Sylveta Hamilton-Gonzales*. It is an offspring of the **Jordanite movement** that migrated from Guyana to North America in the late 1960s. Today, the organization and its four subsidiaries have been active within the Crown Heights community in Brooklyn, New York, for more than ten years. Through various programs, QKingdom serves more than 500 members throughout the community and surrounding areas, as well as internationally. QKingdom Ministries is an *Interfaith, Multi-cultural, Multi-ethnic, Not-for-profit*, community-based organization that works to build a community of nations working for the benefit of humanity. Its mission is to create an environment that encourages spiritual and academic development that promotes Economic Empowerment and Socio-Cultural Awareness as a positive influence in the community by serving as role-models who motivate, educate and accept the challenge to provide economic empowerment/stability, develop entrepreneurship, and transitional housing for the homeless, and other issues surrounding healthcare in the community, including persons combating HIV/AIDS.

The Mystical Temple of the Rose and Flame (nondenominational) was established in 1994 in Brooklyn, NY, as a subsidiary of the Mission of QKingdom Ministries, Inc. It is an independent religious organization led by the Rt. Rev. Sylveta Hamilton Gonzales.

Sources: <http://guyanathenandnow.wordpress.com/2011/10/04/the-jordanites/> / <http://www.jstor.org/discover/10.2307/25604925?uid=3737816&uid=2&uid=4&sid=21101647725023>

D5.20306 **Revival Zion, Pukumina or Pocomania** (1860s, emerged in Jamaica and other islands of the British West Indies; influenced by the “Great Revival” of 1860-1862 among Protestant denominations in Great Britain, a modification took place in Myal that produced a movement called “Revival Zion” in Jamaica and other British-controlled islands of the Caribbean, which represented the incorporation of elements of Protestant Christianity to the Myal system—angels, apostles, prophets and the Devil, among others; the **Pukumina** sect represents the “dark side” of this revitalization movement, with an emphasis on the Devil or Satan and his demons and on the spirits of the dead; drums, songs and dances are used in the open-air ceremonies, while followers smoke cigars and drink rum; an important element in religious ceremonies is the possession of the body of some believers by spirit-beings, which is manifested in their speaking and singing in unknown tongues; this is considered an act of union between human beings and the spirits of the supernatural world; believers seek healing for their illnesses, good fortune, happiness, love, etc.; both **Revival Zion** and **Pukumina** were condemned by leaders of Protestant denominations during the 1860s and afterward; since the 1950s, this movement in Jamaica has lost strength to the Pentecostal churches and to the **Ras Tafari** or **Rastafarians**—see **D5.20308**) - <http://www.ipak.org/jamajka/first.html>

D5.20307 **Rastafarianism** (emerged in the 1920s in Jamaica; **Ras Tafari** is a religious and political movement, especially among the lower classes of Jamaican society; it had its inspiration in the teachings of **Marcus Garvey** [1887-1940], a Jamaican political activist during the 1920s and 1930s, who preached that “Negroes” [Afro-Americans] should be proud of their race and be self-empowered; he dreamed of Negroes returning to Africa and creating a new future on the continent of their roots; according to Garvey, the ancestral home of Jamaican Negroes was in Ethiopia and the Emperor Haile Selassie I became their symbolic leader; today, Rastafarianism only exists among Afro-Caribbeans in the Caribbean basin, in the USA [especially in New York City], and in other nations where West Indians have migrated; the Rastafarians or “Rastas” usually have a negative public image because of their characteristic beliefs and customs, such as the use of “dreadlocks” [a hairstyle] and the smoking of “ganja” [marijuana] as essential elements of their religion, which has elements of Christianity mixed with animistic African beliefs) – <http://www.saxakali.com/> <http://ethiopianworldfed.org/Ras%20Tafari/index.htm>

- D5.2030871 **Nyahbinghi Order - House of Nyahbinghi - Theocratic Priesthood and Livity Order of Nyahbinghi or Rastafarian Theocratic Assemblies** (1930, Kingston, Jamaica; it is the oldest tradition among the Rastafarians and its name, allegedly, came from Queen Nyahbinghi of Uganda in the 19th century who fought against European colonists between 1890 and 1928; it is the traditional or orthodox group from which all the other Rastafarian groups originated; as explained above, they believe that Ethiopian Emperor Haile Selassie I was the incarnation of the living God; in the beginning this group pressured for the repatriation of black people to Africa, particularly to Ethiopia; between 1930 and the 1960s, Rastafarianism was a local, unorganized Jamaican movement; there was no agreement among the leaders [independent elders] about the basic doctrines or sacred scriptures; normally, they used the King James version of the Bible [“Holy Piby”], compiled by *Robert Athlyi Rogers* in Anguilla between 1913 and 1917; the movement tried to discern the truth and the will of JAH [God] among the “dread” [followers of the movement who were fearful of God]; the majority of Rastafarians lived in poor neighborhoods of Kingston or in isolated encampments in rural areas under the administration of an elder; “Rastas” have a negative public image in many places because of their peculiar beliefs and customs, such as the use of “dreadlocks” and the “holy weed” [marijuana] as essential elements of their religion; also, they observe nutritional regulations based on the Old Testament) - http://www.jamaicans.com/culture/rasta/rasta_sects.shtml
- D5.2030872 **Boboshanti Order** (1958, Kingston, Jamaica; “Prince Emmanuel Charles Edward” founded the Church of Salvation of The Ethiopian Africa Black International Congress”; its headquarters were in Back-O-Wall or Shanty Town in Kingston between 1958-1966; before 1958, Prince Emmanuel was one of the most important leaders in the *Order of Nyahginghi*, but other leaders did not accept his claim of being the incarnation of Jesus Christ, which led him to establish a new organization called “Boboshanti”; its headquarters were moved to the neighborhood of Trench Town, Kingston, in 1966 after Back-O-Wall was destroyed; in 1972, its headquarters were moved to the mountain camp of Bull Bay (St. Thomas Parish), some nine miles from Kingston, where they built an encampment known as Mount Zion; Prince Emmanuel is known by his followers as “The Black Christ” and “The Conquering Lion of Jamaica”; this group of Rastafarians believes that the Trinity consists of King Haile Selassie I, the Prophet Marcus Garvey and the Priest Prince Emmanuel Edwards—three different persons who at the same time share the same spirit, which is what unites them as one in the Trinity; Priest Emmanuel Edwards is the Black Christ “in the flesh” [the reincarnation of Jesus Christ] and Marcus Garvey is the Prophet John the Baptist; the title Boboshanti, in reference to the followers of Prince Emmanuel, was announced in the 1970s—“Bobo” means black people and “Shanti” refers to the Ashanti warriors of Ghana, Africa; the use of marijuana in their rituals is essential; there are Boboshanti groups in the Caribbean islands, the USA, Canada and Costa Rica) - http://www.geocities.com/orden_boboshanti/11.htm/ http://www.geocities.com/joshua_tt/princeemmanuel.html
- D5.203073 **Order of the Twelve Tribes of Israel** (1968, Trench Town, Jamaica; founded by Vernon [“Prophet Cad”] Carrington; he was the leader of Local 15 of the “Ethiopian World Federation” in Trench Town; he was simultaneously a “revivalist” [Revival Zion] and a Rastafarian; he produced a new synthesis of the Christian faith with elements of Judaism, the religion of ancient Egyptians, and the major Ethiopian religion [the Ethiopian Orthodox Church]; he introduced into Rastafarianism a new element called “The Twelve Tribes of Israel” under his authoritarian leadership as the Prophet Cad; they believe that the number 12 is sacred, that Haile Selassie I was the incarnation of Jesus Christ [“the second coming of the Lord”] and not the Living God, that only some 144,000 “chosen” will enter the

Kingdom of Heaven, and that the use of marijuana is essential in their rituals; an official list is kept of members and those who pay the monthly quota, and each member receives a new name based on the month of their birth, which corresponds to a tribe of Israel; the participation of all the members in reggae music festivals is an important ritual—popular singer Bob Marley was a prominent member of the movement for many years; members can be of any race and women and men have similar roles in the movement [gender equality], among other things; there are affiliated groups in the USA, Canada and England) http://www.jamaicans.com/culture/rasta/rasta_sects.shtml / <http://rastaites.com/twelvetribes.htm> / <http://groups.msn.com/TwelveTribesLiveUp>

- D5.20308 **Ethiopian Zion Coptic Church** (this group claims that it was founded in Jamaica by Marcus Garvey in 1914; it is a branch or “mansion” of the Rastafari movement that flourished in the 1970s in Jamaica and was incorporated in Florida in 1975; members say it is based on the teachings of Marcus Garvey and that they use *cannabis* [marijuana] as the Rastafari sacrament; the group was accused, tried and convicted of smuggling massive amounts of potent *cannabis* from Jamaica to Miami in actions that contributed unofficially to the depressed Jamaican economy of that decade; the Coptics published a free newspaper promoting Garveyism and the decriminalization of marijuana; the group's leader was *Thomas Reilly*, also known as Brother Louv) - <http://www.ethiopianzioncopticchurch.org/> / http://en.wikipedia.org/wiki/Ethiopian_Zion_Coptic_Church

Criticisms of the movement (CBS News *60 Minutes*, October 28, 1979): http://www.erowid.org/plants/cannabis/cannabis_spirit3.shtml

- D5.20309 **Winti** (a religion of West African origin among the Maroons or “Bush Negroes” in the rainforests of Suriname; it is similar to **Obeah** in Jamaica) - <http://www.rainforestjukebox.org/wrr39/surina2.htm> / <http://www.centrelink.org/Suriname.html>

Overview: Winti is an Afro-Suriname religion and culture with a strong social foundation. Winti has its own reference of notions and core symbols: the four elements are Mother-earth, water, fire and air; it has its own magical ritual acts as well. They all serve to create and to keep a balance between the seen and unseen forces of nature. Winti underlies a complete philosophy and spirituality, which implies religious, magical, medical and social facets. In fact it covers and influences all the aspects of human existence. Spirituality and magic (*not to be confused with black magic*) play a fundamental role: magic between the worlds of men and the spirits of the elements, between men and nature, and between men and his ancestors. The core and the most spectacular phenomenon is the trance. It serves as the condition to communicate with the spirit of the elements and with the ancestors. Trance is considered a magical yet natural spiritual state that connects nature and supra-nature. Apart from the spiritual aspect, man`s way of living and his relation to all things that surround him are also very important. Source: <http://www.xs4all.nl/~cvdmark/winti.htm>

- D5.20310 **African Orthodox Church** / *Iglesia Ortodoxa Africana* (1921, New York City, NY; founded by *Dr. George Alexander McGuire* [1866-1934] from Antigua as an independent church among the negroes of North America, the Caribbean and Africa; McGuire was baptized as a child in the **Anglican Church of Antigua**, educated in the **Moravian Church** and, in 1893, became pastor of the Moravian Church in St. Croix, Virgin Islands; McGuire emigrated to the USA in 1894 and worked with the **African Methodist Episcopal Church** for a while before becoming associated with the **Protestant Episcopal Church** in 1895, where he served as “Archdeacon for Coloured Work in the Diocese of Arkansas” between 1905 and 1913; in 1913, he returned to Antigua until 1919 when he returned to New York City to work with the

Jamaican Marcus Garvey as a militant in the “Universal Negro Improvement Association” [UNIA], founded by Garvey in Jamaica in 1914; in 1920, McGuire was named General Chaplain of the UNIA in New York City; in 1921, McGuire was expelled from the UNIA by Garvey who did not want to collaborate with him in founding the **African Orthodox Church (AOC)** in 1921; McGuire was consecrated as an “Orthodox” Bishop in Chicago by *Archbishop Joseph Renee Vilatte* [1854-1929] of the **Old Catholic Church of America** who was himself ordained in the **Syrian-Jacobite Church of Malabar** in India, which is an **Eastern Orthodox Church** under the jurisdiction of the Patriarch of Antioch [Syria]; when McGuire died in 1934, the **AOC** had about 30,000 members in the USA, Canada, the Caribbean and South Africa; in 1934, after *Archbishop William E. J. Robertson* [also ordained by Mgr. Vilatte] of New York became the head of the **AOC**, there was discontent between the members and the leaders, which produced a division when some of the dissidents created the **African Orthodox Church of New York and Massachusetts**, and others created the **Holy African Church** in Florida under *Bishop Reginald Grant Barrow*, later under Bishop Frederick A. Toote followed by Gladstone St. Clair Nurse; in 1964, the **Holy African Church** joined with the **AOC** under Bishop Robertson who had adopted the patriarchal name of Peter IV; when Robertson died, Bishop Nurse was named Archbishop and when he died, Bishop William R. Miller held the top position from 1976 to 1981, when the **AOC** Synod named *Bishop Stafford J. Sweeting* as Archbishop with headquarters in Miami, Florida; in 1984, there was a division when *Bishop George Duncan Hinkson* [1906-2001] left to form the **African Orthodox Church of the West** with dioceses in Chicago and San Francisco; the **AOC** is currently led by *Archbishop Jamen Bernardt Butler* with headquarters in Suitland, Maryland; the **AOC has affiliated churches and mission work** in the USA, Canada, the Caribbean and Africa) – http://orthodoxwiki.org/George_Alexander_McGuire/ / <http://netministries.org/frames.asp?ch=ch26904&st=NY&name=African%20Orthodox%20Church%20Inc.&city=New%20York%20City>

D5.20399 Other similar groups

D5.204 Afro-American Religions in the French West Indies, Guyana and French Guiana

D5.20401 **Vodou**, also known as **Vaudou**, **Vudú**, **Vudún**, **Voudoun** or **Voodoo** (XVII-XIX centuries in Haiti, the French West Indies, Guyana, French Guiana and Suriname, and more recently among communities of Haitians and other immigrants from former French colonies who are now living in the USA [especially in the states of Louisiana, New York and Florida], Canada [particularly in the City of Montreal] and other nations; this is the ancestral religion of the majority of African slaves who were imported from West Africa, mainly from among the Zulus, Bebes and Mandingas in Dahomey [now, Benin]; the French brought slaves to their Caribbean colonies to work in sugar plantations, which was the principal economy of the region; the animistic religion of the African slaves became mixed with Roman Catholic beliefs and practices in the French colonies, where the new syncretistic religion was dominated by the belief system of the Dahomeans; the word “vodou” means “deidad” or “spirit” in the Dahomean language; an important element in their religious ceremonies is the possession of the body of some believers by spirit-beings, which is manifested in their speaking and singing in unknown tongues; however, the French colonists and civil administration did not allow the slaves to freely practice their ancient religion because it was considered to be pagan; the slaves covered their ancient ceremonies and rituals with Christian practices while continuing to make offerings and sacrifices to the **Loa** (gods); many followers of Vodou practiced their religion in secret out of fear of being discovered and punished, but faithfully passed down their traditions from parents to children, thereby conserving their secret rituals, songs and chants, and other art forms; a variation of **Vodou** in Cuba is called **Regla Arará**; for more information, see the

following links) - <http://www.saxakali.com/> /
<http://www.religioustolerance.org/voodoo.htm> /
<http://esoterism.com/links/MAGICK/VOODOO/> /
[http://dir.yahoo.com/Society and Culture/Religion and Spirituality/Faiths and Practices/Voodoo/](http://dir.yahoo.com/Society_and_Culture/Religion_and_Spirituality/Faiths_and_Practices/Voodoo/) / [http://www.meta-religion.com/Religiones del mundo/vudu.htm](http://www.meta-religion.com/Religiones_del_mundo/vudu.htm)

- D5.204011 **Rara Festivals in Haiti** (The phenomenon of Rara is particularly creative and is both frivolous and profound; it is a season, a festival, a genre of music, a religious ritual, a form of dance, and sometimes a technique of political protest; *Rara is a religious obligation of Vodou*; an adaptation of these practices in the Dominican Republic is called **Gagá or Ga-Ga**; see D5.20208) – <http://rara.wesleyan.edu/rara/>

Oveview: The Rara season starts along with Carnival, and keeps going through Lent, culminating on Easter Week. Local Rara societies form musical parading bands that walk for miles through local territory, attracting fans and singing old and new songs. *Rara is a paradoxical mix of both carnival and religion*. Bands stop at important religious spots—cemeteries for example, where they salute the ancestors. Musicians play drums, sing, and sound bamboo horns and tin trumpets. These horns—vaksin—create the distinctive sound of the Rara. Each player plays one note, in a technique called hocketing, and together the band comes up with a melody. Then, a chorus of Queens and fans sing and dance along to the music. The sound carries for miles around, and lets fans know that the Rara parade is coming. The town of Leogane is best known for its Rara, but the festival is practiced all over Haiti, and is different from region to region.

- D5.20402 **Quimbois** (not a formal religion but a set of practices related to magic and sorcery with roots in African religiosity; an adaptation of **Obeah** in the French-speaking islands of Guadalupe and Martinique, with some similarities to Vodou in Haiti, Santaría in Cuba and Condomblé in Brazil) - <http://fr.wikipedia.org/wiki/Quimbois>

- D5.20402 1 **Maldevidan Spiritism in Martinique** (a syncretism of Hinduism and Catholicism with the primary deity being Maldevidan, who is portrayed riding a horse and is often equated with Hindu and Christian figures such as Vishnu, Jesus Christ, and Michael The Archangel; the principal female deity is Mari-eman, who is variously identified both as the Virgin Mary [Marie-aimée, the mother of Jesus] and the mother of Maldevidan [Mari-Ammá, a familiar South Indian goddess]; it is practiced by members of the East Indian Hindu-heritage population [descendants of imported indentured servants who were raised as Roman Catholics in Martinique] in the northern parts of the island where many temples can be found; as with Vodou, Maldevidan ceremonies involve drumming, ritual spirit possession, and animal sacrifice) - http://archives.acls.org/programs/crn/network/ebook_buadaeng_bib.htm

- D5.20403 **Mami Wata Healing Society of North America, Inc.** (founded in Martinez, Georgia; by *Mamaissi Vivian Dansi Hounon*; dedicated to the revitalization of Afro-American ancestral traditions, such as **Mami Wata** and **Yeveh Voudou**) – <http://www.mamiwata.com>

- D5.20404 **Big Drum Dance Religion of Carriacou** (The Caribbean islands of **Carriacou** and **Petite Martinique** are a dependency of the nation of Grenada, lying north of Grenada and south of Saint Vincent and the Grenadines in the Lesser Antilles; also called the **Nation Dance**, the Big Drum Dance invokes ancestors to feed and entertain them with the playing of drums, singing of songs, dancing, and drinking rum; it evolved on Grenada during the slavery era under colonial rule: French [1650-1763, 1779-1783] and British [1763-1779, 1783-1838]; its origins are in the African cultures of the Kromanti, Igbo, Manding, Chamba, Koingo, Arada,

Temne, Moko and Banda nations of tribal peoples; the Big Drum has preserved, in historical voices, an internal, conceptual side of Caribbean history -- the songs, sung in Patois, contain a huge volume of information that allows us to gain insight into the sensibility of the enslaved, a view of a composite religion, a sense of the intense homeland longing, and the modes of social accommodation) -

http://www.lameca.org/dossiers/bigdrum/musiq_eng.html /
<http://www.berkshirepublishing.com/rvw/020/020smp13.htm>

- D5.20405 **Regla Arará** (in Cuba and Puerto Rico; this is a variation of **Vodou** in Haiti) –
<http://www.marioverrier.com/arara.htm>
- D5.20406 **Rada Religion** (1860s, in Trinidad-Tobago; a variation of a tribal religion of Dahomey [now, Benin] brought to the Caribbean by African slaves; it is led by priests or “hubonos” [shamans]; it was founded by Abojevi Zahwenu, known as “Papa Nanee,” to worship Dangbwe, the “serpent god”; it is similar to **Vodou** in Haiti) –
<http://www.trinicenter.com/trinidadandtogabonews/2001/apr/>
- D5.20407 **Kay Aboudja or Flower of Abomey Society** (2001, New Orleans, Louisiana; a Vodou community in Louisiana, Texas, Florida, Georgia, New York and Canada: it has ties to other Vodou groups in New York, New Jersey, South Florida, Oakland-California and Haiti) –
<http://www.vodouspirit.com>
- D5.20499 Other similar groups

D5.3 LATIN AMERICAN NATIVISTIC MOVEMENTS

- D5.301 **Roman Catholic-based Popular Religiosity in Latin America:** a syncretism of pre-Christian belief systems, known as Native American spirituality (animism), with Iberian-flavored Roman Catholicism that developed during the Spanish and Portuguese colonial period. The whole world of one's faith system (beliefs, attitudes and behavior) is filled with symbols that make the events of our everyday lives meaningful. The meanings do not reside in the events themselves, but in the memory and culture of the community to which we belong. The Roman Catholic faith brought to the Americas by Spanish and Portuguese priests and colonizers – which was itself an Iberian brand of popular religiosity contaminated by European paganism – became the dominant religion in Latin America, but it did not erase the Indigenous spirituality inherited from the ancestors. The suppressed native beliefs, reconstituted in the encounter with the religion of the Iberian colonizers and clothed in new names and forms, emerged as a “popular religiosity.” This new worldview was an adaptation to the dominant Iberian culture and civilization, a new reality imposed on the Native Americans by their conquerors. As a result of the interbreeding of Iberians and Native Americans, a new “cosmic race” emerged as an Iberianized mestizo people whose religion was a “popularized” Roman Catholicism blended with various degrees of Native American spirituality in each country of Latin America:
http://www.clubdomingosavio.cl/liturgias_y_oraciones/10.doc /
<http://www.geocities.com/columbanos/religiosidad.html> /
<http://www.sbts.edu/pdf/ChristiAnimism.pdf> /
<http://www.conocereislaverdad.org/Religiosidadpopular.htm>
- D5.302 **Cult of the Virgin Mary:** since the early days of the Iberian colonial period, there have been many alleged apparitions of the Virgin Mary among Indigenous populations in many countries of the Americas, such as “La Virgen de Guadalupe” (Mexico), “Nossa Senhora Aparecida”

(Brazil), “Our Lady of the Rosary” (Guatemala), “La Virgen de los Ángeles” (Costa Rica), “La Virgen de Coromoto” (Venezuela), etc.; miraculous cures have been attributed to prayers offered in front of these Marian statues; for more information, see the following:

<http://campus.udayton.edu/mary/resources/english.html> /

<http://www.biblia.com/apariciones/> / http://www.corazones.org/doc/marialis_cultus.htm /

http://www.mexconnect.com/mex_/virgins.html /

<http://www.theworkofgod.org/Aparitns/Guadalupe/OURLADY.htm> /

<http://www.venezuelatuya.com/religion/coromoto.htm> /

http://wais.stanford.edu/Mexico/mexico_cultofthevirgenmary102701.html

- D5.303 **Cult of the Christ Child:** since the early days of the Iberian colonial period, there have been many places in many countries where a statue of the “Christ Child” [Baby Jesus] has been revered, worshipped and honored by means of special prayers, rituals and celebrations; miraculous cures have been attributed to prayers offered to these images; one of the most famous of which is the **Cult of the “Niño Jesús” in Capaya, Barlovento** (1842, State of Miranda, Venezuela):

http://www.saber.ula.ve/db/ssaber/Edocs/pubelectronicas/presenteypasado/ano10vol10_num20/articulo1.pdf

- D5.304 **Cult of the Black Christ:** since colonial days statues of “El Cristo Negro” have been revered in several locations in Latin America, including Esquipulas, Guatemala; Portobelo, Panama; Malinalco (State of Mexico), Guanajuato, Tabasco and Veracruz, Mexico; El Sauce, Nicaragua; Daule, Ecuador; Maracaibo, Venezuela; this tradition was brought from Spain—see the Black Christ of Cárceres, Extremadura, Spain.

