

LATIN AMERICAN SOCIO-RELIGIOUS STUDIES PROGRAM -
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**ENCYCLOPEDIA OF RELIGIOUS GROUPS IN
LATIN AMERICA AND THE CARIBBEAN:
RELIGION IN THE NETHERLANDS ANTILLES**

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Religion in the Netherlands Antilles

General Overview

Historically, the Netherlands Antilles consisted of two sets of islands on opposite sides of the Caribbean Sea tied together by their relationship to the Kingdom of the Netherlands. One group, located off the northern coast of Venezuela, consisted of **Aruba, Bonaire and Curaçao (called the ABC Islands)**. The other group is located in the Leeward Islands east of the Virgin Islands, between Anguilla and Antigua, and consists of **Saba, Sint Maarten and Sint Eustatius islands**.



Aruba was part of the Netherlands Antilles until 1986, when it became an independent nation. The island of St. Martin is shared with France; its northern portion is named Saint-Martin and is part of the jurisdiction of Guadeloupe, and its southern portion is named Sint Maarten and is part of the Netherlands Antilles. Languages spoken are Dutch (official), Papiamentu (a Spanish-Portuguese-Dutch-English dialect) predominates, English (which is widely spoken), and Spanish.

On 10 October 2010, the designation “Netherlands Antilles” officially ceased to exist. Two of its former provinces (Curaçao and St. Maarten) have become autonomous countries within the Kingdom of the Netherlands (Aruba was granted this status in 1986), and the other three

(Bonaire, St. Eustatius, and Saba) became “autonomous special municipalities” within the Kingdom of the Netherlands.

Overview of Social, Economic and Political Development of Curaçao and Bonaire

The original inhabitants of Curaçao and Bonaire, the Caquetio (Caiquetio, or Caiquetia) Amerindians, originally from Venezuela) were enslaved by the early Spanish explorers and deported to Hispaniola. The original inhabitants of the St. Martin and St. Eustatius met a similar fate. In 1526, Juan de Ampies was appointed Spanish commander of the ABC Islands. He brought back some of the original Caquetio people to Bonaire and Curaçao. Ampies also imported domesticated animals from Spain, including cows, donkeys, goats, horses, pigs and sheep. The Spaniards thought that Curaçao and Bonaire could be used as a cattle plantation worked by natives. The cattle were raised for hides rather than meat.

The Dutch took control of Curaçao from the Spanish in 1634. After receiving Bonaire in the Treaty of Westfalia in 1648, the Dutch began to repopulate the islands with African slaves to work on plantations and in the salt mines. While Curaçao emerged as a center of the slave trade, Bonaire became a plantation of the Dutch West India Company. A small number of African slaves were put to work alongside Indians and convicts, cultivating dyewood and maize and harvesting solar salt around Blue Pan. Slave quarters, built entirely of stone and too short for a man to stand upright in, still stand in the area around Rincon and along the salt pans as a grim reminder of Bonaire's repressive past. Slavery was not abolished by the Dutch until 1863.

Early in its history, Curaçao's economy was centered on salt mining from saline-rich ponds located in the eastern part of the island. Up until that time, dating back to the 16th century, settlers (first Spanish and later Dutch) made numerous failed attempts at creating an agricultural industry. Curaçao's arid climate and poor soil, which features few freshwater sources, made this difficult and unprofitable.

The Dutch West India Company founded Willemstad (now the capital and the island's largest city) in 1634 on the banks of an inlet called the “Schottegat.” Curaçao had been ignored by other colonists, because it lacked gold deposits. The natural harbor of Willemstad proved to be an ideal location for trade. Commerce and shipping (and piracy) became Curaçao's most important economic activities. In addition, in 1662, the Dutch West India Company made Curaçao a center for the Atlantic slave trade, where slaves were bought and sold and shipped elsewhere in the Caribbean, mainly to British and French colonies. Both Curaçao and Bonaire were strongly impacted by the abolition of slavery in the Dutch Antilles in 1863.