<http://www.cristodeesquipulas.com/> / <http://www.oei.org.co/sii/entrega26/art03.htm> /

<http://www.esmas.com/noticierostelevisa/investigaciones/424781.html> /

<http://www.ni.laprensa.com.ni/archivo/2003/enero/14/nacionales/nacionales-20030114-11.html> / <http://www.famsi.org/reports/94017es/section11.htm> /

<http://www.cofrades-digitales.com/devocionxtonegro2.pdf> /

<http://www.udel.edu/LAS/Vol6-1Dominguez.html>

- D5.305 **Latin American Folk Saints / Healers:** these are popular “saints,” not recognized officially by the Roman Catholic Church, who are believed to have special powers to heal the sick and perform other miracles, even after their death; these folk healers are revered and honored by devotees, who offer special prayers and celebrations in the hope that the “spirit” of the deceased healer will respond to their requests; see the examples listed below:

<http://vpea.utb.edu/folk/folksaints.html> / <http://www.collegenews.org/x4400.xml> /

[http://links.jstor.org/sici?sici=0094-](http://links.jstor.org/sici?sici=0094-0496(198802)15%3A1%3C136%3ATMOHCI%3E2.0.CO%3B2-E)

[0496\(198802\)15%3A1%3C136%3ATMOHCI%3E2.0.CO%3B2-E](http://links.jstor.org/sici?sici=0094-0496(198802)15%3A1%3C136%3ATMOHCI%3E2.0.CO%3B2-E)

See Dr. Frank Graziano’s book on “folk saints” at: <http://www.culturesofdevotion.com/>

- D5.30501 **Cult of the “Niño Fidencio”** (based on homage to folk healer *José Fidencio Sintora Constantino*, born on 18 November 1898, in Irámucó, Guanajuato, Mexico, and died in Espinazo in 1938; he achieved great fame as a healer between 1928-1938, which continued after his death; the **Fidencio Christian Church** was founded in Espinazo, Nuevo León, in the 1930s as a *curandero* sect; that is where the curandero Fedencia lived and died; his tomb is a sacred place for his followers, the celebrations of the Niño Fidencia are every March 17, 18 and 19 in honor of his birthday; there are some 800 curanderos registered in the church and small chapels in his honor in northern Mexico, southern Texas and in California) – <http://rcadena.com/ensayos/Fidencio.htm> -

<http://unix.utb.edu/~vpea/fidencio.html> / <http://unix.utb.edu/cgi-bin/netforum/dean/a/3--45>
/ <http://www.cybersepa.org.mx/inquietud/revista100/fidencio.html> /
<http://vpea.utb.edu/elnino/ninointernetenlaces.html>

- D5.30502 **Cult of Juan Soldado** (Tijuana, Mexico: *Juan Castillo Morales*; as the story goes, a mob handed over this poor soldier to be killed for a murder he allegedly committed in February 1938, realizing too late that he had been framed by a superior who had actually done the crime; burdened with guilt, people placed stones at his unmarked grave and soon began talking about the miracles he had performed; affectionately known as "Juan Soldado," or Soldier John, he was later adopted as the unofficial patron saint of the impoverished Mexicans who sneak illegally into the USA in search of a better life) –
http://www.tij.uisa.mx/elbordo/vol04/bordo4_soldado.html /
<http://www.zermeno.com/J.C.Morales.html>
- D5.30503 **Cult of Dr. José Gregorio Hernández** (Venezuela; the most famous of Venezuela's folk saints is *Dr. José Gregorio Hernández* [1864-1919], whose tomb in the parish of La Candelaria in Caracas has become an important national shrine) -
http://www.ivic.ve/memoria/bios/hernandez_jose_gregorio.htm /
http://es.wikipedia.org/wiki/Jos%C3%A9_Gregorio_Hern%C3%A1ndez
- D5.30504 **Cult of Dr. Ricardo Moreno Cañas** (Costa Rica, born in 1890, died in 1938; devotees are those who believe that the spirit of this dead doctor, murdered in 1938, heals the sick and grants good fortune supernaturally through the ritual use of prayer, the burning of incense on an altar in his honor, etc.). His biography was republished by Editorial Costa Rica in 2004, third edition, "Vida, muerte y mito del Dr. Moreno Cañas," by Eduardo Oconitrillo.
<http://lectorias.com/morenocanas.html>
- D5.30505 **Cult of Olivorio Mateo - Papá Liborio - Liborismo** (called the greatest messianic leader [1908-1922] of the Dominican Republic, he emerged in the southwestern region of the DR as a traditional healer and advocate of the marginalized peasantry during the period of transition from precapitalistic to capitalistic society; the revival of *Liborismo* through the *Movement of Palma Sola* (1961-1962) and the continued devotion to Liborio as an incarnation of Jesus Christ are well documented) –
<http://www.worldcat.org/identities/lccn-n99-23904/> /
http://circle.ubc.ca/bitstream/handle/2429/23598/ubc_2010_spring_mooney_kathrine.pdf?sequence=1 / <http://www.crcnetbase.com/doi/book/10.4324/9780203016961>
- D5.30506 **Cult of Saint Death / Culto a la Santa Muerte** (The modern cult to Saint Death and her images emerged in Mexico during the 1960s, although its ultimate origins are found in Mexico's ancient "popular religiosity" – a syncretism of Native American Indian spirituality and Roman Catholicism; the main shrine to "La Santa Muerte" in Mexico City is referred to as "Parróquia de la Misericordia" [Mercy Parish] in Barrio Tepito; candles flicker before the Grim Reaper, while the faithful come to pray on their knees and beg for the intercession of this death angel; seeming to hedge on their devotion to death personified, worshipers can also revere there the icon of the Virgin of Guadalupe or an image of St. Francis of Assisi that are also found at this temple to Saint Death; called by various names, for example "La Santísima" [Most Holy], "La Flaca" [Skinny Girl], and "Blanquita" [Little White Girl], her devotees come to temples in tough Mexico City neighborhoods, such as Tepito, to worship a bizarre skeletal image robed in red, white or black according to the season; she bears the scythe of the Grim Reaper and holds a red apple symbolizing wealth or plenty; worshipers leave offerings such as money, food, jewelry and cigarettes; frequently, she bears a rosary as well; they ask for favors that the

Virgin Mary [aka “Our Lady of Guadalupe”] will not provide: sexual prowess, or the death and defeat of their enemies; and, according to popular belief among her devotees, Saint Death demands payment for her favors; if Saint Death is denied, she demands retribution on God’s orders in the form of the life of one of the devotees’ family members; cult spokesman David Romo Guillén, who calls himself as a bishop, declared that his group, called "**The Mexico-US Tridentine Catholic Church**" or "**The Traditional Catholic Mex-USA Church**," has temples in throughout Mexico and prayer groups in the USA – including Texas, California and Washington, DC; although the cult is condemned by the Roman Catholic Church in Mexico, it is firmly entrenched among Mexico’s lower classes and in the criminal world) - <http://www.speroforum.com/a/1283/Saint-Death-Cult-Draws-On-PreChristian-Roots> / <http://www.podles.org/dialogue/more-on-the-death-saint-179.htm> / http://en.wikipedia.org/wiki/Santa_Muerte

Additional information:

Adherents of Santa Muerte come from all social sectors in Mexico, according to some observers ... in violent prison riots and other disturbances over the last month [September 2009] in Mexico, the image and the growing influence of the death cult were obvious ... criminal narco-traffickers are very religious and their shrines to Santa Muerte have been found during police raids on their homes and hideouts ... its adherents include not only the most marginalized sectors of Mexican society, such as prostitutes and narco-traffickers, but also police officers and powerful politicians seeking deliverance or advantage over their enemies....

According to press reports from California, Santa Muerte iconography is increasingly found as merchandise offered at stores called "botánicas" that, while they have long served the local Latino populace, are now attracting non-Hispanic customers seeking new forms of spirituality. At the "botánicas", customers can purchase not only traditional herbal remedies and Santa Muerte merchandise, but also Catholic devotional imagery such as St. Christopher medallions. In one report, a local observer of the Santa Muerte cult posited that since the Second Vatican Council in 1960s, Hispanic Catholics felt a vacuum when some traditional devotional practices were abandoned by the Catholic Church. [Because] the cult of Santa Muerte uses some familiar ritual forms and artifacts (e.g., candles, liturgy, statues and offerings), it may fill this spiritual void for some people.

[However,] Mexico has native religious beliefs that pre-date the 1521 Spanish conquest and the arrival of the Catholic faith. Aztec and Mayan art and imagery are replete with images of death in the form of skull-adorned temples and deathly idols. Human sacrifice was offered by Mexicans’ ancestors to placate pagan gods and ensure the fertility of the earth. Before the Conquest, as many as 60,000 human lives were offered to the Aztec deities in as little as four days. **That cult of death** was sometimes personified by "Mictlantecuhtli" – a god who is represented as a skeleton or flayed man. Mass baptisms of Native Americans and catechisms in native languages offered by the first Spanish [Roman Catholic] missionaries in the 1500s were not enough to wipe away generations of non-Christian, non-Western beliefs.

Sources: <http://www.speroforum.com/a/1283/Saint-Death-Cult-Draws-On-PreChristian-Roots> / <http://www.speroforum.com/a/16642/Santa-Muerte-is-no-saint-say-Mexican-bishops>

D5.306 **Messianic Movements:**
<http://www.geocities.com/RainForest/Jungle/6885/livro72/mess.htm>

D5.399 Other similar groups

D5.4 OTHER ANIMISTIC RELIGIONS BY CONTINENT

These are not considered very relevant for the purposes of our study of religious systems in the Americas, so little attention will be given to them at this time.

D5.41 AFRICA

General Information:

- “African Traditional Religion” and “African Initiated Churches, AIC” -
<http://www.afrikaworld.net/afrel/> /
<http://www.geocities.com/africanreligion/> /
<http://www.geocities.com/Athens/Parthenon/8409/aic.htm> (AICs) /
<http://www.geocities.com/Athens/Parthenon/8409/aicdb.htm> (Data Base)
- See the Collection of Dr. Harold Turner on African Independent Religious Movements in the Library of Selly Oaks Colleges in Birmingham, England:
http://www.olrc.bham.ac.uk/special/collection_turner.htm /
<http://artsweb.bham.ac.uk/aanderson/Main/runerc.htm> /
<http://artsweb.bham.ac.uk/aanderson/NRM/africa.htm>

D5.42 ASIA

General Information: <http://philtar.ucsm.ac.uk/encyclopedia/seasia/animism.html> /
<http://www.mythiccrossroads.com/asia.htm>

- Aborigines of China, Mongolia and Taiwan
- Aborigines of Russia-Siberia and the newly independent states of the USSR
- Aborigines of India, Pakistan, Bangladesh and Ceylon (Sri Lanka)
<http://ismaili.net/Source/nikamess.html> - <http://ismaili.net/Source/0784dkh.html>
- Aborigines of the Himalayan region: Tibet, Nepal and Bhutan
- Aborigines of Japan and Korea
- Aborigines of Southeast Asia: Vietnam, Cambodia, Laos, Siam-Thailand and Burma-Myanmar: <http://philtar.ucsm.ac.uk/encyclopedia/seasia/geness.html>
- Cao Dai Spiritism (1926, Vietnam): <http://www.caodai.org/viet/vietnam.html> /
<http://www.caodai.org/> / <http://www.caodai.org/about.htm>

D5.43 ASIAN-PACIFIC REGION

General Information: http://anthro.palomar.edu/religion/rel_2.htm /
<http://www.mythiccrossroads.com/oceania.htm>

- Aborigines of Australia and New Zealand: <http://www.sacred-texts.com/aus/> /
<http://philtar.ucsm.ac.uk/encyclopedia/westoc/abor.html>
- Aborigines of Indonesia-Papua New Guinea:
<http://www.sjsu.edu/faculty/watkins/indonesia.htm>
- Aborigines of Malaysia and Brunei:
http://www.nwu.ac.za/sites/www.nwu.ac.za/files/files/p-saeduc/All_articles/ethnicity_and_edu_policies.pdf
- Aborigines of the Philippine Islands:
<http://onmyoshi.freesevers.com/filipino.html> /
<http://www.geocities.com/Tokyo/Temple/9845/spirit.htm>
- Aborigines of Melanesia and New "Cargo Cults":

<http://www.afa.org/magazine/1991/0191cargo.html> /
<http://www.anthropologising.ca/writing/carcult.htm> /
<http://www.anthropologising.ca/writing/cargo.htm>

- Native Religions of the Fiji Islands:
http://www.moon.com/closer/fiji_customs.html
- Native Religions of Indonesia:
Javanism (kejawen): <http://arkaproject.com/features/javanism/>
Javanism in Suriname: <http://www.insideindonesia.org/the-javanese-of-suriname>

Encyclopedia of Caribbean Religions/Javanism:

https://books.google.co.cr/books?id=XOyYCgAAQBAJ&pg=PA434&lpg=PA434&dq=suriname+javanese+kejawen&source=bl&ots=dR63X_mXGQ&sig=R04dWhkG_D_ZyLYj5P9uQR458gk&hl=en&sa=X&redir_esc=y#v=onepage&q=suriname%20javanese%20kejawen&f=false

- Native Religions of Okinawa:
<http://www-02.kadena.af.mil/18wg/staff/18wgpa/public/okinawa.htm>
- Native Religions of Hawaii (Kapu system):
<https://vagobond.com/traditional-hawaiian-religion/>

Huna Research, Inc. (1945, founded by Max Freedom Long; headquarters now located in Cape Girardeau, Missouri, USA)

Huna International (1973, Kilauea, Hawaii; a movement to restore the teaching of the Huna philosophy of ancient Hawaii as understood by Serge Kahili King; Huna means “hidden knowledge” or “secret reality”) - <http://www.probe.org/docs/animism.html> / <http://gohawaii.about.com/cs/mythology/>

D5.44 MIDDLE EAST

General Information:

http://inic.utexas.edu/menic/Society_and_Culture/Religion_and_Spirituality/ /
<http://www.powells.com/subsection/MythologyMiddleEastern.html>

D5.45 EUROPE (see D6.0 below: ANCIENT WISDOM FAMILY)

<http://www.mythiccrossroads.com/europe.htm>

D6.0 ANCIENT WISDOM FAMILY

General Overview: throughout the ages the idea has persisted of “hidden or occult writings” containing information about “ancient wisdom” from human, spiritual, cosmic and/or extra-terrestrial beings that communicated messages to certain individuals or groups of people in many places and in many languages since the appearance of humanity on this planet. During the XVII century, a series of documents appeared in Europe announcing the existence “ancient wisdom” as a source of Truth distinct from that of Christian sources, which had dominated western civilization in the form of Roman Catholic and Protestant traditions. From the XVII to the XIX centuries, a variety of movements emerged in Europe that taught alternative worldviews such as magical ritual, Gnosticism, Masonic Orders, Rosicrucianism, Theosophy and others, which were based on a new emphasis on messages received from “occult masters” that were guardians of the secrets of “ancient wisdom.” It became common in Europe to refer to the “Great White Brotherhood” as a lineage of “occult masters” throughout the ages. This “new” religious tradition, based on the rediscovered of this alleged “ancient wisdom,” offered to modern Europeans an alternative to the traditions of their Christian ancestors.

However, partially hidden in the cultural and religious history of Europeans were a variety of “pagan” traditions that existed among their pre-Christian ancestors on the European continent, when the tribes of “Barbarians” from the plains of Asia invaded western lands and left their ideological mark on the primitive inhabitants. The remnants of the mythology and the magical beliefs and practices of the ancient tribes survived in many different parts of a continent Christianized by Catholic monks from a variety of monastic orders that carried out their missionary labors between 313 and 1300 CE, which led to the foundation of the Holy Roman Empire during the Middle Ages and the domination of the Roman Catholic Church in Europe.

When the Protestant Reformation began during the XVI century, this caused a rupture of the cultural and religious worldview that Rome had imposed over the tribes and peoples of northern Europe, who took advantage of the opportunity to become independent of Rome, both politically and religiously. In the spirit of the Renaissance and the Protestant Reformation, many Europeans felt at liberty to explore new religious options, including the freedom to return to some of their ancient non-Christian traditions (magic and spiritism) or to choose other religious alternatives, such as the “ancient wisdom” traditions.

<https://www.britannica.com/topic/history-of-Europe/Barbarian-migrations-and-invasions> /
http://www.geocities.com/lord_visionary/secretsocietyindex.htm /
<http://www.corazones.org/apologetica/practicas/ocultismo.htm>

D6.01 Traditional Magic (among Europeans and North Americans of Celtic, Anglo-Saxon and Teutonic heritage) – <http://www.bartleby.com/65/ge/GermancRe.html> /
<http://www.webcom.com/~lstead/March94/Religion.html>

Overview: When the first Christian (Roman Catholic) missionaries arrived in Central, Northern and Western Europe, they called the natives “**pagans**” because they practiced nature religions that were pantheistic or polytheistic, which were focused on the change of seasons among an agricultural people. The “pagans” practiced ancient rituals and ceremonies that related to the Sun, Moon and the Earth, which they believed were supernatural powers; they believed in a world controlled by good and evil spirits (animism), and in the need to manipulate them by means of **magic** and **witchcraft**. Through the ages, **religious specialists** emerged, allegedly with the knowledge and ability to manipulate the spirits in favor of the general welfare of the individual and/or group of inhabitants, which gave them an important role to play in the community as **magicians, diviners, healers, witches, shamans and/or priests**. But as a result of the adaptation or conversion to Christianity by large numbers of inhabitants, many of these specialists ceased to

exist or went “underground” where they continued to practice their magical crafts out of view of the general Christian population.

During the Middle Ages in Europe, the Roman Catholic Church condemned the practice of **witchcraft** and persecuted the alleged witches—nearly always women—through the **Holy Office of the Inquisition**. Following the birth of the Protestant Movement in the XVI century, and the formation of churches independent of Rome, Protestant leaders also began to persecute those who practiced witchcraft, both in Europe and in the Americas. There was a period of religious hysteria in New England during the 1600s when the Puritans [a sect of the Anglican Church] persecuted witches and burned them at the stake in their respective towns, especially in the vicinity of Boston, Massachusetts. Prior to 1900, people who practiced magic and witchcraft in Europe and North America hid this from public view out of fear of the consequences of being persecuted and condemned by Christians. Although there were groups or “covens” of witches among the general population, the majority of the Christian public was not aware of the existence of these secret groups or societies.

In Europe, where **witchcraft** had been practiced since ancient times, there were ceremonial centers in numerous locations where the inhabitants still practiced secret rituals, ceremonies and sacrifices, according to the solar calendar. In Central Europe, the Teutonic tribes dominated what are now Germany (**Teutonic Religion**) and the Scandinavian countries (**Nordic Religion**); in England, Scotland, Ireland, France and the Iberian Peninsula it was the Celtic tribes (**Animistic Religion**) that dominated. Although it is possible that some of these ancient beliefs and practices survived throughout the centuries of Christian domination in Europe until the modern era, since the 1930s in Europe and the 1960s in North America a **Neo-Pagan movement** (see **D6.05**) has emerged in public view within a more tolerant, marginal Christian society.

There are many forms and expressions of “witchcraft” around the world — many of the world’s “great” religions contain various forms of the occult or magical powers: Hinduism, Buddhism, Chinese religions [Tao, Confucianism, Fulan Gong, etc.], Japanese religions [Shinto and the New Religions], Islam, Roman Catholicism in Latin America and the Caribbean, as well as Spain and Portugal, etc.; see also: **D5.0 ANIMIST TRADITIONS/FAMILIES**.

D6.02 Ritual or Ceremonial Magic (Middle Ages in the Middle East and Europe; **Kabalah** and **Tarot** beliefs and practices)

Overview: The development of the magical system of **Kabalah** began in Babylonia in the Middle Ages among the Hebrews based in ancient texts. *The Book of Zolar*, which appeared in the XIII century allegedly written by *Moises de León* [1250-1305], was a very important document in the beginning stages of this movement in Europe. Kabbalists believe that they can perceive the world by means of the correct interpretation of numbers and letters of the Hebrew alphabet, and their task is to discover the significance of them in order to understand the secrets of the universe and the mysteries of the physical and spiritual world. Also, **Tarot** was developed during the XIII century in Europe as a means of divining the future through the correct reading of the significance of the 88 cards as occult symbols, many of them of Kabalistic origin. After the end of the persecution of those who practiced magic and witchcraft during the XVIII century, Europeans began to study the mysteries of the occult sciences, such as magic, necromancies, astrology and alchemy. A series of books published prior to 1800 in Europe on these subjects helped to create interest in ritual and ceremonial magic. The Frenchman **Alphonse-Louise Constant** rediscovered the Kabalah, Tarot and the ancient tradition of magic; **Constant**, known by the pseudonym of “Eliphas Lévi,” published two very influential books in the 1850s in Europe. He became the “godfather” of many of the magical traditions that emerged during the next few decades, including Rosicrucianism, ritual magic and the practice of modern witchcraft in Europe and the Americas. **For more information, see the following:**

http://www.geocities.com/lvx_120/ / <http://www.luxhermes.com/> / <http://www.hermetics.org/org%20links.html> /

http://www.ifh.cl/la_ensenanza/02_siete_principios.html /
<http://www.paxprofundis.com/melchior/linkorg.html> /
<http://www.avatarsearch.com/index.html> /
<http://www.meta-religion.com/Esoterismo/esoterismo.htm> /
<http://www.corazones.org/apologetica/practicas/adivinacion.htm> /
<http://www.corazones.org/apologetica/practicas/magia.htm> /
<http://www.corazones.org/apologetica/practicas/horoscopos.htm> /
<http://www.corazones.org/apologetica/practicas/astrologia.htm>

- D6.0201 Martinista Order** (1750s in France; an esoteric order based on a system of lodges that perpetuate a chain of initiations developed by **Jacques Martínez de Pasqually** [1727-1774] and **Louis-Claude de Saint Martín** [1743-1803]; in 1754, Martínez de Pasquale founded “The Masonic Order of the Elected Knights Cohen” and Saint Martín became affiliated with this group in 1768; when Martínez de Pasquale died in 1774, Saint Martín took over the leadership of the movement; it is a system of philosophical thought essentially based on the **Kabalah** and **Christian Gnosticism**; its members include both sexes who are organized in lodges or “heptadas,” without discrimination as to race, religious faith, political ideology, social class, sex or social condition; its stated objective is the spiritual betterment of its members by means of the study and knowledge of the initiative tradition; there are divisions and sub-divisions of the Order in Europe and the Americas, including: **Antigua Orden Martinista de España, Antigua Orden Martinista Universal de Italia, Orden Martinista y Sinárquica de Canadá, Orden Martinista y Sinárquica de Barbados, Orden Martinista de los Caballeros de Cristo, Orden Martinista Iniciática Reformada**, etc.) - <http://www.iniciados.org/martinismo/om.htm>
- D6.020101 **Monastery of the Seven Rays** (1754, France; **Jacques Martínez de Pasqually**; toward the end of the 1790s, this Order was founded in Leogane, Haiti, under the leadership of **Louis-Claude de Saint-Martín**; this began the Martinista tradition, which is a mixed with **Vodú** or **Vodou**; there are affiliated groups in the Caribbean, South America, Spain and the USA, among others) - http://misterios.hypermart.net/monasterio_siete_rayos.htm
- D6.020102 **Traditional Martinista Order** (1891, France; founded by **Gérard Encausse**, known as “**Papus**” [1865-1916], and **Augustin Chamboseau** [1869-1946]; after the death of “Papus” in 1916, the movement fragmented in Europe; **Jean Bricaud** [1881-1934] made changes in the rituals and moved the main headquarters of the Order to Lyons; a dissident group is the **Orden Martinista y Synarchista**, founded by **Víctor Blanchard** [1878-1953] that became affiliated with **AMORC** in 1937; other branch is called the “**Martinist Martinezist Order**” that was developed under the leadership of **Constant Chevillón** [1880-1944]; in 1960, the Chevillón group united with another Order founded by **Philippe Encausse** [1906-1984], the son of Gérard, named **Orden Martinista Tradicional**, which is now the largest Order in the world of the Martinista tradition) – <http://members.xoom.com/silvani/indexOMT.html>
- D6.020103 **Martinista Order of Master Cedaïor** - *Orden Martinista del Maestro Cedaïor* (between 1895-1909 in France, “**Brother Cedaïor**” collaborated with Gérard Encausse [also known as “Papus”], Stanislas de Guaita, Sédir, Barlet, Lermina and others; Cedaïor moved to Buenos Aires, Argentina, in 1910 and worked in Argentina, Brazil, Chile and other countries; in Brazil, Maestro Cedaïor collaborated with Ida Hoffman and Henri Oedenkoven in a movement known as “*Iglesia Gnóstica, Orden Martinista de la América del Sur y Orden Kabalística de Rosacruz*”) – <http://www.sca.org.br/artigos/ahoma26.htm>
- D6.020104 **Kabalistic Order of the Rosacruz** - *Orden Kabalística de Rosacruz* (1888, Paris, France; Stanislas de Guaita) – <http://www.sca.org.br/artigos/ahokrc24.htm>
- D6.020105 **Ancient Martinista Order** (Spain; this Order claims to be a School of Christian Mysticism and Chivalry) – <http://es.geocities.com/antiguaordenmartinista/>

- D6.020106 **Ancient Martinista Order** (Evansville, Indiana, USA, 2000) - <http://www.ancientmartinistorder.org/>
- D6.020107 **Orden Martinista de España:** <http://www.iniciados.org/martinismo/om.htm>
- D6.020108 **Orden Martinista de Portugal:** <http://www.iniciados.org/martinismo/port/pom.htm>
- D6.020109 **Orden Martinista de Brasil** (1904, Dario Velozo) - <http://www.sca.org.br/artigos/abhmb25.htm>
- D6.020110 **L'Antico Ordine Martinista Universale, Sovrana Gran Loggia d'Italia:** <http://web.tiscali.it/OrdineMartinista/>
- D6.020111 **Federación Universal de Ordens y Sociedades Iniciáticas, FUDOSI** (1908, Paris, France; Gran Maestro Gérard Encausse, also known as “Papus;” affiliated with this Federation are: Orden de Rosacruz Universal, Orden de Rosacruz Universitaria, Orden Pythagórica, Orden Martinista e Synárquica, Orden Rosacruz AMORC, Orden Martinista Tradicional, Iglesia Gnóstica Universal, Sociedade da Estudos e Investigacoes Templarias, Orden Kabalística de Rosacruz, Orden de Estudios Martinistas, Orden Synárquica de Polonia, Orden de Milicia Crucífero Evangélica, Sociedade Alquímic de Francia and Orden de Lys e Da Aguia; the FUDOSI was apparently discontinued in 1951) – <http://www.sca.org.br/artigos/ahf23.htm>
- D6.020112 **La Orden de Templos Operativos** – <http://www.iniciados.org/oto.htm>
- D6.020113 **Grupo de Estudios de Metafísica Aplicada, GEMA** (Santiago, Chile) – <http://www.iniciados.org/socios/gema.htm>
- D6.020114 **Orden Martinista de Chile** – <http://www.geocities.com/Athens/Ithaca/7466/om/om.htm>
- D6.020115 **La Hermandad de los Siete Rayos**, aka **Hermandad Blanca Misionaria de Luz** (1962, located near Machu Pichu, Perú; founded by *Hermano José A. Medinah*, a disciple of *George Hunt Williamson*) - <http://www.tsering.cl/hermandad/index.htm>
- D6.020116 **Orden Martinista de los Caballeros de Cristo** (New Providence, New Jersey, USA) – <http://home.att.net/~omccusa/>
- D6.020117 **International College of Esoteric Studies** (Bridgetown, Barbados) – http://www.geocities.com/hiram_abyss/ices.html
- D6.0202 Hermetic Order of the Golden Dawn** (1887 in London, England, and 1892 in Paris, France, by *William Robert Woodman*, *William Wynn Wescott* and *Samuel Liddell MacGregar Mathers*; a hermetic and kabbalist British order that ceased to exist with this name in 1903-1905, but two other organizations were founded that have continued the movement: **Stella Matutina** [in 1905 a branch organization was formed known as "Order of the Companions of the Rising Light in the Morning"] and **Alfa et Omega** [*Ordine Rosacrociario dell Alfa et Omega*]; these organizations have divided into many other branches and there has been a great deal of conflict among them; modern groups, which have defended their historical ties to the first temples of the Order in London and Paris, formed a new federation in 1998: **La Confederación Unida de Templos Autónomos e Independientes de la Orden Hermética de la Aurora Dorada**; there are many affiliated organizations around the world, including groups in Argentina, Colombia, Honduras, Mexico, Paraguay, Spain, Uruguay, the USA and Venezuela; see: <http://www.golden-dawn.com.test.levonline.com/temple/index.jsp>; also, this federation has a relationship with *Confederatio Fraternitatis Rosae Crucis*, CFRC—see **D6.0407**) – <http://www.hermeticgoldendawn.org/>
- D6.0203 **Aurum Solis** (1897, England; Charles Kingold and George Stanton; a Western school of kabbalah magic; has affiliated groups in the USA) - <http://www.aurumsolis.info/>
- D6.0204 **International Circle for Cultural and Spiritual Research / Cercle International de Recherches Culturelles et Spirituelles** (1900s, France; has its inspiration in the Templar tradition; the USA headquarters are located in Plainfield, Indiana, under the name **CIRCLES International**; its Grand Master is Fr. Raymond Bernard) - <http://www.answers.com/topic/cercle-international-de-recherches-culturelles-et-spirituelles>

- D6.0205 **Apostolic Catholic Gnostic Church** / *Eglise Gnostique Catholique et Apostolique* (1904, France; Julius Houssaye o Hussay; it has its roots in the revitalized **Gnostic Church** in France in the 1800s; there are affiliated groups in the **USA, Canada, Brazil** and other countries; since 1970, it has had a diocese in Bellwood, Illinois, and its website gives Indianapolis, Indiana, as its USA headquarters; dom Pedro Freire was consecrated as the Patriarch of the diocese of **Brazil** in 1970) - <http://www.eglisegnostique.org/> / <http://www.gnostique.net/> / <http://www2.esoblogs.net/226/histoire-de-l-eglise-gnostique-1/> / <http://www.gnostique.net/>
- D6.02051 **Apostolic Catholic Gnostic Church of Brazil / Synod of the Gnostic Catholic and Apostolic Ecclesia** (after the end of WWII, in 1945, the *Eglise Gnostique Catholique et Apostolique* began to spread from France to Portugal, Italy, Belgium, North Africa and South America especially Brazil, where eventually it merged its succession with that of the **Roman Catholic Succession of the Brazilian Catholic Apostolic Church / Igreja Católica Apostólica Brasileira**; the National Brazilian Catholic Church was established in July 1945 by **Mgr. Carlos Duarte Costa** [1888-1961] who had been Archbishop of Botacatu, but was excommunicated by the Roman Catholic Curia for his attacks against Pope Pius XII for having given a “blessing” to Nazi and Fascist troops in St. Peters Square in 1943; at the end of WWII, Archbishop Costa's papal interdiction was lifted, although the Archbishop declined an invitation to return to his post in the Roman Church and founded the Brazilian National Catholic Church; on 27 December 1970, in the Church of Santa Catarina in Porte Allegre, Dom Antidio Vargas, formerly Orthodox Bishop of Brazil and Archbishop of the Brazilian Catholic Church, consecrated **Pedro Freire as Patriarch of the Eglise Gnostique Apostolique with the name Mar Petrus-Johannes XIII**; Dr. Freire had previously been the Primate of South America; as Patriarch, he succeeded Andre' Mauer, Tau Andreas having been elected by the Synod of the Church in 1969; Pedro Freire did much to propagate the Church in the Americas; on 31 December 1970, he established the Primacy for North America and appointed to this post the Metropolitan Roger St. Victor Herard, in Ecclesia Tau Charles, as Primate with his headquarters in Chicago, Illinois; at the death of Pedro Freire in 1977, the **Synod of the Gnostic Catholic and Apostolic Ecclesia** failed to elect a successor and permitted the Ecclesia to become autocephalous (independent of external and patriarchal authority) - <http://www.igrejabrasileira.com.br/> / <http://www.apostolicgnosis.org/hist1.html>
- D6.0206 **Sigillvm Sanctvm Fraternitatis A.A. - Arcanum Arcanorum** - aka “The Order of the Silver Star” or “The Great White Brotherhood” (1906, London, England; founded by *Aleister Crowley and George Cecil Jones*; Crowley [1875-1947] invented a magical tradition known as **Thelema**, which is a spiritual and religious system centered in ideas about personal liberty and growth; Crowley’s writings were the principal source of many of the teachings about “ceremonial magic” in the XX century, and represented a new and distinct tradition from that of the **Hermetic Order of the Golden Dawn** and organizations that come from that tradition—see <http://www.hermeticgoldendawn.org/>; note: the Thelema tradition of Crowley uses similar names but is a distinct movement) - <http://www.thelemicgoldendawn.org/> / <http://www.thelemicgoldendawn.org/afc/>
- D6.020601 **Ordo Templi Orientis, OTO** (1912, London, England; founded by Theodor Reuss who recruited Aleister Crowley as its Grand Master; Crowley continued his affiliation with the OTO until his death in 1947; OTO has divided into many branches in Europe and the USA; its international headquarters are in Berlin, Germany) - <http://otohq.org/oto/>
- D6.020602 **Abbey of Thelema** (founded in 1920 in Cefalu, Sicily, Italy; in the USA, led by Gregory von Seewald, Old Greenwich, Connecticut; there are affiliated groups in Europe, including Spain) – <http://www.thelema.org/tot/>

- D6.020603 **Ordo Templi Orientis Antiqua, OTOA** (1921, Haiti, France and Spain; founded by *Lucien-Francoise Jean-Maine*; in 1949, the son of Lucien-Francoise Jean-Maine, Hector-Francoise Jean-Maine, revived interest in the work of OTOA in Haiti and established a magical current based on the Gnostic, Ofitic, Naasenic and Tantric ideas originally constituted by “Papus”) - <http://otoa-1cn.org/>
- D6.020604 **Ordo Templi Orientis Society in America** (1962, Albuquerque, New Mexico; founded by *Marcelo Ramos Motta*, born in Brasil; when Karl Germer died in 1962, Motta proclaimed himself to be the successor of Germer in the OTO, but other leaders rejected him; Motta formed his own group in 1975 and published a series of articles and books about this tradition) - <http://oto-usa.org/>
- D6.020605 **Ordo Templi Orientis of McMurtry** (1968, New York City, NY; Grady Louis McMurtry; continues the tradition of Aleister Crowley and Karl Johannes Germer of Thelema magic) - http://hermetic.com/heidrick/oto_history.html / <http://www.ordeniluminati.net/soto.html>
- D6.020606 **Ordo Templi Orientis of Grant** (1970s, England; Kenneth Grant; a British branch of OTO) - http://hermetic.com/heidrick/oto_history.html
- D6.020607 **Thelemic Order and Temple of the Golden Dawn** (1989, Phoenix, Arizona; Christopher S. Hyatt and David Cherubim; this is a Thelemic order that accepts the teaching of Aleister Crowley regarding the “new aeon of Horus” that was said to have begun in 1904; it is affiliated with the Aleister Crowley Foundation) - <http://www.thelemicgoldendawn.org> / <http://www.thelemicgoldendawn.org/afc/>
- D6.020608 **Loja Nova Isis** (Río de Janeiro, Brazil) – <http://www.geocities.com/athens/8389/menu.htm>
- D6.020609 **Ordo Templi Orientis** (Sao Paulo, Brazil) - http://members.tripod.com/~laylahsp/oto_fr.htm
- D6.0207 **Builders of the Adytum, BOTA** (1922, Los Angeles, California; founded by Dr. Paul Foster Case, who was a member of the “Hermetic Order of the Golden Dawn;” this is a magic order that has its philosophical base in the Kabalah and the Tarot; it has affiliated groups in Europe, Canada, Colombia and the Caribbean, including the Island of Aruba) - <http://www.bota.org/>
- D6.0208 **The Gnostic Society** (an organization founded in Los Angeles, California, in 1928, and incorporated in 1939, by John Morgan Pryse and his brother James Morgan Pryse for studies of Gnosticism.) – <http://www.gnosis.org>
- D6.0209 **The Servants of the Light (SOL) School of Occult Science** (1965, England; W.E. Butler; a disciple of Dion Fortune and a member of the “Fraternity of Inner Light” since the 1920s; the current director of SOL is *Dolores Ashcroft-Nowicki*; there are affiliated groups in Australia, Canada, Holland, Sweden, Great Britain, the USA and Mexico) - <http://www.servantsofthelight.org/>
- D6.0210 **Fraternity of the Hidden Light / Fraternitas L.V.X. Oculata** (founded in 1982 in Covina, California, by Paul A. Clark; follows the tradition of the “Hermetic Order of the Golden Dawn;” it claims to have affiliated groups in 17 countries) - <http://www.lvx.org/>
- D6.0211 **Hermetic Philosophical Institute / Instituto Filosófico Hermético** (IFH, 1970, Santiago, Chile; founded by Darío Salas Sommer (a.k.a. John Baines); there are affiliated groups in Argentina, Colombia, Venezuela, Spain and the USA) - <http://www.ifh.cl/>
- D6.0299 Other similar groups

D6.03 Military Orders and Masonic Lodges (emerged in the 1100s in Europe)

General Overview: see the following websites: http://www.meta-religion.com/Sociedades_secretas/masones.htm / http://www.meta-religion.com/Sociedades_secretas/masoneria_eclesiastica.htm / <http://www.corazones.org/apologetica/grupos/masoneria.htm>

D6.0301 Order of the Knights Templar (OKT) or The Poor Knights of Solomon's Temple

Overview: A medieval military order formed in France by Hughes, the Count of Champagne, and Geoffrey de Saint-Omer in 1118 to protect the City of Jerusalem and Christian pilgrims from attacks by the Muslim armies of the Seljuk Turks that then occupied Palestine. After 1128, the OKT military group was developed as a monastic order based on Christian, Gnostic and Magical principals, according to the teachings of Grand Master Hughes de Payens and his followers. The leadership of the OKT claimed to have learned “the mysteries of true Christianity” from the magical and Gnostic sect of the Johannites in Jerusalem during the XII century. During the next 200 years, the OKT became the richest and most powerful group in Europe as an army of mercenaries and builders [engineers, architects and masons] of castles, forts, bridges and roads, particularly in England, Ireland, Scotland, Spain, Portugal and France. After the fall of the Port of Acre to the Turks in 1291, the OKT retreated from Palestine and established themselves in Cyprus, Spain, Portugal and France. Their presence in France, however, became a threat to the political and military power of King Philippe IV, who ordered the arrest of members of the OKT on 13 October 1307 with the approval of Pope Clement V. The majority of OKT members were arrested and their possessions confiscated by the king's soldiers, including the Grand Master Jacques de Molay, who died burned alive at the stake in 1314 after being tortured and accused of being a heretic and an apostate. Between 1307 and 1314, many OKT members throughout Europe were persecuted, arrested, tortured and judged by the civil and religious authorities as being heretics and practicing magic and occultism. Although a papal decree absolved the OKT in 1312, many of its members had joined other military and monastic orders. Even though the OKT ceased to exist as a political and military force, its legacy continued through the development of Masonic lodges and fraternities during the XVII and XVIII centuries. - <http://www.osmth.org/medieval.asp>

D6.0302 The Masonic Lodge Movement or Freemasonry

Overview: Emerged during the 1630s in the British Isles; it developed as a philosophical, esoteric and occult movement in Scotland and England during the XVII century as a British version of a revitalized **Gnosticism** in Germany, known as the **Rosicrucian movement**. Modern symbolic masonry [in contrast to operative masonry] has its roots in the post-Reformation revival of Gnostic thought and practice, which built on the heritage of the **Order of the Knights Templar**. The first Grand Masonic Lodge of London was publically founded in 1717, and the definition of his basic regulations and statues was contained in the “Anderson Constitution” of 1722-1723. In France, **Freemasonry** had a distinct political character and had a strong influence of the development of “democratic thought” as a foundation for the French Revolution and, later, for the Italian and American revolutions. Its political perspective in Europe and Latin America challenged the Roman Catholic Church, which led to the condemnation of Freemasonry in the papal bulls of 1738 and 1751; in 1917, the Roman Catholic Church declared that “whatever Catholic who becomes affiliated with a Masonic lodge will be automatically excommunicated.” Since the 1730s, there were Masonic lodges in the British colonies of North America and many revolutionary leaders—such as Gen. George Washington and the majority of his high command and the politicians Thomas Jefferson and John Hancock, among others—were Masons. Also, in Latin America, the revolutionary

leaders José de San Martín and Simón Bolívar, among others, in the XIX century were Masons. Today, Freemasonry plays an important role in the political, economic and educational life of many leaders and nations, especially in the USA as well as in many Latin American countries. Although the Masons say that their movement is secular and not religious, its heritage as a secret society based on Gnostic and occult wisdom means that these societies are quasi-religious with a worldview that requires members to make a very serious commitment and an oath of loyalty to the brotherhood (men only until recently) – <http://www.corazones.org/apologetica/grupos/masoneria.htm>

What is Freemasonry? “Essentially, it is a philosophic, philanthropic, mystical, esoteric and progressive institution,” according to its leaders. It allows into its membership persons of all religious creeds, without distinction, as long as they are tolerant and respectful of the opinions expressed by others; this means that members cannot be fanatical, egotistical or superstitious. An essential requirement is to believe in the existence of a Supreme Being who is called “The Great Architect of the Universe”—Masons are monotheists. - <http://www.newadvent.org/cathen/09771a.htm>

D6.0303 **Neo-Templar groups**; some examples of modern lodges (mainly in Europe) that are Gnostic and magical are:

- *Ronde de la Paix Orden (France) – <http://www.telesma-evida.com/ronde/paix.htm>
- *Templar Fraternity Gladius Dei (Utrecht, Holland) <http://start.at/tempeliers>
- *L'Ordre Rénové du Temple (France) - <http://david-schmidt.org/temple.htm>
- *L'Ordre des Templiers (France) - <http://www.aquiweb.com/templiers/>
- *Los Enclaves Templarios Ibéricos (Spain) - <http://www.templespana.org/>
- *Logia Masónica de René Guénon (Lausanne, Switzerland) - <http://www.rene-guenon.net/>
- *Masonería Espiritual & Martinismo (Spain) - <http://es.geocities.com/antiguaordenmartinista/>
- *L’Ancien et Primitif Rite Oriental de Misraïm et Memphis, Le Grand Sanctuaire Adriatique, GSA (France) -- <http://membres.lycos.fr/cirer/GSA.htm>
- *Order of the Solar Temple, International Chivalric Organization of the Solar Tradition (France, Switzerland, Spain, USA, Canada and Martinique) – <http://religiousmovements.lib.virginia/nrms/solartemp.html>

D6.0304 **In Latin America, there are Masonic lodges in many countries**—Argentina, Bolivia, Colombia, Costa Rica, Chile, Cuba, Ecuador, Guatemala, Mexico, Panama, Peru, Puerto Rico, the Dominican Republic, Uruguay and Venezuela; also in Spain and Portugal—the majority of which are affiliated with the **Scottish Rite of Ancient, Free and Accepted Masons** established in France in the XVIII century: <http://espanol.geocities.com/informes/masoneria/enlaces.html>

D6.04 Rosicrucian Family / Rosicrucianism (ca. 1614, Germany; Valentín Andreae or Christian Rosencreutz, "The Order of the Rosae Crucis") - <http://www.crcsite.org/>

Overview: Little was known about this movement until the publication of *The True History of the Rosicrucians* in 1887, written by Arthur E. Waite. The name “Rosae Crucis” is not found in modern history until 1598; apparently, the movement originated in Cassel, Germany, in 1614, and it is said that its founder was the legendary “Christian Rosencreutz.” The word “Rosacruz” is a Spanish adaptation of the original name of the Rosicrucian Order in Latin, “Rosae Crucis.” The name is derived from the ancient symbol of the Order, which is a trefoil

(cloverleaf] cross with a single red rose. Although the symbol is a cross, it has not special sectarian or religious significance, rather it has an allegorical meaning, according to the movement's literature. It is an esoteric and magical movement that teaches its followers "the mysteries of the universe" in a Gnostic context. <http://fratreslucis.netfirms.com/Ordenes.html>

- D6.0401 **Rosicrucian Fraternity** (1860s, Britain, France and Germany; founded by *Paschal Beverly Randolph*, 1825-1875; Randolph wrote over fifty books or tracts on occultism and medicine and founded the **Fraternitas Rosae Crucis**, the oldest Rosicrucian fraternity in the USA. The FRC today deemphasizes Randolph's teachings about sexual magic and spiritual sexuality) – [http://pagantantra.org/Biography/Paschal Beverly Randolph.aspx](http://pagantantra.org/Biography/Paschal_Beverly_Randolph.aspx)
- D6.0402 **Fraternas Rosae Crucis** (1863, Quakertown, Pennsylvania; *Paschal Beverly Randolph*) - <http://www.iberlibro.com/Masonic-ROSICRUCIAN-FRATERNITY-AMERICA-Clymer/2237850653/bd>
- D6.0403 **Rosicrucian Fellowship** (1907, Oceanside, California; founded by *Carl Louis van Grashoff* who used the pseudonym **Max Heindel**; born in **Germany** in 1865, he came to the USA in 1895 and in 1904 was vice-president of a **Theosophical Society** lodge in Los Angeles; he claimed that during a visit to Europe in 1907 he met a mysterious occult Rosicrucian who took him to a Rosicrucian temple on the borders of Germany and Bohemia, where he was initiated; Heindel expounded his version of Rosicrucian teachings, with obvious roots in Theosophy, in his book *The Rosicrucian Cosmo-Conception* [1909] and established various Fellowship Centers; he also founded the fellowship's magazine *Rays from the Rose Cross*; in 1911, the Fellowship was established at Mt. Ecclesia, a plot of land in Oceanside, California, to disseminate Rosicrucian philosophy through books, magazines, lectures and correspondence courses; the Oceanside headquarters now cover a vast estate with stucco temples, a healing department, and a vegetarian restaurant; much of Heindel's teachings seem to derive from the lectures he attended of Anthroposophist **Rudolf Steiner** [1861-1925] in Germany during the 1900s, and Steiner, who saw himself standing in the Rosicrucian tradition, may have been Heindel's mysterious Rosicrucian; Heindel died in 1919 and his widow, **Augusta Foss Heindel**, became leader and director of the Fellowship until her own death in 1938; another prominent official of the Fellowship during this later period was **Manly Palmer Hall**; in 1995 the fellowship reported 8,000 members worldwide with 700 in the USA) - <http://www.encyclopedia.com/doc/1G2-3403803919.html>
- D6.0404 **Societas Rosicruciana in America** (1907, Kingston, New York; Sylvester Gould and George Winslow Plummer; headquarters today are in Bayonne, New Jersey) - <http://www.sria.org/>
- D6.0405 **The Ancient & Mystical Order of the Rosae Crucis, AMORC** (founded in 1915 in San Jose, California, by *H. Spencer Lewis*; there are affiliated centers in Mexico, Spain, Portugal, Costa Rica, Brazil and other countries of the Americas; also, there are followers among Hispanics in the USA) – <http://www.amorc.org>
- D6.0406 **Fraternitas Rosicruciana Antigua, FRA** (1927, Mexico; founded by *Arnoldo Krumm-Heller* [born in Germany in 1876 and later lived in France, Mexico and Spain and travelled to many other countries]; he was known in esoteric circles as "V.M. Huiracocha," who previously had devoted himself to the study of esotericism, Rosicrucianism, Theosophy, Occultism, the Martinista Order and Spiritual Enlightenment, as he himself describes in his autobiography; he was a prolific writer who published more than 30 esoteric books, novellas, history books, and biographies between 1896 and 1939, as well as countless articles in his magazine *Rosa Cruz* and similar publications in several languages; he claimed to have reached the maximum degree of Freemasonry and was a member of *Ordo Templi Orientis* (OTO), and the Gnostic

Church in Germany; he was Founder and Commander of the *Rosicrucian Fellowship Antigua* and Archbishop Supreme of the Gnostic Church; under his leadership a series of affiliated centers were established in Latin America: Colombia in 1928, Argentina and Chile in 1929, Brazil and Spain in 1933, Peru in 1935, and Mexico in 1948; after his death in 1949 in Germany, other affiliated centers were established in Venezuela in 1952 and Cuba in 1976) – <http://fratreslucis.netfirms.com/Fra.html> / <https://fraternidadantiguarosacruz.wordpress.com/2011/07/14/master-huiracocha-and-short-f-r-a-history/> / <https://www.scribd.com/document/481015576/Fraternitas-Rosicruciana-Antigua-Biografia-de-Arnoldo-Krumm-Heller>

D6.04061 **Logia de la Augusta Fraternidad Blanca Rosa Cruz Antigua** (1933, São Paulo, Brasil; founded by *Hermano Giuseppe Cagliostro Cambareri*, a disciple of Dr. Arnold Krumm-Heller [“Maestro Huiracocha”], Supreme Commander of the **Fraternitas Rosicruciana Antigua**) / <http://fraterincognitus.vilabol.uol.com.br/Fra.html>

D6.0407 **Lectorium Rosicrucianum** (founded in 1924 in Haarlem, The Netherlands; later, in Bakersfield, California; in 1945, the Dutch society adopted the name *Lectorium Rosi-crucianum* and emerged as a “Gnostic Spiritual School”; the activities of the society spread beyond the Dutch borders and now has pupils not only in many European countries, as well as in South America, North America, Africa, Australia and New Zealand) - <http://canada.golden-rosycross.org/> / <http://canada.golden-rosycross.org/history.html>

D6.0408 **Confederatio Fraternitatis Rosae Crucis, CFRC** (founded on 20 March 1939, in Paris, France, when a Constitution was ratified as *La Federation Universelle des Ordes, Societes et Fraternites des Inities* or **The Universal Confederation of Orders, Societies and Fraternities of Initiates** and so registered in every country in which legitimate member organizations were active; composed of temples around the world of the initiation tradition or with a letter of affiliation from the Hermetic Order of the Golden Dawn; within the confederation are represented the following lineages: Ordo Rosae Rubeae et Aureae Crucis, Stella Matutina, Ordo Rosae Crucis, Orden Rosacruz de Alpha et Omega, Holy Order of the Golden Dawn [derived from A.E. Waite] and the Order of the Sacred Word; current headquarters of the organization are in Quakertown, Pennsylvania) - <http://www.soul.org/History%20FRC.html> / <https://hermetic.com/gdlibrary/gd-faq>

D6.0409 **New Age Bible and Philosophy Center** (1931, Santa Monica, California; founded by Mary Elizabeth Shaw) - <http://newagebible.tripod.com/>

D6.0499 Other similar groups

D6.05 Neo-Pagan Family: Wicca (1930s, New Forest, England; a school of magic founded in England by **Gerald Gardner** that constitutes an amalgamation of rituals and practices said to be from ancient non-Christian societies in Europe, mixed with Gnostic, Masonic and Rosicrucian elements; the name “Wicca” was an invention of Gardner and his followers in 1954 in an effort to popularize and expand the movement after the British government, in 1951, eliminated the last laws that prohibited the practice of witchcraft; the Wicca movement spread to the USA in the 1960s after the publication of several of Gardner’s books) - http://branwenscauldron.com/witch_wicca.html / <http://www.wicca.org/links/resources.html> / <http://wicca.net/links/churchs.html> / <http://www.omphalos.net/rants/index.htm> / http://www.branwenscauldron.com/site_index.htm <http://wicca.net/links/churchs.html> / <http://www.rickross.com/reference/wicca/wicca31.html>

- D6.0501 **The Church of All Worlds, CAW** (1968, Ukiah, California; its headquarters today are in Toledo, Ohio; founded by *Oberon Tim Zell-Ravenheart*; there are affiliated groups in the USA, Canada, Australia and other countries) – <http://www.caw.org>
- D6.0502 **The Church and School of Wicca** (1968, Hinton, West Virginia; founded by *Gavin and Ivonne Frost*) – <http://www.wicca.org>
- D6.0503 **Covenant of the Goddess, COG** (1975, San Francisco, California; a fraternity of witches—men and women—and of “covens” of traditional Wicca; exists primarily in the USA and Europe) – <http://www.cog.org>
- D6.0504 **The Sacred Well Congregation** (Converse, Texas; there are affiliated groups in the USA and 17 other countries, according to its own claims; a fraternity of Wiccan churches, affiliated with v.z.w. Greencraft in Belgium and Holland) – <http://www.sacredwell.org>
- D6.0505 **The Celtic Connection** -- <http://www.wicca.com>
- D6.0506 **Circle Sanctuary** -- <http://www.circlesanctuary.org>
- D6.0507 **The Covenant of Unitarian Universalist Pagans, CUUPS** (1987, Cincinnati, Ohio) – <http://www.cuups.org>
- D6.0508 **United Ancient Order of Druids** (1833 in England; affiliated lodges are found in Europe, the USA, Australia and Surinam) - http://www.stichtingargus.nl/vrijmetselarij/druiden_en.html
- D6.0599 Other similar groups, most of which are independent covens in various Latin American countries.

D6.06 Satanist Family -- Satanism

Overview: Emerged during 1940s in Europe and the USA; secret societies and groups that offer worship to “Satan” or “Lucifer” [see the Old and New Testaments of the Bible for more historical background]; sacrifices are made of animals and, sometimes, of human beings and followers drink their blood in a ritual of the “Black Mass” [a version of the Catholic Mass], where the participants are nude; there are reports that the Satanists commit sexual acts and consume drugs and alcohol during the ceremonies; the majority of Satanists in Europe are former members of the Roman Catholic Church who deserted to form dissident groups that perform Satanic rituals; basically, this is an anti-Christian movement that used the “Satanic Bible” of *Anton S. LaVey*; some of these groups are known publicly as: The Satanic Church of LaVey [1966, San Francisco, California], The Temple of Set [1975, Michael Aquino; USA and Great Britain], The Society of the Dark Lily [Scotland], and more than 50 Satanic groups are reported to exist in Spain and Portugal.

In Latin America, there are known to be groups of young people who have experimented with Satanic rituals and use black clothing with Satanic symbols as a form of social rebellion; they also listen to “Heavy Metal” music and are known to rob corpses from cemeteries to use the bones in their rituals; playing video games, such as “Dungeons and Dragons,” is said to be common practice, as well as the use of Tarot and the Ouija Board; drugs are consumed and sexual acts are practiced also: <http://www.religioustolerance.org/satanism.htm> / <http://www.catholic-center.rutgers.edu/FrRonStanley/satanicu.lts.html> /

<http://religion-cults.com/occult/satanism/satanism.htm> /
<http://www.corazones.org/apologetica/practicas/satanismo.htm>

D6.07 Occult and Magical Societies originating in Latin America and the Caribbean

D6.0701 Grand Universal Fraternity, Mission of the Order of Aquarius / *La Gran Fraternidad Universal* [GFU], *Misión de la Orden de Aquarius* (1948, Ashram in El Limón, Aragua, Venezuela, for the study and practice of ancient traditional philosophical, metaphysical and esoteric teachings [including Astrology] for the purpose of spiritual, artistic, and mental development of its members) The Yoga ashram was founded by the Frenchman *Serge Justinien Raynaud*, known as “Supreme Maestre Serge Raynaud de la Ferriere,” 1916-1962, who claimed to be, and was known by his followers, as “The Avatar of the Age of Aquarius.” Upon his arrival in Caracas with his wife, *Louise Baudín de Raynaud*, both were dressed in white gowns with a white cape and Serge (age 32) had long hair and a bushy black beard.

His first disciples were José Manuel Estrada Vázquez (former president of the **Liberal Catholic Church** [teaches Theosophy] in Caracas), Juan Victor Mejías, Alfonso Gil Colmenares and David Ferriz Olivares. In June 1949, Reynauld left Venezuela on a world-wide lecture tour to the USA (in New York City he abandoned his wife for another woman!), Europe, Africa, India, Southeast Asia, Australia and back to Europe and settled in Nice, France, where he wrote many of his works. He claimed to have visited 43 countries. Most of his financial support came from wealthy supporters in the USA and Latin America. In 1961, his chief disciples in Venezuela met and appointed José M. Estrada as the “the Guide and Custodian” of the GFU. However, after José M. Estrada left for Mexico to establish the GFU there, Juan Victor Mejías and Alfroso Gil Colemares assumed the leadership in Venezuela and Colombia (Bogotá).

It is claimed that Raynaud wrote 99 texts between 1948 and 1962 in several languages, including three great series: The 7 volume “Great Messages,” the 36 volume “Psychological Purposes” and the 52 “Notebooks of the Magic of Knowledge,” in addition to four individual texts: *The White Book*, *The Black Book of Freemasonry*, *Planetary Positions from 1950 to 2000*, *Culture Psychophysics* and *Judo*.

It is affirmed that there are affiliated groups in 25 countries of the Americas, Europe, Australia and Japan; the GFU was reorganized as **Grand Universal Fraternity Foundation** after the founder’s death in 1962 in Nice, France. In 1989, Raynaud’s former wife (they were never divorced legally), *Louise Baudín de Raynaud*, wrote an exposé about her husband, called *Los Falsos Maestros: Mi Vida con Serge Raynaud* (“The False Teachers: Mi Life with Serge Raynaud,” 353 pages, 1989) in which she denounced her former husband for making false claims about his education, his university degrees and his spiritual pilgrimage prior to an after relocating to Venezuela, where he assumed the role of “Avatar of the Age of Aquarius;” a copy of this book is available at:

<https://universidadalberteinstein.files.wordpress.com/2010/02/louise-raynaud-1.pdf>

Other sources: <http://www.gfufundacion.org/> /

<http://www.sergeraynauddelaferriere.net/index.php> /

http://es.wikipedia.org/wiki/Gran_Fraternidad_Universal /

D6.070101 **GFU Network / *Red GFU*** (1961, Morelos, Mexico; *José Manuel Estrada Vázquez* [1900-1982], the first disciple of “Supreme Maestre Serge Raynaud de la Ferriere”; Estrada was a former member of the Theosophical Society, the Ancient and Mystical Order of the Rosacruz [AMORC], the Masonic Order, and the Liberal Catholic Church in Venezuela; the official name of this organization is: *Red Internacional de Organizaciones Culturales no Gubernamentales, Gran Fraternidad Universal – REDGFU*; the movement is also known as

GFU Línea Solar and *Suprema Orden del Acuario - SOA*; Estrada's principal disciples are: José Marcelli, José Michán and Carlos Michán) – <http://www.redgfu.org/> / <http://www.soa.edu/> / <http://www.soa.edu/articulos06.htm>

- D6.070102 **Grand Universal Fraternity, Southern Colleges of the Solar Lineage** / *Gran Fraternidad Universal, los Colegios del Sur de la Línea Solar* (1970, Chile; José Rafael Estrada Valero and his disciples) – http://members.tripod.com/escepticos_gfu/gfuv.htm
- D6.070103 **Mancomunidad de la Amerika India Solar - MAIS** (1977, Colombia; Domingo Días Porta) - <http://vsaddp.tripod.com/Html/puertas2/index-40.html>
- D6.070104 **Magma Fraternitas Universalis** (1990, Miraflores, Lima, Peru; David Ferriz Olivares) – <http://www.universidadperu.com/empresas/fundacion-magna-fraternitas-universalis.php>
- D6.070105 **Bureau Cultural Mundial – BCM** (founded by disciples of David Ferriz Olivares) - <http://bcmयोगismo.com/>
- D6.070106 **Colegio Iniciática “La Ferrière”** (Mexico City, Mexico; founded by Luis Murguía Alarid) - <http://lmurguia.tripod.com/index.html>
- D6.070107 **Augusta Gran Fraternidad Universal** (2000, Mexico and Venezuela, Pedro Enciso and his disciples) - <http://www.augustagfuvenezuela.blogspot.com/>
- D6.0702 Universal Gnostic Movement** / *El Movimiento Gnóstico Universal* (1950s, Mexico; founded by **Víctor Manuel Gómez Rodríguez**, known as “Samael Aun Weor” after 1956 [1916-1977], who was born in Santa Marta, Colombia; he moved to Mexico City in the 1950s and founded the Gnostic Movement [http://www.gnosis.org.br/emov_gno.htm] that has affiliated groups in many Latin American countries; among his followers, he is known as the “Venerable Master,” “Kalki Avatara of the Age of Aquarius,” the “Avatar of the White Horse” and other symbolic names; Master Samael named his successor in 1964, M. Gargha Kuichines; also, the **Movimiento Gnóstico Internacional** was founded in 1961 in Ciénaga Magdalena, Colombia, by Samael Aun Weor; the Mexican headquarters are located in the City of Guadalajara, Jalisco; the international headquarters are now in Bogotá, Colombia; the current leader is Teófilo Bustos García, known by his spiritual name since 1986, *V. M. Lakshmi*) - <http://iglesiagnostiacu.blogspot.com/> / <http://www.megaplaza.com/carlos/gnosis.htm> / <http://www.gnosis.org.br/indice.htm> / <http://www.mgecu.org/default.htm> / <http://home.earthlink.net/~gnosisla/SamaelAunWeor.html>

Background: “Samael Aun Weor” (born **Víctor Manuel Gómez Rodríguez** [1916-1977] in Santa Marta, Colombia) was the creator of the *Universal Christian Gnostic Church* in the 1950s in Mexico, today with branches and derivations in several countries. However, there are many important antecedents linked to the creation of the Gnostic Church in Latin America. According to reports, texts, books and other documents, the roots of the Gnostic Church go back to the beginning of the 20th century (1910, more precisely), when the *Dr. Arnold Krumm-Heller* [1876-1949] arrived in Mexico (where he later became a Colonel in the Mexican Army Military Health Corp.) from Germany. It is well known, in Latin American esoteric and spiritual circles, that Krumm-Heller was Patriarch of the Gnostic Church of Europe (see: D6.0406) for Latin America, in addition to being a member of more than 20 esoteric and spiritual institutions of his time, located in different countries of the world.

“Samael Aun Weor” was a disciple of Krumm-Heller (Master Huiracocha) in the 1940s, and from him he received the basic teachings that led him later to create the Gnostic

Movement and the Gnostic Church itself in Mexico and Colombia, using some of the same rites that Krumm-Heller's Gnostic Church of used.

"Samael Aun Weor's" distancing or separation from his Master's organization, externally known as *Fraternitas Rosicruciana Antigua (FRA)*, did not happen in a conflictual way. It occurred naturally, due to the death or disembodiment of Krumm-Heller in 1948. Therefore, although there is no formal and legal connection between the Gnostic Church created by Krumm-Heller (known as VM Huiracocha) and the Gnostic Movement of "Samael Aun Weor," the latter was the successor of the Gnostic Church of Huiracocha itself.

The most unequivocal demonstration of this is the internal rites used by the Gnostic institutions created by "Samael Aun Weor." They were brought from Europe by Krumm-Heller. Furthermore, in the early writings of "Samael Aun Weor," the inspiration of the teachings given by Master Huiracocha before disincarnating is very strong. This does not mean that "Samael Aun Weor" did not conceive them by himself. However, before becoming a teacher, every disciple bears the mark of his Initiator.

Adapted from: https://igrejagnostica.org.br/igreja_gnostica/

- D6.070201 **Universal Gnostic Movement of Mexico** / *Movimiento Gnóstico Universal de México* (1950s, Guadalajara, Jalisco, Mexico; has affiliates in many Latin American countries) - <http://guadalajara.olx.com.mx/movimiento-gnostico-universal-iiid-72588577>
- D6.070202 **Universal Christian Gnostic Church of the Christ Samael** / *Iglesia Gnóstica Cristiana Universal del Cristo Samael* (June 1977 in Mexico City, DF, Mexico; has branches in many countries, such as Colombia, Venezuela, Costa Rica, Honduras, etc.) - <http://iglesia-gnostica.com/>
- D6.070203 **Gnostic Movement Cultural Association** / *Movimiento Gnóstico Asociación Cultural* (Toluca, Mexico) - <http://www.geocities.com/Athens/Thebes/4279/>
- D6.070204 **Quetzalcoatl Cultural Institute of Anthropological Psychoanalysis** / *Instituto Cultural Quetzalcoatl de Antropología Psicoanalítico* (Loreto, Zacatecas, Mexico) - <http://www.samaelgnosis.com/cursos/icq.htm>
- D6.070205 **Gnostic Center** / *Centro Gnóstico* of Los Angeles, California: <http://home.earthlink.net/~gnosista>
- D6.070206 **Samael Aun Weor Foundation** in Curitiba, Brazil: <http://www.fundasaw.org.br>
- D6.070207 **Gnostic Church of Brazil - Igreja Gnóstica do Brasil** (1972, Curitiba, Brazil) - <http://www.igrejagnostica.org.br/>
- D6.070208 **Gnostic School of Ancient Initiate Mysteries** - *Escola Gnóstica Dos Antigos Mistérios Iniciáticos* (1983, Brazil) - <http://www.igrejagnostica.org.br/>
- D6.070209 **Samael Aun Weor Universal Holy Christian Gnostic Church** / *Santa Iglesia Gnóstica Cristiana Universal Samael Aun Weor* (Brazil and many other countries) - http://www.igcusaw.com/index.php?option=com_content&task=view&id=26&Itemid=56
- D6.070210 **Gnostic Association for Anthropological and Scientific Studies** / *Asociación Gnóstica de Estudios de Antropología y Ciencias - AGEACAC* (Monterrey, Nuevo León, Mexico; has affiliates in many countries) - <http://www.paginasprodigy.com/ageacac/default.htm> -

- D6.070211 **Center of Gnostic Studies** / *Centro de Estudios Gnósticos* (Spain) - http://www.igcusaw.com/index.php?option=com_content&task=view&id=33&Itemid=74
- D6.070212 **Gnostic Association for Anthropological and Cultural Studies** / *Asociación Gnóstica de Estudios Antropológicos y Culturales (AGEAC)* (1977, Uruguay) - <http://www.geocities.com/Athens/Ithaca/5883/>
- D6.070213 **Universal Christian Gnostic Movement of Bolivia** / *Movimiento Gnóstico Cristiano Universal de Bolivia* (1985, Bolivia)
- D6.070299 Similar organizations in other countries

D6.0703 **New Acropolis Cultural Association** / *Asociación Cultural Nueva Acrópolis* (1957, Buenos Aires, Argentina; founded by *Jorge Ángel Livraga Rizzi* [1930-1991] and his wife, *Ada Albrecht*; both have written many books and articles about other cultures and ancient civilizations, essays on philosophy and religion, novels, etc.; some of these materials are available on the New Acropolis website in an electronic format; this organization is said to be a post-theosophical society that combines theosophy, Western esoteric thought, alchemy, astrology and Oriental and Greek philosophy; its activities are promoted as “a humanistic organization without political or religious ties”; it has affiliated groups in Argentina, Colombia, Costa Rica, Mexico, Paraguay, Venezuela and the USA, as well as in Europe, the Middle East and Asia; it was denounced in France, Spain and Argentina as being “neo-Nazi”) – <http://www.acropolis.org> <http://www.stelling.nl/simpos/acropole.htm>

D6.07031 **Hastinapura Foundation** (founded in 1981 in Buenos Aires, Argentina, by *Ada Albrecht* after she became disassociated with her husband, *Jorge Ángel Livraga Rizzi* [1930-1991], the founder of the New Acropolis Cultural Association in Buenos Aires; Hastinapura has affiliated organizations in Uruguay, Bolivia and Colombia) - <http://en.hastinapura.org.ar/index.html>

According to its website, the foundation is dedicated to the following:

Hastinapura Foundation is an educational institution whose main objective is to spread Faith and the Love of God, affirming the basic unity of all Religions and the presence of God in the hearts of all beings. **Hastinapura means City of Wisdom**, and as it dwells within us, we must learn how to conquer it. This can be achieved through right knowledge, right action and through devotion. For this purpose, Hastinapura has established a School of Philosophy and Eastern and Western Metaphysics, a School of Yoga, and a School of Meditation. Classes of Sacred Drama, singing and devotional music are also offered. The motto that summarises our Ideal is: Faith in God and Service to Mankind. -

<http://en.hastinapura.org.ar/index.html>

For a critique of this organization, see the following websites in Spanish:

<http://www.periodicotribuna.com.ar/668-la-fundacion-hastinapura.html> -

<http://asurayasura.blogspot.com/2009/03/fundacion-hastinapura-en-el-uruguay.html>

D6.0704 **CAFH Foundation**, also known as **Order of the American Knights of Fire** / *Orden de los Caballeros Americanos del Fuego* (1937, Buenos Aires, Argentina; founded by *Santiago Bovisio* [1903-1962], born in northern Italy at Bergamo; his formal schooling was in the small town of Vigevano as well as a monastery of the Passionists in Turin; he became a member of the **Order of the Knights of Fire** in Venice, Italy, allegedly under the tutorship of Master Giovanni Venieviene; Bovisio is alleged to have had contact with followers of Madame Blavatsky and Rudolf Steiner who introduced him to theosophic and antroposophic philosophies; his early studies gave him a deep understanding of the Judeo-Christian tradition of asceticism-mysticism; Bovisio immigrated to Argentina at age 22 and sometime later founded *Unión Savonaroliana* [named after Girolamo Savonarola, 1452-1498, an Italian Dominican

priest who preach passionately about the Last Days, accompanied by visions and prophetic announcements of direct communications with God and the saints] in Buenos Aires; he also founded the *Universidad Espiritualista Argentina* in Rosario before establishing the *Sagrada Orden de los Caballeros Americanos del Fuego*, similar to the European order but independent; Bovisio became the Knight Grand Master of CAFH = the 11th letter of the Hebrew alphabet, which for members of the order signifies: the force of the soul to achieve union with God, or the presence of the divine in each soul; the teaching of Cafh is centered on its vision of spiritual unfolding, of becoming, the great religions, and Judeo-Christian asceticism-mysticism, along with the traditional teachings of the esoteric schools concerning the astral and mental worlds; the asceticism-mysticism was based on prayer, meditation, self-control and the practice of upright actions, and in the early years was practiced by a small group of individuals in Buenos Aires; Bovisio died in an automobile accident in Argentina in 1962 at the age of 59; his successors were *Jorge Waxemberg* [1962-2005] and *José Luis Kutscherauer* [2005-]; affiliated groups now exist in North and South America, Europe, the Middle East and Australia): <http://www.cafu.org>

D6.0799 Other similar groups

D7.00 PSYCHIC - SPIRITUALIST - NEW AGE - UFO TRADITIONS

D7.01 SPIRITISM – SPIRITUALISM FAMILY (1740s, Europe and USA)

Overview: Adherents have a fundamental belief that living human beings today can communicate with the dead through “gifted individuals” known as mediums, clairvoyants, psychics and metaphysicals. **Emanuel Swedenborg** [1688-1772], a Lutheran, was a Swedish scientist, philosopher, prophet and theologian. Swedenborg had a prolific career as an inventor and scientist in Sweden. At age 56, he claimed to have experienced visions of the spiritual world and talked with angels, devils, and spirits by visiting heaven and hell. The **Fox sisters, Leah** (1813-1890), **Margaretta** (1833-1893) and **Catherine** (1837-1892), reported spiritist or spiritualist phenomena (the former term is used more frequently in Europe) in Hydesville, New York, during 1847-1850, and later published their own experiences. **Baron Ludwig von Guldenstrubbe** in France began to have his own spiritist experiences in 1850. **Hypolyte Léon Denizard Rivail** [1804-1869], known internationally as “**Allan Kardec**,” was the “father of the spiritist movement” in France and Europe; since 1857, his books, trans-lated into many languages, have had a strong influence on the development of this movement around the world, especially in Mexico, Brazil and Argentina. Kardec taught “**reincarnation**” as an essential element of his philosophy; the Spiritualist movement in the USA is similar to the European variety but does not accept the teaching on reincarnation. -

<http://www.spiritwritings.com/kardec.html> / http://www.wix.com/puerto_rico/eeak/
<http://www.spiritwritings.com/kardecspiritstoc.html>

Kardec (France) defined “spiritism” as “the science that studies the origin, nature and destiny of the human spirit and its relationship with the corporal world.” **European Spiritists** mark the birth of their movement with the publication of Allan Kardec's *The Book of the Spirits* (*Le Livre des Esprits* in French), which first appeared in Paris in 1857. The **National Association of Spiritualist Churches** [USA] defines “spiritualism” as “the science, philosophy and religion of continued life, based in the demonstrable fact that mediums can and do communicate with those who live in the spirit world.” The heart of spiritism (or spiritualism) is the “**séance**” by means of which the medium allegedly provides his/her clients with a variety of spiritist phenomenon [such as the levitation of objects and the materialization of the spirits], and the “spirit guide” speaks through the mouth of the medium in a **trance state** to communicate messages from the dead or other spirits to family members or friends present in the session, according to testimonials from followers of this movement.

Also, we have included here groups that practiced “**channeling**,” whose leaders received “messages” and “revelations” from other spiritual beings according to their own testimony, before the birth of the New Age movement in the 1950s.

For further information, see the following Internet links:

<http://www.meta-religion.com/Espiritualismo/espiritualismo.htm> /
<http://www.corazones.org/apologetica/practicas/espiritismo.htm> /
<http://www.croydonspiritualistchurch.org.uk/history.htm> /
<http://www.lighthousespiritualcentre.ca/churches.html>

D7.0101 **Society for the Diffusion of Spiritual Knowledge** (1854, New York City, NY; this is considered to be the first formal Spiritualist organization established in the USA; it published *The Christian Spiritualist* magazine and engaged mediums to give séances free; New York judge **John Worth Edmonds** and governor **N. P. Tallmadge** of Wisconsin were among its

prominent members, along with Horace Day [1813-1878]). -
http://iapsop.com/spirithistory/1854_society_for_diffusion_of_spiritual_knowledge.html /
<http://ehbritten.blogspot.com/2011/09/horace-h-day-1811-1878-sinews-of-war.html>

- D7.0102 **Parisian Society of Spiritist Studies** (founded in 1858 in Paris, France, by “Allan Kardec”; during the 1870s, hundreds of different societies were formed, with varying success, in different parts of Europe; two of the most prominent flourishing at that time were conducted in Naples, Italy, and according to the French journal *Revue Spirite* represented the two opposing schools that have prevailed in Spiritualism, namely, those who accepted the idea of **reincarnation** —associated with the **Spiritism** of “Allan Kardec” [1804-1869] from **France** —and those who looked for the continued upward progress of the soul, known in North America and England merely as "**Spiritualists**") - <https://spiritisthouston.org/who-we-are/who-was-allan-kardec/>
- D7.0103 **Marian Trinitarian Spiritualism / Espiritualismo Trinitario Mariano** (Ajusco, Mexico, 1866; founded by *Roque Jacinto Rojas Esparza*, 1812-1869; in 1866, Rojas allegedly received a message from the biblical prophet Elijah [Elías in Spanish], who named him “the prophet of the First Period;” Rojas allegedly began to communicate messages and write documents given to him by Elías, especially about the Seven Seals of the Latter Days (“Siete Sellos de los Ultimos Tiempos”); after his death, *Damiana Oviedo* became the spiritual leader of the movement, which divided into various groups: *Iglesia Mexicana Patriarcal Elías*, *Cábala Esoterica del Saber Asuncionista*, *Sello Supremo del Dios Vivo*, *Iglesia Filosófica Asuncionista*, *Iglesia Purificada Elías*, *Evangelismo Eliano*, *Roquismo*, *Iglesia del Sexto Sello*, *Eliasismo Partriarcalista*, etc.; the concept of the trinity is formed by Moses, Jesus Christ and Roque Rojas; homage to the Virgin Mary is directed to Damiana Oviedo as the prophetess of the New Age; Rojas and his followers wrote the *Third Testament* between 1866 and 1950, which explains the concepts of the movement and the prophecies of the Latter Days) - <http://144000.net/etm/faqetm.htm> / <http://www.clerus.org/clerus/dati/2004-06/05-15/elias>
- D7.0104 **Society of Psychical Research** (1882, London, England; founded by Henry Sedgwick, William F. Barrett, Edmund Gurney, Balfour Stewart, F.W.H. Myers and others) - <http://www.spr.ac.uk/main/>
- D7.0105 **First Spiritualist Temple of Boston and the Ayer Institute** (1883, Boston, Massachusetts; founded by Marcellus Seth Ayer, 1839-1929; the original name was **The Working Union of Progressive Spiritualists**, which was changed to **The Spiritual Fraternity** in 1885; the First Spiritual Temple was dedicated and consecrated in September 1885; in 1914, the main sanctuary of the Temple was reconstructed and converted into Boston's legendary **Exeter Street Theatre**, while the Spiritualist services were conducted in the lower auditorium; in 1975, the original building was sold and the church relocated to its present address, in Brookline, Massachusetts, near Boston) - <http://www.fst.org/msayer.htm>
- D7.0106 **The Great School of Natural Science** (1883, Stockton, California; founded by John E. Richardson; its headquarters today are in Sloughhouse, California near Los Gatos) - <http://www.gsns.org/id2.htm> - http://www.novelguide.com/a/discover/eop_01/eop_01_01998.html
- D7.0107 **Universal Association of Faithist / Universal Faithists of Kosmon** (1883, Shalam Colony in New Mexico; founded by Dr. John Ballou Newbrough, 1828-1891; the colony failed after only a few years, but small bands of followers have kept the movement alive; a wide variety of Faithist groups have emerged and disappeared, but the most active center is in Riverton, Utah; Faithism is a religion that is based on faith in an Omnipotent Creator whose name is Jehovah,

Elohim, E-o-ih, Wenohim, Eolin, Egoquim, Ormazd, The All Light, The All Person, The Great Spirit, as well as other names which have been described in the book *Oahspe*, published 1882 in New York City; *Oahspe* was presented by Newbrough as a book received through him by “automatic writing” [i.e, channeling]; it was contemporary with other alleged channeled material produced through the Spiritualist movement, which reached its height in the second half of the 19th century in the USA) - <http://wikibin.org/articles/faithism.html>

- D7.0108 **British National Association of Spiritualists** (1873, London, England; it was renamed the *London Spiritualist Alliance* in 1884 and is known today as the **College for Psychic Science** in London) - <http://www.croydonspiritualistchurch.org.uk/history.htm>
- D7.0109 **Brazilian Spiritist Federation / Federación Espírita Brasileira** (1884, Río de Janeiro, Brasil) - <http://www.febnet.org.br/site/>
- D7.01091 **Federation of Spiritists of Puerto Rico** – *Federación de Espiritistas de Puerto Rico* (1903, San Juan, Puerto Rico; today, it is a member of the **International Spiritist Council** – *Conselho Espírita Internacional*, with headquarters in Brazil) - <http://intercei.com/> - <http://www.geocities.com/athens/forum/4968/>
- D7.0110 **London Spiritualist Alliance** (1884, London, England; founded by William Stainton Moses and Edmund Rogers, among others; the name was changed to **The College of Psychic Science** in January 1955 and to **The College of Psychic Studies** in 1970) - <http://www.collegeofpsychicstudies.co.uk/college/history.html>
- D7.0111 **American Society of Psychical Research – ASPR** (established in New York City, NY, in 1885 “by a distinguished group of scholars and scientists who shared the courage and vision to explore the uncharted realms of human consciousness, among them renowned Harvard psychologist and Professor of Philosophy, William James”; from its inception, the Society has investigated the prevalence and meaning of extraordinary human experience from creativity, hypnosis, dreams and states of consciousness to telepathy, clairvoyance, precognition, psychokineses, healing, and the question of survival after death; current research examines ESP functioning in an altered state of consciousness, as well as reports bearing on the survival hypothesis from a survey of near-death experiences, apparitions, awareness of death at a distance, and unusual experiences in the presence of the dying.) - <http://www.aspr.com/>
- D7.0112 **National Spiritualist Association of Churches – NSAC** (1893, Chicago, Illinois, USA; headquarters today are in Lily Dale, New York; its president is Lelia E. Cutler) - <http://www.nsac.org/>
- D7.01121 **National Colored Spiritualist Association of Churches - NCSAC** (1926, a separation of Afro-Americans from the mother church in Chicago; has affiliated churches in Chicago, Detroit, Columbus [Ohio], Miami and St. Petersburg [Florida], Charleston [South Carolina], New York City and Phoenix, Arizona) - <http://www.spiritualpathspiritualistchurch.org/colored-spiritualist-association-of-churches/>
- D7.0113 **The General Assembly of Spiritualists / La Asamblea General de Espiritualistas** (1897, Rochester, New York; its original name was “New York State Association of Spiritualists”) - <https://generalassemblyofspiritualists.com/>
- D7.0114 **Universal Church of the Master** (1908, Los Angeles, California; founded by Dr. William C. Briggs [aka “Daddy Briggs”] as “a church in which members are encouraged to develop and exercise their spiritual powers; we discourage adherence to rigid dogmas and tenets, believing that each person must find and travel his/her own path in the Light, and that no single set of

fixed rules is applicable to everyone in their spiritual quest”; its headquarters today are in Campbell, California) - <http://www.u-c-m.org/new/>

- D7.0115 **Spiritual Magnetic School of the Universal Commune** - *Escuela Magnético Espiritual de la Comuna Universal (EMECU)* (1911, Buenos Aires, Argentina; founded by Maestro Joaquín Trincado Mateo, born in Spain in 1866 and “desencarno en Argentina en 1935.”)

The Spiritual Magnetic School of the Universal Commune, an institution founded on September 20, 1911 in the city of Buenos Aires, Argentina; by the Master Judge and Legislator Joaquín Trincado and then supported by his wife Mercedes Riglos Cosis de Trincado, his son Juan Donato Trincado Riglos and currently by Brother Lorenzo Benardino Juridich; With his body of doctrines "Spiritism, Light and Truth", presented in 16 works published by the Founding Master, he carries out the reeducational work of man in all aspects of his life, through permanent teaching of the reason for his existence and his destiny as an individual and collective, The Commune of Love and Law, the freedom of thought of Man and the progress acquired by his various existences.

Source: https://www.oocities.org/emedelacu_laverdad/portada.htm

- D7.0116 **Black Spiritualist Churches** - *Iglesias Espiritualistas Negras* (1913, Chicago, Illinois: founded by “Mother Leafy Anderson” [1887-1927]; she was a medium who claimed to have Mohawk as well as African American ancestry; she already had become heavily involved in the Spiritualist movement by the time she reached her twenties; in 1913, Anderson established her first congregation, the Church of the Redemption, on State Street in Chicago, which was also known as the *Eternal Life Christian Spiritualist Church*, a name shared by many of her churches and by the first recorded organization of Spiritualist churches, also founded by Anderson; she reportedly founded churches among Afro-Americans in Chicago, New Orleans, Little Rock, Memphis, Pensacola, Biloxi and Houston; these churches were organized as the “Eternal Life Spiritualist Association,” ca. 1927) –

Anderson taught her followers to summon spirits, offering classes for a dollar a session. She was known for her yellow and gold robes draped with a mantel bearing the image of Black Hawk, her spirit guide. She told her followers that she had found the spirit of Black Hawk, an historical Native American, in Chicago. She considered him a protective figure and guardian who united the beliefs of Christianity with the ancient idea of a spiritual cosmology.

Source: <https://www.spiritualpathspiritualistchurch.org/mother-leafy-anderson-african-american-medium/>

- D7.0117 **Basilio Scientific School** (1917, Buenos Aires, Argentina; founded by Eugenio Portal and Blanca Aubreton de Lambert; the School was named alter Eugenio’s father, *Pedro Basilio Portal*; “The Spiritual World of Light decided that his middle name, Basilio, would be used to identify the School and that after his discarnation, he would be its Guide and Protector”; “it is a religion because it seeks to reconnect man with God, which is the fundamental and maximum objective of the School whose motto, as its support, is ‘Towards God, Through Truth and Justice’ – http://www.basilioua.com/pb/wp_24d4339c.html (Spanish) - http://www.basilioua.com/pb/wp_e12e82af.html?0.8779386242210795 (English)

- D7.0118 **Dutch Society for Psychic Research** / *Studievereniging voor Psychical Research* (1920, Amsterdam, Holland) is the oldest of the Dutch parapsychological research facilities, founded by Gerardus Heymans and I. Zeehandelaar. The organization was soon joined by a young psychology student at the University of Utrecht, W. H. C. Tenhaeff. In 1928, Tenhaeff and Paul A. Deitz founded the society's journal, *Tijdschrift voor Parapsychologie*: <https://www.encyclopedia.com/science/encyclopedias-almanacs-transcripts-and-maps/studievereniging-voor-psychical-research>

D7.0119 **International Spiritist Federation - ISF / Fédération Spirites Internationale - FSI** (founded in 1923 with headquarters at Maison des Spirites, 8 Rue Copernic, Paris; its original presidents were **Sir Arthur Conan Doyle** and **Ernest W. Oaten**; affiliated associations were formed in Europe [England, France, Germany, Spain, Holland, Belgium and Switzerland], the Americas [the USA, Cuba, Costa Rica and Mexico] and South Africa; the “honorary president” from 1925-1930 was Sir Arthur Conan-Doyle, and from 1931-1940 Lady Conan-Doyle) - <http://www.theisf.com/> - <http://www.survivalafterdeath.org.uk/articles/doyle/war.htm>

Historical overview: Early World Spiritualist Conferences were held in Barcelona (1888), Paris (1889) and Liverpool (1901). Several attempts to form an international federation were made and had almost succeeded when they were interrupted by the 1914-1918 world war. The war led to the rapid development of Spiritualism in many parts of the world and this in turn provided further incentive to concentrate its forces under a single banner, which was finally successful in **1923 at Liege, Belgium**. Subsequent Congresses were held in Paris, London, The Hague, Barcelona and Glasgow until the Second World War stopped all international travel and work. Nevertheless, in most individual countries the work of Spiritualism organizations continued.

It was not until **July 1947** that a new start was made at a special conference held in **Bournemouth, England**, when a small number of delegates from Great Britain, France, South Africa, Canada and Sweden attended at the invitation of the **Spiritualists, National Union of Great Britain**. The outlook was far from bright. All the records of the original organization had been lost from the **Paris headquarters of the I.S.F.** due to war activity, and a complete re-organization was necessary. The enthusiasm for international unity was demonstrated by the fact that no fewer than 42 nations were represented at **the first post-war Congress, held in London the following year [1948]**.

It was on this “splendid note of fellowship and accord that the ISF resumed once more the great task of establishing a World Spiritualism able to help and inspire mankind across all races and outlooks.” Congresses have been held in many countries since 1948 including, Sweden, France, Denmark, Scotland, England, Holland, Spain, and the USA. There are both individual and group members of the ISF in 35 countries and membership is growing all the time. - <http://www.theisf.com/history.php>

D7.0120 **Universal Hagar’s Spiritual Church** (1923, Detroit, Michigan; founded by Father George Willie Hurley, 1884-1943; there are affiliated churches in churches in Michigan, New Jersey, New York, Pennsylvania, Georgia, South Carolina, Ohio, Indiana, Illinois, Maryland, Virginia, Wisconsin and Connecticut; the *Reverend Shirley Ida Aquart* is the Presiding Bishop and President) - <http://www.uhsca.org/Home.html>

D7.0121 **The Lörber Society** (1924, initially founded as **The Society of the New Jerusalem** in Austria among disciples of Jakob Lörber [1800-1864], but it was prohibited by the Nazis during the 1930s and early 1940s; after World War II, it was reestablished as the “Lörber Gesellschaft” – **The Lörber Society** in Germany; it has followers around the world) - <http://au.j-lorber.com/> - http://en.wikipedia.org/wiki/Jakob_Lorber

D7.0122 **Divine Word Foundation** (1962, Melba, Idaho; founded by *Hans Nordewin von Koerber*; it has a fraternal relationship with **The Lörber Society** in Germany) - <http://en.j-lorber.com/ScOther.html> -

D7.0123 **Metropolitan Spiritual Churches of Christ** (organized in the home of Mother Cora M. Murray on 22 September 1925 in Kansas City, Missouri, under the leadership of Rev. William Frank Taylor and Rev. Leviticus Lee Boswell; Archbishop Arthur L. Posey is its current

International President, with headquarters in Kansas City, Missouri) - <http://www.metrospiritualchurch.com/index2.html>

- D7.0124 **Superet Light Doctrine Church** / *Hermandad Superet* (1925, Los Angeles, California; founded by Dr. Josephine De Croix Trust; she established Superet Science, the Superet Light Doctrine and the Superet Brotherhood; it has affiliated groups in Canada, Mexico, the Bahamas, Jamaica, Trinidad-Tobago, Venezuela, Colombia, Panama, Argentina and Chile) - <http://www.superet.com/> / <http://www.superet.com/Spanish/Files/default.html>
- D7.0125 **The White Eagle Lodge** (1936, England; founded by *Grace and Ivan Cooke*; the Mother Lodge is in England with two continental centers in the USA and Australia; the USA headquarters are Star Center for the Americas in Montgomery, Texas; there are affiliated groups in Europe, South Africa, Australia, New Zealand, the USA, Canada, Mexico, Costa Rica, Chile and Suriname) - <http://www.whiteagle.org/> / <http://www.whiteaglelodge.org/index.html>
- D7.0126 **Grail Movement of America** (1939, Mt. Morris, Illinois; founded by Oskar Ernest Bernhardt of Bischofswerda, Germany; the International Grail Movement -- *Grals-Verwaltung Vomperberg* -- headquarters are in Tirol, Austria; there are affiliated groups around the world, including South America; USA headquarters today are at Grail Acres in Jackson, Georgia) - <http://www.grailacres.us/>
- D7.0127 **Pan-American Spiritist Confederation** / *Confederación Espirita Pan-Americana, CEPA* (the first Pan-American Spiritist Congress was held in Buenos Aires, Argentina, in 1946, when the organization was formalized as a fraternal coordinating body under the leadership of a Brazilian, Colonel Pedro Delfino Ferreira; representatives from the following countries participated in the first Congress: Argentina, Brazil, Uruguay, Chile, Cuba, Ecuador, Honduras, Mexico, the USA and Puerto Rico; today, its international president is Jon Aizpúrua of Venezuela; its international offices are located in the city of Rafaela, Province of Santa Fé, Argentina) - <http://www.cepanet.org/espanhol/default.php> - <http://cimacepa.tripod.com/cepa.html>

Objectives of CEPA are:

1. To spread spiritism to all towns of the Americas through the Spirit Movement organized at the Pan-American level between the participant countries and their worldwide relations, constantly guarding respect for the Spiritist Doctrine principles.
2. To stimulate permanent Spiritist Doctrine debate, in accordance with its fundamental evolutionary character, to update its scientific, philosophical and moral postulates to the exigencies of the moment, as well as making possible the absorption of new ideas.
3. To contribute to good relations between the continental spiritist organizations trying to unite intentions within the doctrinaire principles, directed to improving the ideals of the union and brotherhood.
4. To organize forums for philosophical, scientific and cultural debates that integrally represent the intentions of spreading Spiritist thought and causing the continental interchange of ideas between its participants and respecting the regional experiences.
5. To participate in activities of continental character sponsored by the various countries and institutions in the Americas that have as their objectives the scientific, philosophical and spiritual development of knowledge, directed to the evolution not only of spiritist thought, but also the morality of the individuals.

Source: <http://www.cepanet.org/ingles/cepa.php>

- D7.0128 **Inner Circle Kethra E'Da Foundation, Inc.** (1950s, San Diego, California) --
<http://www.teachers-of-light.com/pages/Marksstory.htm>
- D7.0129 **Urantia Universal Association and the Urantia Foundation** (1950, Chicago, Illinois; it exists to publish, distribute and promote the reading and study of "The Book of Urantia;" written by a group of "channels" who received messages [revelations and prophecies] from "celestial beings" about the origin of planet Earth, which is identified as "Urantia;" they promote the teachings of Jesus of Nazareth, God as the Father of humanity, and brotherhood among human beings; there are affiliated groups in many countries) –
<http://www.urantiausa.com>
- D7.0130 **Universal Spiritualist Association** (1956, Pendleton, Indiana; founded by Clifford Bias, Warren Smith and T. Ernest Nichols among Episcopalian Spiritualists; it was founded to issue ministerial credentials for **Camp Chesterfield**, which housed the seminary where many Spiritualist ministers and healers were trained and licensed; until 1956, the **Spiritualist Episcopal Church** was in charge of the seminary; since 1993 its headquarters have been at the **Universal Institute for Holistic Studies** at Ball State University in Muncie, Indiana) -
<http://www.encyclopedia.com/doc/1G2-3403804662.html/>
<http://www.lighthousespiritualcentre.ca/Churches/usai2m.html>
- D7.0131 **Movement of Spiritist Culture CIMA / Movimiento de Cultura Espírita CIMA** (1958, Maracay, Aragua State, Venezuela; founded by the Pole David Grossvater, 1911-1974; today its headquarters are in Caracas, Venezuela, and its publishing house is *Editora Cultural Espírita*)
- Grossvater learned about the Spiritist doctrine in Porto Alegre, Brazil at the Spiritist Center "Days of the Cross". In Venezuela he identified for many years with the thought of Joaquín Trincado, and came to occupy a significant place within the *Magnetic Spiritual School of the Universal Commune*, an institution founded by the Spanish philosopher.
- He founded and directed the magazine "El Espiritista", which circulated between 1944 and 1948, as the organ of the Simón Bolívar Chair in the city of Maracay.
- Disputes of doctrinal and institutional order led him to seek other paths to channel his concerns. In May 1958, in the company of a large group of spiritists from Maracay and other Venezuelan cities, he founded a movement that was initially called the **Metapsychic and Related Research Center (CIMA)** and later, as of 1980, became known as the **Movimiento de Spiritist Culture CIMA**.
- On several occasions he traveled abroad with the purpose of spreading Spiritism and explaining his own points of view. He was in Colombia, Ecuador, Peru, Chile, Argentina, Uruguay, Brazil and Mexico; countries in which it aroused sympathy and concern.
- In April 1960, he participated in the First Venezuelan Spiritist Assembly, which was held in Maracaibo, and from which the foundation of the **Venezuelan Spiritist Federation** was derived. Consequently, he attended all the National Spiritist Assemblies, always making himself heard with his secular, evolutionary and progressive vision.
- Adapted from: <https://www.cimamovimientoespirita.org/david-grossvater/>
- D7.0132 **Fellowship of Universal Guidance** (1960, San Francisco, California; founded by Dr. Wayne A. Guthrie and Dr. Bella Karish; today, its headquarters are in Glendale, California) -
<http://www.foug.org/>
- D7.0133 **Universal Link and Borup Spiritual School** (1968, founded by Ralph F. Raymond in Los Angeles, California) - <http://www.the-universal-link.com/>
- D7.0134 **Sisters of the Amber / The Universal Link** (1950s, Kansas City, Missouri; Merta Mary Parkinson) The Sisters of the Amber was an early New Age network centered around **Merta Mary Parkinson** who headed two inter-locking networks. *The Dena Foundation* catered to

the general audience. The more committed female members were invited to be part of the *Sisters of the Amber*. Parkinson was intrigued by the healing power of amber, and she sent a piece of the fossil resin to each of the women who dedicated themselves to be linked to each other in a life of loving service. Parkinson was among the early supporters of the Universal Link network, which developed in England in the 1960s and was active in the USA into the 1980s. She wrote several books, but her loosely organized network died soon after her death in 1983.

Adapted from: <https://www.encyclopedia.com/science/encyclopedias-almanacs-transcripts-and-maps/sisters-amber>

D7.0135 **Fellowship of the Inner Light** (1972, Atlanta, Georgia; founded by “Paul Solomon” -- born William Bilo Dove -- and his associates; headquarters now in Virginia Beach, Virginia) - <https://fellowshipoftheinnerlight.com/about-us/fellowship-history/>

D7.0136 **Foundation Church of Divine Truth – FCDT / Foundation Church of the New Birth** (1958, Washington, DC; founded by Dr. Leslie R. Stone and others interested in the writings of James Edward Padgett [1852-1923]; the church was reorganized in 1985 under the first name listed above.)

The purpose of the FCDT is to serve God by disseminating to humanity Jesus' message of salvation that he brought to earth two millennia ago. Jesus taught that God's Divine Love has again become available and can be received by sincere seekers through prayer to the Father. The Divine Love, in contradistinction to the natural love, has the power to transform human souls into Divine Souls who will be able to inhabit the Celestial Heavens for all eternity.

The primary source of these truths, that over the centuries had become lost, is Jesus Christ and other Celestial spirits, communicating in the last century through the mediums, James Padgett and Daniel Samuels, by automatic writing. The FCDT recognizes the importance of spiritual mediumship, as it is the source by which the gift of God's Divine Love had been once again revealed in modern times. However, contemporary and ongoing mediumship is secondary to its main purpose.

Adapted from: <https://www.fcdt.org/>

D7.0137 VACANT

D7.0138 **International Spiritist Council-ISC / Conselho Espírita Internacional-CSI** (1992, Brasilia, Brazil; an organization resulting from the unification, on a worldwide scale, of representative associations from each Spiritist movement within the various countries) - <http://intercei.com/aco-es-federativas/> / <http://www.spiritist.org/site/index.php/en>

Member organizations include the following:

Argentina: Confederación Espiritista Argentina

Brazil: Federação Espírita Brasileira

Belgium: Union Spirite Belge

Colombia: Confederación Espiritista Colombiana – CONFECOL

France: Union Spirite Française et Francophone

Guatemala: Cadena Heliosófica Guatemalteca

Italy: Centro Italiano Studi Spiritici Allan Kardec

Japan: Comunhão Espírita Cristã Francisco Cândido Xavier

Mexico: Central Espírita Mexicana

Norway: Gruppen for Spiritistiske Studier Allan Kardec

Paraguay: Centro de Filosofía Espiritista Paraguayo

Peru: Federación Espirita del Perú – FEPERU

Portugal: Federação Espírita Portuguesa

Puerto Rico: Confederación de los Espiritistas de Puerto Rico
 Spain: Federación Espirita Española
 Sweden: Svenska Spiritistiska Förbundet Uniao Espirita Sueca
 United Kingdom: British Union of Spiritist Societies
 United States of America: United States Spiritist Council
 Uruguay: Federación Espirita Uruguaya

D7.0138 **Iglesia de Tzaddi – Church of Tzaddi** (1962, Orange, CA; Amy Merritt Kees)

D7.0199 Other similar groups

D7.02 SWEDENBORGIAN FAMILY: Swedenborgianism and the Church of the New Jerusalem (1740s)

Overview: Originated in the 1740s in Sweden, Holland, England and the USA; founded by **Emanuel Swedenborg** [1688-1772], a philosopher, scientist, psychic, clairvoyant and writer; The Church of the New Jerusalem bases its doctrine on the Bible as illuminated by the writings of Swedenborg; its theology is founded on the belief that God used Swedenborg as a vessel through which to spread His teachings to people on earth; during a process of divinely inspired revelations, Swedenborg wrote thirty-five volumes of theological books [1749-1771], referred to as the Writings or Heavenly Doctrines, addressing the mysteries of human life which had previously gone unexplained or been misunderstood; one of the prime purposes for his work was to reveal an inner meaning in the Bible, thus uncovering new relevance and hope for mankind; within the Writings, Swedenborg described the nature of the Divine, the function of creation, and the life which awaits us after death; he also provided practical guidelines for having a relationship with God and bringing religion into everyday life) -

<http://www.newchurch.org/about/swedenborg> -
http://www.wayfarerschapel.org/swedenborg/sweden_page.html

D7.0201 **The Church of the New Jerusalem** (1774, London, England; founded by followers of Emanuel Swedenborg; in England, an early center for religious freedom, there was a strong Swedenborgian movement guided by a responsible priesthood; in 1857, the British Conference reported 3,000 members, 48 societies, and six New Church schools) –
<http://www.newchurch.org/>

D7.0202 **The Swedenborgian Church** (Swedenborg's teachings were brought to America and a church was started in Baltimore, Maryland, in 1792; by 1850, the General Convention in the USA had a membership of 1,450 with 52 societies and 32 ordained ministers; in 1889, the membership had increased to 7,028; The Swedenborgian Church of North America has its headquarters in Newtonville, MA) - <http://www.swedenborg.org/>

D7.0203 **General Convention of the New Jerusalem in the USA** (1817, Baltimore, Maryland; commonly known as the Swedenborgian Church of North America [USA and Canada]; has affiliated groups in many countries around the world, such as Australia, Brazil, Guyana, Japan, Korea, China, the Philippines, Ghana, Kenya, the Ivory Coast, Russia, and the Czech Republic) - http://www.swedenborg.org/library_detail.cfm?documentID=98&catID=122

D7.0204 **General Church of the New Jerusalem, aka The New Church** (toward the end of the 19th century a group of New Churchmen, centered in the state of Ohio, became increasingly disaffected with the Convention position, wanted to have more emphasis on education, and wanted to have a more hierarchical form of government; they founded the **Academy of the New Church**, chartered in Pennsylvania in 1876, and in 1890 established the General Church

of the Advent, which became the General Church of the New Jerusalem in 1897; unlike the Convention Church, the General Church regards the theological writings of Emanuel Swedenborg as a Divinely inspired means for illustrating the inner sense of the Bible; they call them "the Writings", and have come to regard them as the Word of the Lord in His Second Coming; the General Church has an episcopal style of government with approximately 5,000 members worldwide, mainly in and around Bryn Athyn, Pennsylvania, a suburb of Philadelphia, and Glenview, Illinois, a suburb of Chicago, but also in smaller societies in most large cities around the country; it is an international organization with at least one society in every inhabited continent, with locations in England, Canada, Australia, Japan, Korea, New Zealand, Brazil, France, Netherlands, Sweden, Russia and the Ukraine; there are many adherents in South Africa and the church is growing rapidly in Ghana, Togo and Ivory Coast) - <http://www.newchurch.org/> / <http://www.newchurch.org/about/history.html>

D7.0205 **Lord's New Church Which Is Nova Hiersolyma** (1937, Bryn Athyn, Pennsylvania; a split from the **General Church of the New Jerusalem**; The Lord's New Church has an episcopal style of government, with approximately 1,000 members, mainly in the USA, the Republic of South Africa and Lesotho; it has societies and smaller groups in the Netherlands, Sweden, Russia, the Ukraine, Serbia and Japan; its greatest growth now is in the nations of South Africa and in Lesotho) - <http://www.thelordsnewchurch.com/>

D7.0299 Other similar groups

D7.03 THEOSOPHICAL FAMILY - Theosophy (1875, New York City, NY; founded by Helena Petrovna Blavatsky) - <http://www.blavatskyarchives.com/>

Overview: Blavatsky [1831-1891] was born in Russia and migrated to the USA in the 1870s; together with Henry S. Olcott and William Q. Judge she founded the **Theosophical Society of New York** in 1875; she was known as "Madame Blavatsky" and was recognized as one of the most influential writers in the history of the psychic movement; today, there are many Theosophical Societies in the USA, Europe and Latin America.

D7.0301 **The Theosophical Society in America** (1875, New York City, NY; Helena Petrovna Blavatsky, Col. Henry S. Olcott, William Q. Judge and others; its headquarters today are in Wheaton, Illinois; the international headquarters are located in Adyar, Chennai, India; this is the "mother" organization of the worldwide theosophical movement.) - <http://www.thesociety.org> / <http://www.theosophical.org>

D7.0302 **The Theosophical Society - TS** (1895, New York City, NY; founded by *William Q. Judge* and *Annie Besant*, with international headquarters in Adyar, Madras, India) The Society was founded in an effort to promote the expressed awareness of the Oneness of Life. The word **Theosophy** is derived from the Greek *theos* (god, divinity) and *Sophia* (wisdom). Its philosophy is a contemporary presentation of the perennial wisdom underlying the world's religions, sciences, and philosophies.

In 1896, after the death of Judge, *Catherine Tingley* took over the control of the organization and changed the name to **Universal Brotherhood and Theosophical Society**. In 1900, the headquarters were moved to Point Loma, California, under the leadership of Tingley, who established the Raja-Yoga School and College, the Theosophical University, and the School for the Revival of the Lost Mysteries of Antiquity. In 1929, *Gottfried de Purucker* became the TS president following the death of Tingley. Shortly before his death in 1942, Purucker moved the international headquarters to Covina, California, near Los Angeles. During the Cabinet administration after Purucker's death, *Grace F. Knoche* served as private secretary to the

Chairman of the Cabinet for three years, continuing as private secretary to the next two leaders, *Colonel Arthur Conger* and *James A. Long*. Knoche worked closely with James A. Long on his new magazine, *Sunrise*, begun in 1951. In 1950, the offices of the presidency were moved to a large estate in Pasadena, California. After Long's death in 1971, Knoche assumed leadership of the TS and became editor of *Sunrise*. For almost 35 years Knoche encouraged the membership to assume responsibility for directing the course of their lives along universal principles, stressing that the same compassionate life currents that build and shape the evolution of the cosmos also inform the patterns of everyday experience. Always a collaborator at heart, Grace worked to establish a spirit of cooperation among the various theosophical organizations. She died in Altadena, California, on February 18, 2006, at the age of 97. Under Randell C. Grubb, the present Leader, The Theosophical Society continues to offer theosophical literature in print and online through Theosophical University Press, offers a series of correspondences courses, and sponsors study groups at the International Headquarters and in its various National Sections. –

<http://www.thesociety.org/pasadena/ts/tsociety.htm>

D7.0303 **Independent Theosophical Society**, aka **Theosophical Society of New York** (1899, New York City, NY; founded by J. H. Salisbury, Donald Nicholson and Harold W. Percival; the Word Foundation was established in 1950; its headquarters today are in Dallas, Texas) -

<http://en.academic.ru/dic.nsf/enwiki/561191>

D7.0304 **Temple of the People** (1898, Syracuse, New York; moved to Halcyon, California, in 1903; founded by William H. Dower and Francis A. LaDue; a Sanatorium was founded in 1904 for patients of tuberculosis, alcoholics and drug addicts) - <http://www.templeofthepople.org/>

D7.0305 **United Lodge of Theosophists** (1909, founded by Robert Crosbie in Los Angeles, California, to spread and broadcast the teachings of Theosophy as recorded in the writings of H. P. Blavatsky and William Q. Judge; other centers are located in Santa Barbara, California, and Bombay, India) - <http://www.ult.org/>

D7.0306 **The Anthroposophical Society** (1913, Dornach, Switzerland; founded by *Rudolf Steiner*, 1861-1925, an Austrian philosopher, social reformer, architect and esotericist who claimed to be clairvoyant; USA headquarters are in Chicago, Illinois) The “Order of the Star in the East” (OSE) was founded in Benares, a city in the northern Indian state of Uttar Pradesh, in 1911 by George Arundale who became affiliated with The Theosophical Society (TS) in the USA. The General Secretary of the German Section of the OSE, Rudolf Steiner, disenchanted with the OSE and displeased with the TS presidency, took action that caused the TS General Council to advise the President to cancel the German sectional charter and to issue a new sectional charter to some German Lodges (*Theosophist* of February 1913, p. 637). Fifty-five out of sixty-nine German lodges followed Steiner, who soon organized a new society, The Anthroposophical Society, in early 1913.

The Anthroposophical Society in America (ASA) supports and furthers the work of Rudolf Steiner in the USA. We are an open membership organization that fosters self-development and inspired social engagement. **Anthroposophy** is a discipline of research as well as a path of knowledge, service, personal growth, and social engagement. Introduced and developed by Rudolf Steiner, it is concerned with all aspects of human life, spirit and humanity’s future evolution and well-being: <http://www.anthroposophy.org/>

D7.0307 **Christward Ministries** (1920s, Flower A. Newhouse; headquarters today are in Escondido, California; operates Questhaven Retreat, founded in 1940) - <http://www.questhaven.org/>

- D7.0308 **Bodha Society of America, Inc.** (1936, Long Beach, California; later moved to Beverly Hills, California; founded by Violet B. Reed) She described it as a movement fostering spiritual consciousness through self-realization and world service. Spiritual virility can be attained only through a better outlook on life and a deeper realization of the spiritual realm. According to the Society, the Bodha movement was begun in 1907 under the direction of the Sanctuaries of Tibet and Sikkim and assumed "the full responsibility which once rested in the Theosophical Society, this organization being no longer patronized by its founders, inspirers and real leaders: the masters." The Bodha Society was seen as the vehicle of the Great Brotherhood, the ascended masters who were once humans and who now as spirits teach people about spiritual realities. The Society kept the three spiritual festivals associated with Buddhism, particularly Wesak. Associated centers were opened in France and Cuba; world headquarters were claimed to be in Tibet. National headquarters were in Long Beach, California. *Sun Rays*, a periodical was published. This organization is now defunct:
<https://www.theosophyforward.com/756-theosophy-and-the-theosophical->
- D7.039 **International Group of Theosophists** (1940s, Southern California; a small group that grew out of the American Theosophical movement; it was founded by *Boris Mihailovich de Zirkoff* [1902-1981], the grand-nephew of Helena Petrovna Blavatsky; its objectives were to uphold and promote the original principles of the modern Theosophical movement and to disseminate the teachings of the esoteric philosophy as set forth by Blavatsky and her teachers; the group tried to operate outside of the disagreements of the more established lodges and cooperated with them in Zirkoff's major life work, the editing and publishing of Blavatsky's collected writings; for over thirty years it published *Theosophia*, a quarterly journal [1944-1981], but issued a final volume in the summer of 1981; this organization is now defunct) -
- D7.0310 **Theosophical Society (Hartley)** (1951, Covina, California; founded by William Hartley; its headquarters today are in Gravenhage, Netherlands) A branch of The Theosophical Society located in Covina remained under the leadership of *Colonel Arthur Conger* until his death in early 1951 (see: D7.0302). *William Hartley* (1879-1955), a long-time resident member of The Theosophical Society, was appointed by Conger as his successor, but James A. Long (1898-1971) was accepted by the TS cabinet instead. Hartley, together with his followers, left Covina and continued "The Theosophical Society" (Point Loma). In 1958, Dick J. P. Kok (The Netherlands) succeeded Hartley and since 1985 it is led by Herman C. Vermeulen (still headquartered in The Netherlands): <https://www.theosophyforward.com/756-theosophy-and-the-theosophical->
- D7.0311 **Ann Ree Colton Foundation of Niscience** (1953, Glendale, California; founded by *Ann Ree Colton* and *Jonathan Murro*) Niscience, which means knowing, is an archetypal system of spiritual instruction received by Ann Ree Colton for students of the Higher Life. The Foundation was established for the purpose of preserving and distributing the Niscience Teachings, as well as establishing devotional chapels and research units. A non-profit religious and educational foundation, Niscience is supported by offerings, tithes, and gifts from Niscience members and friends. The Niscience instruction is available through the Niscience Home Study service in monthly White Paper lessons, and is also presented in the Niscience books, CDs, DVDs, and in weekly meetings and worship services:
<http://www.niscience.org/>
- D7.0312 **Church of Cosmic Origin and School of Thought** (founded in 1963 in Independence, California, by *Hope Troxell*; its headquarters are at June Lake; the church teaches what is termed "cosmic Christianity" -- man is considered an evolving being whose purpose is to become one with Light and escape the continual reincarnation and involvement in matter; publishes *Cosmic Frontiers*) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/other-theosophical-groups>

- D7.0313 **The Lighted Way** (1966, Los Angeles, California; founded by *Muriel R. Tepper*, aka Muriel Isis; “Muriel” is the outer symbol of the mother principle-truth and inspiration; the mother as Isis reveals the cosmic laws and pure truths for the building of the immortal light body and the resurrection of the physical form; these laws include the laws of light radiation, magnetism, cause and effect, polarity, and correspondence; in 1973, centers were functioning in Los Angeles, Pacific Palisades, Costa Mesa and Hollywood, California; **it may now be defunct**) – <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/other-theosophical-groups>
- D7.0399 Other similar societies; see “Theosophy and the Theosophical Societies” by James Santucci at: <https://www.theosophyforward.com/756-theosophy-and-the-theosophical->; also see: <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/other-theosophical-groups>
- D7.04 LIBERAL CATHOLIC FAMILY – Liberal Catholic Church** (1918 in England and the USA)
- Overview:** during the 1910s, there was dissention in the **Old Catholic Church** in the direction of **Theosophy**, which was prohibited by the governing bishop in England; nevertheless, a group of clerics were in favor of theosophical ideas and resigned to form the **Liberal Catholic Movement** in 1918; the movement arrived in the USA in 1919 under the leadership of Bishop Irving Steiger Cooper: <http://www.liberalcatholic.org/history.html>
- D7.0401 **American Catholic Church** (1915, Laguna Beach, California; founded by *Bishop Joseph Rene Vilatte*; now under the jurisdiction of *Archbishop Robert Mary Clement* in Los Angeles, California) - <http://americancatholicchurch.info/americancatholia.html> / http://www.americancatholicchurch.org/Education_Apostolic_Succession.htm
- D7.0402 **The Liberal Catholic Church, Province of the United States** (1917, incorporated in the State of Maryland; established in England in 1916 through a reorganization of the former Old Catholic Church in Great Britain, the new movement quickly spread to other countries, and in 1918 adopted its present name, its USA provincial headquarters now are in Ojai, California, and its world headquarters are in London, England) - <http://liberalcatholic.tripod.com/>
- D7.0403 VACANT
- D7.0404 **Old Catholic Church (Anglican Rite)**, aka **Old Catholic Episcopal Church** (founded in 1951 as the Old Catholic Episcopal Church by *Jay Davis Kirby* [d. 1989], a chiropractor and priest; Kirby had been consecrated in 1970 by Archbishop Herman Adrian Spruit of the **Church of Antioch**; affiliated with this church is an order community open to people of other similar church jurisdictions, the **Old Catholic Order of Christ the King [Ordo Christus Rex]**; the order was founded by Fr. Alban Cockeram of Leeds, England, and brought to America by Bp. E. Vance Harkness of Atlanta, Georgia; Kirby brought the charter for the order to California; both the church and the order follow traditional Old Catholic values and doctrines; during the 1980s, because of its more ecumenical position, the order has been the more active structure and it had developed a ministry through social service in hospitals and other care providing facilities; in 1978, Kirby consecrated *John Charles Maier* as his suffragan; in 1988, Kirby retired and entrusted the work to Maier; in 2002, there were 638 members, four congregations, eight priests and two sisters in the USA, along with are two congregations in Mexico, served by one priest) -

<https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/independent-and-old-catholic-churches#BQ>

- D7.0405 **Christian Catholic Church / Church of Antioch** (1927, *Gregory Lines* and *Justin A. Boyle* [also known as Robert Raleigh]; name changed to *Church of Antioch* in 1968 under the leadership of *Herman Adrian Spruit*; headquarters are now in Santa Fe, New Mexico) - <http://www.concentric.net/~cosmas/histoutlinecoa.htm> -
- D7.04051 **Liberal Catholic Church of Argentina / Iglesia Católica Liberal de Argentina (ICAL)**. The Liberal Catholic Church movement began as a detachment from the Old Catholic Church, which emerged on 6 September 1918, in London, England. In Argentina, the ICAL was founded in 1960, in Rosario, during the celebration of a Synod of Bishops. Its registration in the RNC (Registro Nacional de Cultos) was under No. 511, and its headquarters were established in the Cathedral Church of San Albano, Rosario, Province of Santa Fe.
- The founders of this movement were Bishop Ernesto Fanlo, who was active in the City of Buenos Aires; Monsignor Miguel Angel Batet, Archbishop, resident in Rosario; and Father Claudio Antonio Paleka. Claudio Paleka is an Argentine, born in the Buenos Aires town of Banfield, where he met a young woman named Ana Eva Martínez. Together they entered the **Orthodox Church of Argentina / Iglesia Ortodoxa de Argentina (IOA)**, with headquarters in the French Orthodox Church, which is dependent on the Orthodox Patriarchate of Romania. A few years later, this patriarchy withdrew the authorization to act under its jurisdiction to the *Iglesia Ortodoxa de Argentina*, for disobedience of its bishop and not to truly adhere to its doctrine. The headquarters of the IOA is located at 2133 Armenia Street (City of Buenos Aires), and Jaques Goettmann is the bishop of this community.
- After his passage through the IOA, Claudio Paleka sought new spiritual paths entering the **Liberal Catholic Church**, where both he and his girlfriend were received by Monsignor Fanlo, who shortly after baptized them by the rite of the church. With the course of his studies, Claudio received the acolyte, lectorate and then the priestly ordination. Also, by the rite of said church, they contracted marriage, and from that moment they founded the **Virgin Mary Queen of Flowers Mission / Misión Virgen María Reina de las Flores**. Thus, Paleka, Martínez and three other women settled in Mallín Ahogado, Province of Río Negro, near El Bolsón, where they developed their missionary activity. Likewise, Paleka traveled constantly to Buenos Aires where she took courses in **Sacred Sciences (Esotericism)**, at the headquarters of Transmutar, together with Mr. Sergio Etcheverry. For further information about this religious movement, see **A2.421**.
<https://es.catholic.net/op/articulos/683/cat/21/movimientos-de-origen-y-contenidos-catolicos-catolicos-disidentes.html#modal>
- D7.0406 **Ecclesia Gnostica** (1960s, Los Angeles, California; Bishop Stephan A. Hoeller) - <http://www.gnosis.org/eghome.htm>
- D7.0407 **Federation of St. Thomas Christian Churches** (1963, Santa Cruz, California; Joseph L. Vredenburg, aka *H.H. Dr. Joseph Mar Narsai Vredenburg*) - <http://www.thomasapostolic.com/federation.html>
- D7.0408 **Johannine Catholic Church and Temple of the Absolute Light** (1968, Dulzura, California) Founded by J. Julian Gillman and his wife, Rita Anne Gillman, as a ministry to those rejected by or disillusioned with the traditional churches. Initially it was directed to the hippie culture of the late 1960s. Gillman was consecrated “sub-rosa” by a “renegade” (unnamed) Episcopal bishop, but in 1977 both he and his wife were consecrated by H. Ernest Caswell of the *North American Old Roman Catholic Church-Utrecht Succession*. The church is described as New Age in orientation, open to clergy of both sexes, and making no distinctions due to sexual

preferences. The designation Johannine refers to the Gospel of John and its central message of love. Love, not theology, is considered the overriding principle of Christianity. In 1988, the church reported four congregations served by eight priests. The church centers were located in San Diego, Santa Barbara, Dulzura, and San Francisco, California.

<https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/liberal-catholic-churches#W>

- D7.0409 **Church of Gnosis / *Ecclesia Gnostica Mysteriorum*** (1978, Palo Alto, California; Bishop Rosamonde Miller; now located in Redwood City, California) - <http://www.gnosticsanctuary.org/>
- D7.0410 **The Free Liberal Catholic Church** (1975, Frisco, Texas) was founded by a group of Liberal Catholic priests including Bishops Donald M. Berry (1935-) and John Russell (1920–1985). Bishop Berry was consecrated by Bishop William H. Daw of the Liberal Catholic Church International. Bishop Russell was consecrated by Bishop William A. Henley of the American Orthodox Catholic Church. Archbishop John Shelton Davis, vicar general at the time of the formation of the Free Liberal Catholic Church, is currently the presiding bishop. Davis was consecrated by Berry in 1979. This organization has a work among the Spanish-speaking population of Texas) - <http://www.liberalcatholic.org/> / <http://www.ericmichelministries.com/Catholic.html>
- D7.0411 **The Catholic Church of the Antiochene Rite** (1980, Odessa, Florida) A small jurisdiction founded by the *Rev. Dr. Roberto Toca y Medina* [b. 1945], Archbishop for Florida and Exarch for Latin America; Toca y Medina was ordained a priest on the 13 June 1966 by José R. Jimenez of the American Catholic Church, Syro-Antiochian. Toca y Medina received a Doctor of Divinity degree in 1976 from the Theological Seminary in Cuba. He was consecrated as Bishop in 1976 by Archbishop Herman Adrian Spruit of the *Church of Antioch*, who elevated him to Archbishop in 1987 and took the religious name *Sar Mar Profeta*. In January 2000, the General Episcopal Synod and the Universal Initiatic Conclave enthroned Toca, Sar Mar Profeta, as Archbishop-Patriarch and constituted officially the *Gnostic Ecumenical Patriarchate in The Catholic Church of the Antiochene Rite*;
- Toca y Medina founded the Catholic Church of the Antiochene Rite in 1980, with its headquarters in Tampa, Florida, but with most of its members living in Cuba, Spain and Latin America. Toca y Medina is also associated with the Ecumenical Council of Catholic and Orthodox Bishops, and is the founder, President and Chancellor of the *International University of Theology and Parapsychology*. He is Director and Master Teacher of the Fourth Way Esoteric School. He received a doctoral degree in Hypnotherapy in 1987 from the University of London.
- While independent of the *Church of Antioch*, it generally follows its beliefs and practices. The church has developed a ministry within the Hispanic community in Florida where worship is primarily in Spanish. The church is headquartered in the **Holy Trinity Cathedral and Gnostic Orthodox Abbey** in Odessa, a suburb in the Tampa Bay area of Florida. In 2002, the church claimed around 15,000 members in 196 congregations, mostly in Florida, Cuba, other Latin American countries and Spain) - <https://sites.google.com/site/gnostickos/bishopstoca>
- D7.0412 **New Order of Glastonbury – NOG** (began in 1979 when seven independent Old and Liberal Catholic priests decided to establish an ordered community; the previous year, one of their number, *Frank Ellsworth Hughes*, had been consecrated in Santa Ana, California, by Archbishop Herman Adrian Spruit of the *Church of Antioch* and became Director of Ecumenical Relations for that Church. The following year, Hughes and six other priests of Old Catholic and Liberal Catholic backgrounds decided to establish an ordered community, admitting both married men and women, which they called the New Order of Glastonbury.

They incorporated in 1980 and later decided to add a missionary ministry to serve the lay public. Later, Hughes chose to leave the order and no longer be associated with either the New Order of Glastonbury or the Church of Antioch. Later, the NOG decided to add a Protestant-style ministry as a means of serving the lay public; a number of the clergy have established churches and ministries: <https://sites.google.com/site/gnostickos/bishopshughes>

D7.04121 **The Open Catholic Church** was founded as a religious order called the *New Order of Glastonbury* in 1983 by seven clergy members of the *Church of Antioch Syro-Malabar Rite*, founded by Archbishop Herman Adrian Spruit. **Bishop Frank Ellsworth Hughes** was the first Presiding Bishop. The Order was centralized in Garden Grove, California, and under the leadership of our second Presiding Bishop, **Martha Theresa Shultz**, they began teaching a unique blend of esoteric Christianity, ancient Celtic spirituality, theosophy, metaphysics, together with a liberal serving of New Thought as well as traditional understanding and interpretation of the Hebrew and Christian scriptures, celebrating all of the Catholic rites rich in formal, elaborate ceremonies and rubrics from both of the Latin and Eastern streams. A national following of the spiritually curious developed, and correspondence courses were expanded into seminary coursework formally established in Cortez, Colorado, as the **Seminary of St. Mary Our Lady of Glastonbury**, where Bishops Martha and Dale Shultz purchased a seven-acre farm with the intention of creating a monastic center for religious studies: <http://stocseminary.org/history-open-catholic-church-seminary-st-mary/>

D7.0413 **Old Holy Catholic Church, Province of North America** (founded in 1979 by the *Rev. George W. S. Brister* who had been ordained to the priesthood by Bishop James A. J. Taylor of the Order of St. Germain, *Ecclesia Catholica Liberalis* in 1969; he headed **The Maranatha Ministry** incorporated in 1971 and the Order of St. Timothy, *Ecclesia Catholica Liberalis*, both in Oklahoma City, Oklahoma; by 1975, Maranatha Churches could also be found in Tulsa and Las Vegas; he was consecrated by *Bishop Stephan A. Hoeller* of the *Ecclesia Gnostica* in 1980; this church, as is true of Liberal Catholic congregations, was quite eclectic and combined teaching drawn from Theosophy, Buddhism, New Age metaphysics and Religious Science; in June 1987, Brister retired as archbishop primate of the church and appointed *Bishop Alvin Lee Baker* to succeed him; besides his role as archbishop emeritus of the church, Brister now serves as vicar general of the *Liberal Catholic Church* [Oklahoma Synod] with which the *Old Holy Catholic Church* is in communion; Baker serves as pastor of St. Timothy's Church in Oklahoma City, Oklahoma) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/liberal-catholic-churches#AB>

D7.0414 **International Free Catholic Communion** (1991, Clearwater, Florida) Founded by *Bishop Michael Milner* who had been consecrated in 1989 by *Patriarch Herman Adrian Spruit of the Church of Antioch* and served as the bishop of the church's diocese of New England; Bishop-elect Milner was consecrated in 1991 by Barker, assisted by Bishops Brian G. Turkington and Joseph P. Sousa, and Louis Boynton; Milner had an eclectic background, having studied Taoism, served as a Pentecostal minister, and worked with the Roman Catholic Church prior to a brief period with the Church of Antioch.

The International Free Catholic Communion follows the Free Catholic tradition earlier exemplified in the *Church of Antioch*. It sees itself as a viable sacramental alternative to the Eastern Orthodox, Roman Catholic, and Protestant traditions. It accepts the traditional Apostles' and Nicene Creeds as the basis of Christian unity, but also emphasizes the right and privilege of individual freedom of thought. The church offers seven sacraments: baptism, confirmation, the Holy Eucharist, reconciliation, anointing the sick, matrimony, and holy orders. The communion believes the sacraments are outward signs that confer the grace they signify. They believe the church must seek to cultivate and to protect individual freedom of

thought, conscience, and choice. They seek to be tolerant, respectful, and open to the values of others. Women are admitted to all orders of the ministry: deacon, priest, and bishop. In like measure, married people are also admitted to all levels of ministry. The Eucharist is open to all, whatever their religious affiliation: <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/liberal-catholic-churches#AB>

D7.0499 Other Liberal Catholic groups

D7.05 ALICE BAILEY MOVEMENT FAMILY (1920s, USA)

Overview: Alice Ann Bailey (1880-1949) was a writer of more than 24 books on Theosophical subjects, and was one of the first writers to use the term “New Age.” Bailey was born as *Alice La Trobe-Bateman*, in Manchester, England, where she was active in the Anglican Church. She moved to the USA in 1907, where she spent most of her life as a writer and teacher.

She became a member of the **Theosophical Society** of Pacific Grove, California, where she met and married Foster Bailey; later, Alice and her husband had a falling out with the groups leaders and were expelled in 1920, but they continued to write and teach about Theosophy; in 1923, the Bailey’s founded the **Arcane School** in New York; after the death of Alice in 1949, the movement became divided into several so-called “full moon” groups.

Bailey's works, written between 1919 and 1949, describe a wide-ranging system of esoteric thought covering such topics as how spirituality relates to the Solar System, meditation, healing, spiritual psychology, the destiny of nations, and prescriptions for society in general. She described the majority of her work as having been **telepathically dictated** to her by a *Master of Wisdom*, initially referred to only as "the Tibetan" or by the initials "D.K.", later identified as **Djwal Khul**. Her writings bore some similarity to those of Madame Blavatsky and are among the teachings often referred to as the "Ageless Wisdom." Though Bailey's writings differ in some respects to the Theosophy of Madame Blavatsky, they have much in common with it. She wrote on religious themes, including Christianity, though her writings are fundamentally different from many aspects of Christianity or other orthodox religions. Her vision of a unified society included a global "spirit of religion" different from traditional religious forms and including the concept of the **Age of Aquarius**.

<http://www.lucistrust.org/index.shtml> / https://en.wikipedia.org/wiki/Alice_Bailey

D7.0501 **Arcane School** (1923, New York City, NY; founded by Alice and Foster Bailey; the largest of the “full moon” meditation groups; there are affiliated groups around the world with regional headquarters in New York, London and Geneva) - <http://www.lucistrust.org/arcane>

D7.0502 **Full Moon Meditation Groups in Southern California** (1950s) - <https://www.eventbrite.com/d/ca--santa-monica/full-moon-meditation/>

D7.0503 **Meditation Groups, Inc.** (1950, Greenwich, Connecticut; founded by Florence Garrique; a retreat center, known as Meditation Mount, was founded in 1968 in Ojai, California, by Ray Whorf; its teachings focus on the writings of Alice Bailey) - <http://meditation.com/>

D7.0504 **Aquarian Educational Group** (1955, Van Nuys, California) Founded by *Torkom Saraydarian*; headquarters are now in Sedona, Arizona. Saraydarian attempted to create and teach a synthesis of the major teachings found in all true religions, the ancient wisdom, and found particular assistance in that endeavor in the theosophical writings of *Helena Petrovna Blavatsky*, *Alice A. Bailey*, and *Helena Roerich*. His pronouncement of the ancient wisdom was summarized in a series of statements that affirmed the existence of One Almighty Power that is the cause of all that is manifest. In each human being, indeed in every living form, there

is a spark of the Divine. Each person has the potential to unfold and radiate Beauty, Goodness, Truth, and Joy. Each person also has the responsibility to live a life of honesty, nobility, simplicity, justice, and generosity: <https://www.encyclopedia.com/science/encyclopedias-almanacs-transcripts-and-maps/aquarian-educational-group>

- D7.0505 **School for Esoteric Studies** (1956, New York City, NY; founded by former co-workers of Alice Bailey) - <http://www.esotericstudies.net/>
- D7.0506 **Arcana Workshops** (1960s, Beverly Hills, California; now in Manhattan Beach, California; has a large following in Southern California; offers a meditation training program based on Alice Bailey's writings) – <http://www.meditationtraining.org/>
- D7.0507 **School of Light and Realization – Solar** (1969, Traverse City, Michigan; founded by *Norman Cremer*; the vision of Solar emerged largely out of a reading of the works of Alice Bailey and Theosophy; there is strong belief in the imminent reappearance of the Christ and coming of the Aquarian Age; Solar is conceived to be one of the "New Group of World Servers" that will create the new society on the principles of goodwill and basic human character) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/alice-bailey-groups-0>
- D7.0508 **The Upper Triad Project** (1974, Albuquerque, New Mexico; begun by a group of 12 students of Alice Bailey; it moved to New Brunswick, New Jersey, in 1976 and then to Springfield, Virginia; it follows the general Alice Bailey emphases on world goodwill, right human relations, and the awareness of humanity) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/alice-bailey-groups-0>
- D7.0509 **Tara Center** (1980, North Hollywood, California; part of a movement founded in 1959 by Scotsman *Benjamin Creme*, who claimed to be a spokesman [channel] for *Maitreya*, the Master Teacher for the New Age; in 1980, Crème came to the USA to speak on behalf of Maitreya, which led to the founding of the Tara Center, which is affiliated with **Share International Foundation** in Amsterdam, Netherlands; there are affiliated groups around the world, including Mexico) - <http://members.aol.com/BroOfOld/> / <http://www.bookzone.com/tara/> / <http://members.aol.com/BroOfOld/1mans.htm> / <http://www.share-international.org/aboutus/aboutus.htm>
- D7.0599 Other Alice Bailey groups: <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/alice-bailey-groups-0>
- D7.06 **"I AM" ACTIVITY AND ASCENDED MASTERS FAMILY** (1930s, Guy and Edna Ballard, Chicago, Illinois, USA)- <http://www.ascended-master.org/>
- General Overview:** The central focus of "I Am" Activity is contact [via channeling] and cooperation with the work of the *Ascended Masters*, who are also known as the **Great White Brotherhood**; new students are introduced to the movement by reading the first three books of the 14 volume Saint Germain series, which contain the story of Ballard's original contacts with the Ascended Masters and a series of dictations from **Ascended Master Saint Germain**: <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/i-am-groups-0>

- D7.0601 **“I Am” Religious Activity** (founded by *Guy and Edna Ballard* in the 1930s; the **Saint Germain Foundation** is the parent organization of the movement; its headquarters are in Schaumburg, Illinois; in 1995, there were more than 350 affiliated centers around the world, including Santa Fe, New Mexico, and Shasta Springs, California) – <http://www.saintgermainpress.com/> / <http://www.inthelight.co.nz/spirit/gurus/balla001.htm>
- D7.0602 **The Bridge to Spiritual Freedom/- New Age Church of Christ** (1944, Kings Park, New York; founded by *Geraldine Innocente*, a channel for Ascended Master El Morya) - <http://www.pathofthemiddleway.org/>
- D7.0603 **The Church Universal and Triumphant** (1958, Washington, DC; founded by *Mark L. Prophet* and his wife, *Elizabeth Clare Prophet*; also known as **The Summit Lighthouse**; headquarters are now in Livingston, Montana; the church was incorporated in 1974) - <http://tsl.org/>
- D7.0604 **Ruby Focus of Magnificent Consummation** (1960s, Sedona, Arizona; founded by *Garman and Evangeline Van Polen*) - <https://www.encyclopedia.com/science/encyclopedias-almanacs-transcripts-and-maps/sedona>
- D7.0605 **Sacred Society of Eth, Inc.** (1960s, Forks of Salmon, California; founded by *Walter W. Jecker*, known as “Jo’el of Arcadia; incorporated in Reseda, California, in 1966) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/i-am-groups-0>
- D7.0606 **City of the Sun Foundation** (1968, Columbus, New Mexico; founded by *Wayne Taylor*) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/i-am-groups-0>
- D7.0607 **Morningland - Church of the Ascended Christ** (founded by *Daniel Mario Sperato* in 1973 in Long Beach, California; also known as “The Church of Master Donato, the Christ”) - <http://ex-morninglanders.com/about>
- D7.0608 **VACANT**
- D7.0609 **Joy Foundation / Fundación Gozo** (1977, Santa Barbara, California; Elizabeth Louise Huffer, Richard Huffer and Donald Cyr) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/i-am-groups-0>
- D7.0610 **University of the Christ Light and the Twelve Rays** (1977, Charlotte, North Carolina; founded by May L. Myers) -
- D7.0611 **Ascended Master Teaching Foundation** (1980, Mount Shasta, California; founded by *Werner Schroeder* and other students of the Ascended Masters; accepts the messages received by Guy Ballard and Geraldine Innocente; it has affiliated members in Jamaica and Venezuela) - <https://ascendedmaster.org/>
- D7.0612 **Ray Sol Foundation / Fundación Ray Sol** (1945, Caracas, Venezuela; founded by *Connie Méndez* [1898-1979]; movement formerly known as **Saint Germain Grand Fraternity**; current director is Mrs. Araceli Egea, with headquarters in Caracas; has related groups in Chile, Spain, Mexico, Colombia and Miami, Florida, USA) – <http://www.raysol.org>

- D7.0613 **New Thought Development Foundation** (1987, San Juan, Puerto Rico; affiliated groups in Venezuela, Cuba, USA-Miami, Mexico, Honduras, Ecuador and Argentina) – <http://www.nuevopensamiento.com>
- D7.0699 Other similar groups; see: <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/i-am-groups-0>
- D7.07 “FLYING SAUCER” GROUPS – UFO FAMILY (1940s)**
- General Overview:** During the 1940s-1950s there were many reported sightings of UFOs – “Unidentified Flying Objects;” belief in the reality of and communication with “extra-terrestrial” beings, also known as “ufology;” this is now a worldwide phenomenon) - <http://www.geocities.com/Area51/Shadowlands/6583/ufology.html/> / <http://www.scifi.com/ufo/> - <http://www.connect.net/mattvest/ufo.htm/> / <http://ourworld.compuserve.com/homepages/AndyPage/people.htm/> / <http://religiousmovements.lib.virginia.edu/nrms/ufos.html>
- D7.0701 **Ministry of Universal Wisdom, aka The Integration** (1952, Giant Rock, California; founded by *George Van Tassel* [1910-1978] and his wife Doris after claiming to have seen flying saucers near their small airport in the vicinity of the Giant Rock; he published a booklet, called “I Rode a Flying Saucer,” which recounted his alleged experiences; Giant Rock became the site for a popular annual “flying saucer” convention; the organization was devoted to the scientific exploration of the UFO experience; the *College of Universal Wisdom* was the educational branch of this organization until the founder’s death in 1978; in 1954 he and his family began building a structure they called The Integratron “to perform the rejuvenation of cell tissue”; today, the Integratron, with its amazing architecture, sound chamber and high energy, still stands and is maintained by a group that offers public tours, special events, "Sound Baths," and rentals of the property to a variety of groups spanning many interests) - <http://www.integratron.com/Welcome.html>
- D7.0702 **Universal Society Church - UNISOC** (founded by *Hal Wilcox* in 1951 as the **Institute of Parapsychology** in Hollywood, California, later called the Universe Society and taking its present name in the 1980s) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/flying-saucer-groups-0>
- D7.0703 **Aetherius Society** (1954, London, England; founded by *George King*, who claimed to be channel for *Master Aetherius*, a spokesman for the Interplanetary Parliament with headquarters on the planet Saturn, the tribunal of the solar system; there are two centers of the society in the USA: Detroit, Michigan, and Hollywood, California) – <http://www.aetherius.org/>
- The Aetherius Society was begun in London in 1954 by George King, medium and long-time student of occultism and yoga. He was told to prepare himself to become the voice of the Interplanetary Parliament. In 1955, he was named by Master Aetherius of Venus as the "primary terrestrial mental channel." Since that time, he has regularly channeled messages from Aetherius and the Master Jesus. They and other members of the *Great White Brotherhood* oversee the activities of the Society. A center was opened in Los Angeles within a year of the first messages. King's teachings are the focus of the Society: <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/flying-saucer-groups-0>
- D7.0704 **Cosmic Circle of Fellowship** (1954, Chicago, Illinois; founded by William A. Ferguson, Edward A. Surine and Edna I. Valverde) –

<https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/flying-saucer-groups-0>

- D7.0705 **Unarius—Science of Life** (1954, El Cajón, California; founded by *Ernest L. and Ruth Norman*, authors of many books on the teachings of Unarius: an acronym for “universal articulate interdimensional understanding of science”) - <http://www.unarius.org/start.html>
- D7.0706 Vacant (duplication with D7.0710)
- D7.0707 **World Understanding** (1955, Oregon; founded by *Daniel Fry*, who claimed to have been a “flying saucer” contactee in 1950 near the Organ Mountains and White Sands Proving Grounds in New Mexico; he wrote the book, *The White Sands Incident*, in 1954; Fry was a popular speaker in UFO and psychic circles; during the 1970s, the headquarters of World Understanding, Inc. were moved from Oregon to Tonapah, Arizona, where the Universal Faith and Wisdom Association, founded by the Rev. Enid Smith [and centered upon some saucer-shaped buildings adjacent to Sun Spiritualist Camp] was absorbed into World Understanding, Inc.; more recently the headquarters moved to New Mexico) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/flying-saucer-groups-0>
- D7.0708 **Instituto Peruano de Relaciones Interplanetarias** (1955, Lima, Perú; founded by *José Carlos Paz García Corrochano* [d. 1999] and other ufologists; in 1955 he married Rose Marie Wells and they later had three children: Charlie, Sixto and Rose Marie; these three later formed the “Rama Group” and became leaders in the search for extraterrestrial contacts; see the list of similar groups in Latin America, the USA and Spain below) -- <http://www.legadocosmico.com/ipri.htm>
- D7.070801 **Rama Mission** (1974, Lima, Perú; Sixto Paz Wells) - http://www.pucp.edu.pe/revista/periodismo_digital/trab2004-1/Laura/biografia.htm - <http://grupoelron.org/quienes/misionramasixtopazwells.htm>
- D7.070802 **La Federación Latinoamericana de Parapsicología y Ciencias Afines** (Panama)
- D7.070803 **La Federación Interamericana de Astronáutica** (Brazil)
- D7.070804 **La Federación Mundial de Parapsicología y Ciencias Afines, Mundi-Psi** (Spain)
- D7.070805 **La Federación Panamericana de Estudios Científico-Filosóficos de la Vida Extraterrestre** (Argentina)
- D7.070806 **El Instituto Hispanoamericano de Relaciones Interplanetarias** (New York, NY)
- D7.070807 **El Instituto GUMEL** (Lima, Perú)
- D7.070808 **El Centro de Investigaciones de la Vida Extraterrestre** (Miami, Florida)
- D7.070809 **La Hermandad Cósmica Mundial de la Cruz do Sul** (Brazil)
- D7.070810 **Suddha Dharma Mandalam** (Perú)
- D7.070811 **Brotherhood of the Seven Rays / Abbey of the Seven Rays** (1956, Lake Titicaca region of Peru and Bolivia) Founded by *George Hunt Williamson* (1926-1986), an archeologist and a student of Theosophy and a group of colleagues, who believed that the Lake Titicaca region was a sanctuary for the *Great White Brotherhood*; Williamson claimed that he had received messages from the alien Kadar Laqu, head of the Interplanetary Council-Circle; Williamson established the Telonic Research Center to study the new science of space-visitation; his USA headquarters were established in Corpus Christi, Texas, but this organization is now defunct) - http://luismaertens.com/www.luismaertens.com/Book_1.html / <https://www.encyclopedia.com/science/encyclopedias-almanacs-transcripts-and-maps/williamson-george-hunt-1926-1986>

- D7.0709 **Mark-Age, Inc.** (1960, Fort Lauderdale, Florida; founded by Charles Boyd Gentzel and Pauline Sharpe) - <http://www.thenewearth.org/mahtmarkyolanda.html>
- D7.0710 **Association of Sananda and Sanat Kumara** (1965, Mt. Shasta, California; founded by *Dorothy Martin* [1900-1992], also known as “Sister Thedra,” who claimed that she was healed by the Ascended Master Sananda, aka Jesus; during the 1950s, she spent time in the *Monastery of the Seven Rays*, founded by George Hunt Williamson, in Peru, where she claimed to have made contact with the Ascended Masters and other alien travelers) - <http://home.iae.nl/users/lightnet/celestial/forcesoflightmessages.htm>
- D7.0711 **George Adamski Foundation** (1965, founded by George Adamski’s daughter, Alice Wells and his secretary and editor, Charlotte Blob, to keep his teachings alive; while traveling in the California desert in 1952, he claimed to have seen and talked with aliens from Venus who flew “flying saucers”; Adamski wrote a series of books of the UFO phenomena and was a well-known lecturer on the subject; he was denounced by many critics as being a fraud) - <http://www.adamskifoundation.com/html/GAFpg1.htm>
- D7.0712 **Solar Light Retreat** (1966, White City, Oregon; founded by *Aleuti Francesca*, who claimed to have contact with the XY7, a mother-craft from the Saturn command) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/flying-saucer-groups-0>
- D7.0713 **Blue Rose Ministry – Blue Rose Starlight Spiritual Center** (1967, Cornville, Arizona; founded by Robert E. Short, who claimed to be a channel for flying saucer entities) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/flying-saucer-groups-0>
- D7.0714 **Delval UFO, Inc.** (1972, Ivyland, Pennsylvania; founded by Anthony and Lynn Volpe) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/flying-saucer-groups-0>
- D7.0715 **Semjase Silver Star Center** (1975, Chatsworth, California; the American branch of “Free Community of Interests in the Border and Spiritual Sciences and UFO Studies,” with international headquarters in Hinterschmidruti, Switzerland; founded by *Eduard Meier*) - <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/flying-saucer-groups-0>
- D7.0716 **Raelian Movement** (1973, France; founded by *Claude Vorilhon*, known by his followers as “Rael” who was allegedly contacted by an extraterrestrial being who revealed messages from “the Elohim who came from the sky;” the USA headquarters are located in North Miami, FloridaL) -- <http://www.rael.org/english/index.html>
- D7.0717 **Ashtar Command** (1980, a movement founded by *Thelma B. Terrell*, who wrote *World Messages for the Coming Decade*, in which she announced that she had been in contact with aliens of the Ashtar Command, who resided in thousands of space ships hovering above planet Earth; her source of information was “Tuella” who spoke through Terrell as a channel; the Ashtar Command claimed to be representatives of the Intergalactic Council; Guardian Action Publications was founded in Durango, Colorado, to publish and disseminate the messages received from Ashtar Command) - <http://www.ashtarcommand.ws/> - <http://galactic.to/KJOLE/Nordic/ashtar.html> - <http://www.ashtarcommandcrew.net/>

- D7.0718 **Extraterrestrial Earth Mission** (1986, Kihei, Hawaii; charted through the Universal Life Church in Arizona) – <https://www.encyclopedia.com/religion/encyclopedias-almanacs-transcripts-and-maps/flying-saucer-groups-0>
- D7.0719 **Heaven’s Gate** (1970s, Oregon and Colorado; founded by *Marshall Applegate and Bonnie Lu Nettles*; all known members [a total of 37] committed mass suicide at their headquarters in March of 1997 in Rancho Santa Fe, California, near San Diego under the belief that they were going to join a space craft traveling in the trail of the Halley-Bopp Comet) – <http://www.wave.net/upg/gate/>
- D7.0720 **Fig Tree (“Figueira”) Community of Light** (1987, *Carma da Cahoeira*, State of Minas Gerais, Brazil) Founded by *José Trigueirinho Netto*; a spiritual philosopher who walks with balance on a subtle path between the outer and the inner world; he stimulates possibilities for those who aspire to a larger life; author of more than 70 books, with about two million books published originally in Portuguese by Editora Pensamento and in Spanish by Editora Kier; besides books, Trigueirinho shares his message in weekly talks that are taped live, organized in series and published by Irdin Editora– currently there are over 1,600 taped titles; these talks try to stimulate readers and listeners to discover their own deep inner being and to a better life in which one is immersed realities that all of us can become aware of; since 1987, Trigueirinho claims to have had interactions with the invisible world, with beings who live in harmony on the inner planes; he tries to transmit this experience in his talks) - http://www.trigueirinho.org.br/web/php/index_novo.php - <http://www.fraterinternacional.org/en/trigueirinho/>
- D7.07201 **International Humanitarian Federation - FRATERNIDADE** (1987, *Carma da Cahoeira*, State of Minas Gerais, Brazil; a “community of light” that enables the expression and the development of conditions for those who aspire to achieve peace and brotherly coexistence; it is dedicated to universal evolution, without links to doctrines, sects or religions, in the search for a new State of Consciousness in group life and self-sacrificing actions, through studies, retreats, prayer and selfless service; the impetus for this work originated with the philosopher, writer and lecturer **José Trigueirinho Netto**, whose message puts us in touch with a new awareness and motivates us to live a harmonious and fraternal life; an independent organization, which is philosophical-religious, cultural, scientific, humanitarian, environmental and charitable in nature; by its actions, the FRATERNIDADE aims to strengthen unity among humans, having as base the pursuit of broader realities, the experience of peace and love, unselfish service and the expression of new patterns of life, oriented towards harmony and the general good; members of the FRATERNIDADE, for more than 20 years, have served voluntary in different localities in Brazil and abroad, and it is now organized into associations; the organizations that are members of this network are dedicated to “deepening the search for a new stage of consciousness in communal life and in abnegated service, by means of study, retreat, prayer and vigils; and, thus, they contribute to the real transformation occurring in the contemporary patterns of conduct of humanity” by means of mystical contact with extraterrestrial beings; it represents a network of “Fig Tree [“Figueira”] Communities of Light” in at least 38 locations in Brazil and in Europe, Africa, Australia, the USA and Latin America: Argentina, Uruguay, Paraguay, Chile, Ecuador and Venezuela) - <http://www.fraterinternacional.org.br/en/membros/comunidades/>
- D7.0722 **Aurora Planetary Center / Centro Planetario Aurora** (2006, Elizabeth César, aka “Chimani”, established this center, also known as **Redemption House**, on 30 hectares in Paysandú, near the community of San Mauricio, Department of Paysandú, Uruguay; she and her followers are disciples of the Brazilian mystic known as “José Trigueirinho Neto” who is the founder of the **Figueira Community of Light** in the state of Minas Gerais, Brazil; the Aurora Planetary Center is affiliated with the **International Humanitarian Federation** with

headquarters in Brazil; see D7.07201 above) - <http://casaredencion.org/> / <http://www.10minutos.com.uy/2009/08/casa-redencion-%C2%BFreligion-o-negocio/>

D7.0799 Other similar groups: https://en.wikipedia.org/wiki/List_of_UFO_organizations

D7.08 NEW AGE MOVEMENT FAMILY (1950s-1960s, USA)

General Overview: Although the New Age Movement did not become the dominant force in the American psychic community until the 1980s, its origins can be found in the historical development of “**channeling**” as a phenomenon in the 18th and 19th centuries. However, during the 20th century, channeling became a major influence and introduced the ideas of **reincarnation** and **karma** into Spiritualist thinking. Today channels are almost universally agreed on the ideas of evolution and reincarnation, whereby humans (fallen and trapped spirit-beings) evolve through many lifetimes toward a purer spiritual existence. Whereas earlier Spiritualist channeling groups relayed messages from deceased relatives and friends, the New Age groups center on **discourses by evolved spirits** (some from other planets or solar systems) speaking through the medium.

During the 1950-1960s, the New Age Movement began to take shape and emerge in the USA, Britain, Korea, and Germany among others, and since the mid-1970s has become a well-known religious movement. Through the 1980s, channels oriented on both the *Ascended Masters* and extraterrestrials became a defining element of the New Age. The original New Age vision had been derived from and shaped by channeled messages, and thus it is not surprising that channelers would take the lead in redefining the post-New Age. The most prominent group of channelers who have come to the fore in elevating the idea of Ascension are those loosely associated with the periodical *Sedona: Journal of Emergence*. This magazine began in 1989 in Sedona, Arizona, a revered location among New Agers as a sacred site of global significance. During the decade many New Age practitioners had relocated to Sedona, and the magazine presented their common message. However, by the end of the 1980s, the New Age movement began to fade, according to Dr. J. Gordon Melton, and was transformed into what he calls the **Post-New Age movement** with an emphasis on **Ascension**:

<http://web.archive.org/web/20060614001357/religiousmovements.lib.virginia.edu/nrms/newage.html>

Also see the following websites for more information:

<http://www.newageinfo.com/> / http://www.corazones.org/apologetica/grupos/nueva_era.htm /

<http://www.religioustolerance.org/newage.htm> / <http://www.trancechanneling.com/> /

<http://www.thelighthouseonline.com/marina/channel/whatchan.html> /

http://www.starlighter.com/myama/articles/ch_intr2.htm /

<http://www.geocities.com/Athens/Crete/1071/mediumship.html> /

<http://www.xs4all.nl/~wichm/newage3.html> / http://www.thefullwiki.org/New_Age

D7.0801 **Interior Circle Kethra E'Da Foundation** (1945, San Diego, California) A foundation established by “trance medium” *Mark Probert*, who was recognized as a medium by Meade Layne of the **Borderland Sciences Research Society**, who helped assist him in his development. Gradually a set of teachers emerged who expressed the desire to use him as their means of communicating with the world. The sessions at which these spirit entities spoke were recorded, transcribed, and published by the foundation. Probert died in 1969, and since then the foundation has preserved tape recordings of his trance lectures and circulated copies of those that were published. As of 1992, there were three centers associated with the foundation where people gathered to listen to the Probert tapes: <http://www.teachers-of-light.com/pages/Marksstory.htm> / <https://www.encyclopedia.com/science/encyclopedias-almanacs-transcripts-and-maps/inner-circle-kethra-eda-foundation>

D7.0802 **Church of Scientology – Dianetics** (1954, Los Angeles, California; founded by science fiction writer **L. Ron Hubbard**; according to its website, Scientology is a religion that offers a precise path leading to a complete and certain understanding of one’s true spiritual nature and one’s relationship to self, family, groups, Mankind, all life forms, the material universe, the spiritual universe and the **Supreme Being**; it addresses the spirit—not the body or mind—and believes that Man is far more than a product of his environment, or his genes; Scientology comprises a body of knowledge that extends from certain fundamental truths, prime among these are: *Man is an immortal spiritual being - His experience extends well beyond a single lifetime - His capabilities are unlimited, even if not presently realized*; Scientology further holds Man to be basically good, and that his spiritual salvation depends upon himself, his fellows and his attainment of brotherhood with the universe; Scientology is not a dogmatic religion in which one is asked to accept anything on faith alone; on the contrary, one discovers for oneself that the principles of Scientology are true by applying its principles and observing or experiencing the results; the ultimate goal of Scientology is true spiritual enlightenment and freedom for all) – <http://www.dianetics.org/dnhome.html> / <http://www.scientology.org/> / <http://www.authenticscientology.org/authentic-scientology.htm>

For articles critical of Scientology, see the following sources:

http://en.wikipedia.org/wiki/Church_of_Scientology/
http://en.wikipedia.org/wiki/Scientology_controversy/
<http://www.thedailybeast.com/articles/2013/02/09/10-juiciest-bits-from-ex-scientologist-s-tell-all-beyond-belief.html> / <http://www.xenu.net/> /
<http://www.rickross.com/groups/scientology.html>

D7.0803 **Holy Spirit Association for the Unification of World Christianity – Unification Church** (1954, North Korea; founded by the *Rev. Sun Myung Moon* [1920-2012]; its international headquarters were later moved to New York City, NY; this organization is also known as “Moonies” after the name of its founder, who is considered the “Lord of the Second Advent” of Jesus Christ, that is he claims to be the Messiah; there has been considerable discussion as to whether or not this group should be considered “Christian” or not; Dr. J. Gordon Melton includes it under his **New Age** category: **EAR**, entry 1453, p. 702; we have cross-referenced this group to the **Marginal Christian Groups** category, see **C7.402**):
<http://www.unification.org>

Recent information: In 2005, Moon appointed one of his sons, *Kook Jin Moon*, as the chairman of Tongil Group, which represents church-owned businesses in South Korea and other nations. **Tongil Group** is a South Korean business group (*chaebol*) associated with the Unification Church; “Tongil” is Korean for “unification,” and the name of the Unification Church in Korean is “Tongilgyo”. It was founded in 1963 by Unification Church founder Sun Myung Moon as a nonprofit organization that would provide revenue for the church. Its core focus was manufacturing but in the 1970s and 1980s it expanded by founding or acquiring businesses in pharmaceuticals, tourism, and publishing.

In 2008 Moon appointed another son, *Hyung Jin Moon*, as the international president of the church. At the same time he appointed his daughter In Jin Moon as the president of the Unification Church of the United States. In 2010, *Forbes* magazine reported that Moon and Han were living in South Korea while their children took more responsibility for the day-to-day leadership of the Unification Church and its affiliated organizations. Moon died on 2 September 2012 at age 92 at a church-owned hospital near his home in Gapyeong, northeast of Seoul, South Korea.

Adapted from http://en.wikipedia.org/wiki/Unification_Church and from recent news reports.

- D7.0804 **Fellowship of Universal Guidance** (1960, Glendale, California; founded by Bella Karish) – <http://www.frii.com/~tigrnest/newsltr.htm>
- D7.0805 **Cosmic Awareness Communications** (1962, Olympia, Washington) - <http://www.cosmicawareness.org/>
- D7.08051 **Inner Peace Movement / Movimiento de Paz Interior** (1964, founded by *Francisco Coll* in Washington, DC; later established a camp conference center and headquarters offices in Osceola, Iowa; in 1972, the headquarters were moved back to Washington, DC; has branch offices in the Caribbean, Australia, New Zealand, France, Great Britain and Canada; has educational facilities in numerous locations in the USA and Puerto Rico; its current headquarters are in San Antonio, Texas) - <http://innerpeacemovement.org/>
- D7.0806 **ECKANKAR** (the Ancient Science of Soul Travel, founded by *Paul Twitchell*; 1965, San Francisco, California; also called “The Science of the Light and Sound of God”: see **D2.403**) – <http://www.eckankar.org/>
- D7.0807 **New Age Teachings** (1967, Brookfield, Massachusetts; founded by New Age channel *Anita Afton* (b. 1922); known as “Illiana,” she regularly channeled messages for more than 25 years) - <http://www.answers.com/topic/new-age-teachings>
- D7.0808 VACANT
- D7.0809 **Movement of Spiritual Inner Awareness, MSIA** (1971, John-Roger Hinkins, Los Angeles, California; see **D2.404**) - <http://www.msia.org/>
- D7.0810 **SOL Association for Research** (1974, North Canton, Ohio) - <http://www.solarpress.com/about/Default.htm>
- D7.0811 **Universal Life / The Inner Religion** (1975, Wurzburg, Germany) - <http://www.universelles-leben.org/cms/en>
- D7.0812 **Seth Network Internacional** (1979, Eugene, Oregon; founded by *Jane Roberts*) - <http://www.worldlightcenter.com/seth/sethtop.htm> / <http://e.webring.com/hub?ring=sethring>
- D7.0813 **Universalialia** (A New Age channeling group that grew out of a study group formed in Denver, Colorado, in 1981. Meeting weekly, the group began to practice channeling through a technique that it termed *thought plane transference*, i.e., clearing one’s mind, being open to whatever information comes, and writing it down as it enters one’s consciousness. As a mass of information was accumulated, the group incorporated and in May 1985 released the first issue of a newsletter, *The Universalian*: <https://www.encyclopedia.com/earth-and-environment/minerals-mining-and-metallurgy/metallurgy-and-mining-terms-and-concepts/channeling>
- D7.0814 **Spiritual Education Endeavors - The Share Network** (1984, Santa Clara, California) – <http://www.spiritual-endeavors.org/index.htm>
- D7.0815 **Family of Abraham** (1987, San Antonio, Texas) Founded by *Esther Hicks* who allegedly began receiving messages from “Abraham” during the 1980s. Esther Hicks is an inspirational speaker and author. She co-authored eight books with her husband, Jerry Hicks. Together, they have presented Law of Attraction workshops for Abraham-Hicks Publications in up to 60 cities per year since 1987. According to Esther and Jerry Hicks, "Abraham" consists of a group of

entities that are "interpreted" by Esther Hicks. Abraham has described themselves as "a group consciousness from the non-physical dimension". They have also said, "We are that which you are. You are the leading edge of that which we are. We are that which is at the heart of all religions." Abraham has said through Esther that, whenever one feels moments of great love, exhilaration, or pure joy, that is the energy of source and that is who Abraham is. Esther herself calls Abraham "infinite intelligence", and to Jerry, they are "the purest form of love I've ever experienced". Her teachings (known as "Abraham-Hicks teachings") are based on this experience: <https://www.abraham-hicks.com/>

D7.0816 **Ramtha's School of Enlightenment** (1988, Yelm, Washington) The school was established in 1988 by J. Z. Knight, who claims to channel a 35,000-year-old being called "Ramtha the Enlightened One." The school's teachings are based on these channeling sessions: <http://www.ramtha.com/>

D7.0817 **EarthStar Alliance** (1990s, San Diego, California) - <http://www.earthstarconsulting.com/index.htm/> / http://www.lightworker.com/links/extended_family.shtml

D7.0818 **Foundation for the Realization of Inner Divinity / Center for God Realization**
In 1986, *Penny Torres*, age 27, was a former housewife in Alhambra, California, who became "this year's hottest new commodity in metaphysical chic," according to an article in *The Los Angeles Times*: <https://www.latimes.com/archives/la-xpm-1986-12-05-vw-673-story.html>

"Mafu," the entity said to speak through channel **Penny Torres**, emerged in the mid-1980s during the growing popularity of "**Ramtha**," the entity said to speak through **J. Z. Knight of Seattle**. In the process of developing as a channel, Torres had visited Knight, and as "Mafu" emerged, many people noted the similarity between his speech characteristics and gestures and those of "Ramtha."

Mafu described himself as a 32,000-year-old being who had incarnated on earth 17 different times. He began to manifest through Torres in 1986. Torres's attention had been occupied by some poltergeist activity, in which objects spontaneously flew around the room. She was then told by another channel, **Pam Davis**, that a master named Mafu wished to speak through her. The very next day "Mafu" first spoke to Torres and instructed her how to use a crystal to heal her son, who was sick with pneumonia. Later that year, in Davis's home, Torres began to channel, though it was not "Mafu" who spoke.

Then a month later "Mafu" again spoke through Torres and began to train her as a trance channel. She gave her first public **channeling** sessions in Santa Barbara, California, and within a short time was regularly conducting channeling sessions in Los Angeles and Santa Barbara. As her popularity grew, she organized **Mafu Seminars** and began to give weekend programs around the country. In 1988, "Mafu" launched a more advanced study opportunity for people serious about his teachings, developing a course called "Advanced Realization Training Beyond the Human Potential." The course introduced people to a macrobiotic diet, meditation, and other advanced teachings.

The direction of the movement around "Mafu" took a new turn in 1989 when Torres visited **India** and had an intense religious experience. She took the vows of a renounced life (as a *sanyassi*) and accepted the mission as the "ordained leader of spirituality" for the present age. She also received her new name, **Swami Paramananda Saraswati**. Torres returned to the USA and established the Foundation for the Realization of Inner Divinity to supersede Mafu Seminars. The subsidiary, the **Center for God Realization**, now disseminates "Mafu's" teaching materials (tapes and books).

The foundation is headquartered at a campground near Ashland, Oregon, which serves as a retreat center. Mafu's continued teachings, most of which are disseminated in cassette tapes, are seen as "forming a distinct path to realization." The foundation may be contacted at P.O. Box 458, White City, OR 97524.

Source: <https://www.encyclopedia.com/science/encyclopedias-almanacs-transcripts-and-maps/mafu>

In 2004, Torres was known nationally for her meditation seminars and as the New Age channeler of "Mafu," an alleged ancient enlightened being who supposedly walked the earth when the Italian city of Pompeii prospered in AD 79. She founded the **Oregon Tiger**

Sanctuary in 1991. It is not open to the public: <https://mailtribune.com/business/probation-ordered-in-attack-at-ranch>

D7.0819 **Trinity Foundation** (1991, Albuquerque, New Mexico) Founded in 1991 by *Norma J. Milanovich*, a channel who in 1981 had begun receiving messages from entities who identified themselves as originating from the *Great White Brotherhood* (the spiritual hierarchy that guides the affairs of the planet) and the *Galactic Command*, a group that rules this segment of space. Those who began to give messages to Milanovich bore such names as Kuthumi, Moinka, and Soltec—names familiar to Theosophists, flying saucer groups, and New Age seekers. Much of this material was circulated informally, but a growing response led to the publishing of selected portions received from a number of entities who claimed to have visited earth from the star system Arcturus. *We, the Arcturians* appeared in 1990. At about the same time, Milanovich was invited to share the material from the masters with the members of the United Nations Parapsychology Committee. These two events occasioned the inauguration of a news-letter, *Celestial Voices*, in October 1990: <https://www.encyclopedia.com/earth-and-environment/minerals-mining-and-metallurgy/metallurgy-and-mining-terms-and-concepts/channeling>

D7.0820 **Divine Revelation Alfa y Omega / La Divina Ciencia Celeste** (1978, Lima, Perú; founded by *Luis Antonio Soto Romero*, born in Chile in 1931 and relocated to Peru in 1960): <http://www.alfayomega.com.pe/>

In 1961, when he was 30 years old, [Luis Antonio Soto Romero] began to visualize ideas or clear mental images, that is to say that together with the dictation the scenes were projected, just like a color film; In these images, he was in dialogue with the *Divine Father Jehovah*, who appeared to him daily to speak to him about facts that human science has not been able to explain until now, in addition to principles that could prevent the extinction of the human race. There was no time, day, or place where he would not receive revelations...

On February 13, 1977, in the newspaper *El Comercio*, [Luis Antonio Soto Romero] obtained an interview under the title: "The other envoy of Jehovah: Luis Soto Romero, Chilean, writes in some rolls of paper, which he affirms, God Dictates him, where he makes known his **telepathic communications**." He began to listen to the voice of Jehovah and the messages he received, announcing that the Divine Final judgment will be in the year 2001. He also revealed that to date the Divine Father Jehovah has dictated around 4000 Rolls to him and that he dictated one to two Rolls to him daily...

On Wednesday June 1, 1977 in the newspaper *Ultima Hora* Luis Antonio Soto Romero, had another interview: "UFOs have several bases in Peru," stated Soto Romero, assuring that "UFOs come from other galaxies and have bases on our planet; affirming that in Peru they have chosen Chanchamayo, Nazca, Lake Titicaca and especially the Pacific Ocean." It also ensures that UFOs have been on Earth since before man appeared, they have a very advanced Science and are made up of Solar Hierarchies, which is why man has seen UFOs in different ways. He also announced that in 300 Rolls they refer to the Flying Saucers, to what he called: A new Universal alphabet with characters based on geometry similar to the Chinese, in them it was explained about the mission of the Flying Saucers crew.

Adapted from: <http://www.alfayomega.com.pe/autor.htm>

D7.0899 Other similar groups: see the following websites:
<http://www.allspiritual.com/NewAgeOrganizations.php3> / <http://www.v-j-enterprises.com/nanetglb.html> / <http://www.spiritandsky.com/new-age/> / https://oac.cdlib.org/findaid/ark:/13030/ft5v19n8ht/entire_text/

D7.09 POST-NEW AGE GROUPS – ASCENSION (1990s)

Sources: <http://www.helium.com/items/296135-the-work-of-the-international-society-for-ascension> / <http://www.ishaya.org/> / <http://ishaya.com/>

D7.0905 The Ishayas' Ascension / Isha Techniques / Sakti Ishaya / Ishayas

The Bright Path offers an ancient, effortless Teaching of Truth called **The Ishayas' Ascension**. Ascension is a series of simple, mechanical techniques, called **Ascension Attitudes**, which have the potential to free the mind of all limitation. The Ascension Attitudes are based in Praise, Gratitude and Love. When practiced regularly, they can re-write a lifetime's habit of judgment and negativity, and change one's relationship with the mind. Best of all, no belief is required! The practice of Ascension is similar to meditation. The Ascension Attitudes allow anyone to easily Ascend, or rise above, the chatter and chaos of the mind, into a direct experience of inner peace. They can be used eyes closed, for deep rest and healing, and eyes open for clarity, focus, and being present throughout the day. This path is available to all who seek the direct experience of Inner peace, of unbounded joy, and living life in the present moment. Ascension is completely experiential. This is about you, and your exploration of the Truth that exists within. It is a flawless science of Self-discovery, and a joyous journey inward. **The Ishayas of the Bright Path are an international group of people who have dedicated their lives to expansion of consciousness.** They teach effortless techniques, known as Ascension Attitudes, and are available to all who seek direct experience of the nature of their very own Being. The Ishayas are known for their simple, experiential approach to spirituality. There are currently over 350 teachers worldwide residing in 19 different countries. Affiliated teachers are available in the USA, Canada, Europe, Australia and Latin America: Mexico, Puerto Rico, Brazil, Argentina, Uruguay, Peru, Colombia and Venezuela: <http://ishaya.com/> / <http://www.thebrightpath.com/> / http://www.ishaya.com.mx/paginas/centros_y_maestrosO.html

D7.0999 Other Post-New Age groups - <http://www.ascension-newage.net/>

D7.10 OTHER PSYCHIC ORGANIZATIONS: CLASSIFICATION PENDING

D7.1001 **Sabian Assembly** (1923, Los Angeles, California; Marc Edmund Jones) – <http://www.sabian.org/>

D7.1002 **Brotherhood of the White Temple Church** (1930, Sedalia, Colorado; founded by “Doreal”) - <http://www.bwtemple.org/>

D7.1003 **Church of Light** (1932, Los Angeles, California; Elbert Benjamine, also known as “C. C. Zain”) - <http://www.light.org/>

D7.1004 **Philosophical Research Society** (1934, Los Angeles, California; Manly Palmer Hall, the most prolific and widely-read occult writer of the 20th century) - <http://www.prs.org/>

D7.1005 **Lemurian Fellowship** (1936, Chicago, Illinois; Robert D. Stelle; moved to Milwaukee, then to Chula Vista, California, in 1938; in 1941, the group purchased 260 acres of property in Ramona, California) – <http://www.lemurianfellowship.org/>

D7.1006 **Stelle Group** (1963, Stelle, Illinois; a split from the **Lemurian Fellowship**, led by *Richard Kieninger*; since 1982, its headquarters have been in Dallas, Texas) -

<http://www.stellecommunity.com/> -
<http://www.time.com/time/magazine/article/0,9171,903905,00.html>

- D7.1007 **Bioenergetic Therapy / Bioenergética** – “The medicine of the 21st century, hands that heal” (1950s, a therapy associated with *Dr. Alexander Lowen* of the **International Institute of Bioenergetic Analysis** in Brewster, New York, founded in 1956; Lowen is a disciple of Dr. Wilhelm Reich; in the movement’s propaganda about this method in Costa Rica, the literature says: "In truly global amazement, the cures carried out by psychic healers are the best exponents of this science in Latin America. And we say amazement because they do not use any instrument or medication of any kind, only their hands"; there are affiliated groups in Costa Rica, Brazil, Argentina, Spain, Portugal and other countries) - <http://www.holisticmed.com/bioener.html>
- D7.1008 **Astara** (1951, Upland, California; founded by *Robert and Earlyne Chaney*; it claims to have members in 85 countries from all faiths who study esoteric teachings and mystic philosophy through Astara; people can maintain membership in any religion and still become an Astarian, which is a way to explore life's most personal and meaningful treasures; it offers to provide the mystical wisdom of the ages at your fingertips; if you want to express hidden potentials of mind and Higher Self, you may be very near the answer to your desires; if you seek enlightenment, healing for body and soul, new inspiration and aspiration, you may find the realization of your personal goals and dreams through Astara, a place of light, a lodestar on the true path of the soul) - <http://www.astara.org/>
- D7.1009 **Silva Mind Control** or **The Silvan Method** (1966, Laredo, Texas; founded by *José Silva*, originally in the USA and Mexico; its defenders say that it is a system of mental development and improvement, but its opponents say that “Silva used traditional methods of soothsayers and sorcerers such as image viewing to contact the spirit world and acquire supernatural power, knowledge and healing” -- Padre Jordi Rivero; there are affiliated groups throughout the USA and Latin America) - <http://www.silvamethod.com/> / http://www.corazones.org/apologetica/grupos/silva_controlmental.htm
- D7.1010 **Higher Universal Alignment / Linamiento Universal Superior – LUS** (1983, Argentina; Roberto Olivera and Mrs. Valentina de Andrade both claimed to channel high universal knowledge and revelations from cosmic beings) - <http://www.lus.org.ar/> / <http://www.valentinadeandrade.com/> / http://www.bibliotecapleyades.net/vida_alien/revelacion_cosmos/lus.htm
- D7.1011 **Schools of the Fourth Path / Escuelas del Cuarto Camino** (see D4.0204 Gurdjieffism) – The Schools of the Fourth Way, or similar groups, are based on the esoteric teachings of the Russian-born Master **George Ivanovitch Gurdjieff** (1866-1949) and his main disciple **Peter D. Ouspensky** (1878-1947). In 1919, Gurdjieff established his first *Institute for the Harmonious Development of Man* in Tbilisi, the largest city of the Democratic Republic of Georgia. He and some of his disciples later travelled to Turkey (Istanbul), Western Europe (Berlin, London and Paris) and the USA. While living and teaching in Paris, Gurdjieff taught that most humans live their lives in a state of hypnotic "waking sleep", but that it is possible to transcend to a higher state of consciousness and achieve full human potential. To overcome this “walking sleep” state you must wake up to a new state of self-awareness. To do this he used various exercises (physical strengthening, psychological training, rhythmic movements, ritual dances, and other tasks that the Master ordered). Meanwhile, Ouspensky taught that the only way out that man has is through the schools and teachings of the Master, and that in this evolution the disciple could soar and become self-aware until he reaches level N °7, the highest level that man can achieve. In parallel with other spiritual traditions, Gurdjieff taught

that one must expend considerable effort to effect the transformation that leads to awakening. Though Gurdjieff never put major significance on the term "Fourth Way" and never used the term in his writings, his pupil P.D. Ouspensky from 1924 to 1947 made the term and its use central to his own teaching of Gurdjieff's ideas. After Ouspensky's death, his students published a book entitled *The Fourth Way* based on his lectures. In **Argentina**, the best-known *Schools of the Fourth Way* are the Yen Institute, School of Knowledge, and the Monlam Institute, both of which are directed by Master Mehir (Mario Indig) and the School of Yoga Foundation in Buenos Aires directed by Master Juan Percowich:

- <http://www.sectas.org.ar/sectaz.html> / <http://www.gurdjieff.org/index.en.htm> /
- <http://www.gurdjieffargentina.com/> / <http://www.gurdjieffgrupos.com.ar/index.html> /
- <http://www.danzas-sagradas.com/index.htm> /
- <http://gurdjieffargentina.blogspot.com/2008/09/el-trabajo-de-gurdjieff-en-la-argentina.html> /
- <http://eaargentina.blogspot.com/2009/07/testimonios-de-discipulos-de-gurdjieff.html> /
- <http://eneagramacuartocamino.wordpress.com/2011/06/>

D8.00 OTHER UNCLASSIFIED NON-CHRISTIAN GROUPS



PART E: INTER-RELIGIOUS GROUPS

E0.0 MULTI-RELIGIOUS GROUPS

E1.0 CHAPELS/TEMPLES (FOR ALL CREEDS)

- E1.01 Hospital Chapels (for all creeds)
- E1.02 Military Chapels (for all creeds)
- E1.03 Prison and Jail Chapels (for all creeds)

E2.0 INTER-FAITH ORGANIZATIONS

- E2.01 International (examples: World Council of Churches, Congress on Religion, Inter-Faith Council, etc.)
- E2.02 National (example: National Council of Protestants, Catholics & Jews, USA)
- E2.03 Regional (example: Western Regional Ecumenical Council)
- E2.04 State/Provincial (example: California Ecumenical Council)
- E2.05 County (example: Ecumenical Council of Los Angeles Co.)
- E2.06 Sub-regional (example: San Gabriel Valley Ecumenical Council)
- E2.07 Municipal (example: Pasadena Ecumenical Council)
- E2.08 Others



PART F: NON-RELIGIOUS GROUPS OR POPULATION SEGMENTS

<http://www.kentaurus.com/domine/humanistic/>

F1.0 ATHEISTS

General Overview: “A-Theists” = those who deny the existence of God or a Supreme Being, commonly called “infidels”; however, there are different kinds of atheism: “the **humanistic atheism** of the young Marx, the **ideological atheism** of Marx and Engels historical materialism, the **scientific atheism** and materialism of Engels, and the **militant atheism** of

Lenin” in McGovern, Orbis Press, 1980:245; several modern nations have significant population segments that identify with some form of atheism: the USSR under Lenin and Stalin, China under Mao Tse-tung, former Eastern European and Southeast Asian countries under Marxist regimes, Cuba under Castro, Mexico under the PRI party, etc.) –

http://www.catholic-church.org/church-unity/ateo_i_e.htm/

<http://www.mit.edu/activities/mitaah/mitaah.html> /

<http://usuarios.iponet.es/casinada/30ateism.htm>

- F1.01 **Philosophical Atheism of Marx and Engels** (1840s, Germany); Dialectical Materialism asserts that there is no soul or independent self, and that “religion is an opiate of the people”; Ideological Marxism opposes all forms of religious thought and organization as being “a system of ideas and moral teachings constructed to defend the interests of the capitalist class” (Johnson, Bethany House Publishers, 1985:66):
<http://www.cyberussr.com/rus/mgu-atheism-e.html>
- F1.02 **Scientific and Materialistic Atheism (non-Marxist):** the cosmos and terrestrial life are the result of natural causes without the action of a Supreme Being or other supernatural beings; all that exists can be explained by the theory of materialism (it has always existed) and the natural evolution of the species; human life did not exist before birth nor will it exist after death) – <http://www.nwcreation.net/atheism.html> /
http://www.catholic-church.org/church-unity/ateo_c_e.htm/ /
<http://www.freethought-web.org/ctrl/news/file002.html> /
http://directory.google.com/Top/Society/Religion_and_Spirituality/Atheism/
- F1.03 **International Humanist and Ethical Union** (1887, Utrecht, The Netherlands; Felix Adler) -
<http://www.ihcu.org/>
- F1.04 **Council for Secular Humanism** (Amherst, New York):
<http://www.secularhumanism.org/intro/index.htm/> /
<http://www.secularhumanism.org/intro/declaration.html>
- F1.05 **American Humanist Association** (1920s, New York) - <http://www.americanhumanist.org/>
- F1.06 **American Association for the Advancement of Atheism** (1925, San Diego, California; founded by Charles Lee Smith and Freeman Hopwood) – <http://se1.com/ft/ftorg/aaaa/>
- F1.07 **American Atheists, Inc.** (1963, Austin, TX; Madalyn Murray O’Hair) -
<http://www.atheists.org/>
- F1.08 **Siloism / El Siloismo** (1960s, Argentina; founded by **Mario Rodríguez Cobo**, also known as "Silo"; he was born in Mendoza, Argentina, in 1938; he claims to have no religious affiliations and not to belong to any political organization, but is a militant member of the Humanist Movement - Movimiento Humanista; his philosophical ideas began to circulate about three decades ago in different parts of the world; translations and copies of his manuscript "*La Mirada Interna*" were distributed among young people in San Francisco, students in Rome, workers in Glasgow and artists and intellectuals in Varsovia and Budapest, according to its own documents; his work [that some claim to be a new philosophical current] has been associated with numerous organizations that are generically known as movements of non-violence, pacifist, humanist and ecological; he is one of the founders of the Movimiento Humanista de Argentina, which has affiliated groups in more than 70 countries) - -
<http://www.mdnh.org/conf-apor/silo.html>

F1.09 **Freedom from Religion Foundation** (1978, Madison, Wisconsin) – <http://www.ffrf.org/>

F1.10 **Atheists United** (1982, Sherman Oaks, California) <http://www.atheistsunited.org/>

F1.99 Other similar groups

F2.0 **AGNOSTICS** (Definition: “If God exists, we cannot know Him.”)
<http://www.fashionablearmchair.com/aa/>
<http://www.angelfire.com/oh4/agnostic3/agnosticism>
http://directory.google.com/Top/Society/Religion_and_Spirituality/Agnosticism/

F3.0 **THOSE WITH NO RELIGIOUS AFFILIATION**
(On public opinion polls on religion, those who respond by saying “none” or have “no response” to the question about their religious affiliation)



PART G: OTHER UNCLASSIFIED GROUPS / MORE RESEARCH NEEDED

- G1.0 Miscellaneous Groups
- G2.0 Unclassified Groups
- G3.0 Unknown Origin/Unidentified Groups



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www.prolades.com/weblinks.htm

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