Unlike Britain, in Holland there was no movement for the abolition of slavery. The Dutch ignored the 1794 French declaration of liberty for slaves, even though they adopted many French laws when under French control in the Napoleonic period. The enslaved became more and more restless. The Haitian revolution certainly influenced other colonies, and in 1795 there was a rebellion in Curacao under the command of Tula, a well-educated and well-travelled son of Africans, who had formed a union of slaves in 1789 which had achieved improved conditions. The anniversary of the rebellion, August 17, is celebrated there today rather than the day when slavery was abolished, July 1, 1863. This long wait for the abolition of slavery in the Dutch colonies was preceded by many escapes and rebellions and there was a lot of anger and resentment about the length of time that elapsed before ‘emancipation’ was granted. - See more at: <http://www.counterfire.org/index.php/articles/book-reviews/15366-the-dutch-atlantic-slavery-abolition-and-emancipation#sthash.RbXul5fl.dpuf>

Economically depressed for many generations, the Dutch ABC islands began to prosper again in the 1920s after oil refineries and depots were built to handle the oil being produced in nearby Venezuela. Royal Dutch Shell constructed the Isla Refinery (the largest refinery in the world at the time), located in Willemstad harbor, that began operating in 1918.

Beginning in 1920, oil refining has been a major part of Curaçao's economy, representing nearly 90 percent of its exports. During WWII, Curaçao was a safe-haven for Dutch multi-national companies, beginning the island's history as a financial services center. Tourism is also becoming an increasingly important sector of the economy. The construction of the Mega Pier has recently allowed larger cruise ships to dock at Curaçao, increasing its position as a tourism destination. Royal Dutch Shell pulled out in 1985, leaving the government to lease the Isla refinery to the Venezuelan state oil company, PDVSA.

Today, Curaçao has one of the highest standards of living in the Caribbean. The island has a well-developed infrastructure with strong tourism and financial services sectors. Shipping, international trade, oil refining, and other activities related to the port of Willemstad (such as the Free Trade Zone) also make a significant contribution to the economy. The distribution of the labor force by occupation is as follows: agriculture 1.2 percent, industry 16.9 percent, and services 81.8 percent (2006). To achieve the government's aim to make its economy more diverse, efforts are being made to attract more foreign investment. This policy, called the "Open Arms" policy, features a heavy focus on information technology companies.

After World War II, the economy of Bonaire continued to develop. The airport was converted to civilian use and the former internment camp was converted to become the first hotel on Bonaire. The Dutch Schunck family built a clothing factory known as Schunck's Kledingindustrie Bonaire. In 1964, Trans World Radio began broadcasting from Bonaire. Radio Netherlands Worldwide built two short wave transmitters on Bonaire in 1969. The second major hotel (Bonaire Beach Hotel) was completed in 1962. Salt production resumed in 1966 when the salt pans were expanded and modernized by the Antilles International Salt Company, a subsidiary of the International Salt Company. The salt beds of Pekelmeer are also home to one of the hemisphere's great populations of flamingoes. The Bonaire Petroleum Corporation (BOPEC) oil terminal was opened in 1975 for transshipping.

Overview of Religious Development of Curaçao and Bonaire

A variety of religions have been represented on the islands over the years. The **Roman Catholic Church** began a mission in the 16th century by Franciscans and Jesuits from Santo Domingo, but the Catholic missionaries were expelled when the Dutch took control of Curaçao in 1634. Several Jesuits returned to Curaçao in 1705, which allowed Roman Catholicism to recuperate its influence and become the dominate religion. A vicariate was created on Curaçao in 1842, and the **Diocese of Willemstad-Bonaire** was established in 1958. Among Curaçaoans, 85 percent profess Catholicism, with lesser percentages on the other Dutch islands.

Protestantism came to Curaçao and Bonaire after the Dutch began settlements in 1650. Eventually, **Dutch Reformed churches** were established on Curaçao and Bonaire. **Dutch Lutherans** also migrated to the islands, and in 1825 Dutch authorities forced a union of the Reformed and Lutheran churches that produced **The Protestant Church**. In 1931, members of The Protestant

Church in Curaçao created the **Reformed Church in Curaçao** and assumed as a major task the ministry to members of the Reformed Churches in the Netherlands (one of the several Reformed denominations operating in Holland) who had migrated to the Antilles. This group merged with the Protestant Church to create the **United Protestant Church of Netherlands Antilles** in 1984. This is the largest Protestant denomination in the Dutch Antilles.

Methodists began work in the Dutch Antilles among Africans on Sint Eustatius in the mid-1780s. Although Methodism grew in the West Indies during this time, it was not until the early 1800s that non-hostile relations with the Dutch authorities developed. Methodism spread to St. Martin in the 1840s and to Curaçao in the 1930s. Methodist work there is now included in the **Conference of the Methodist Church in the Caribbean and the Americas**.

Throughout the 20th century, a variety of other Protestant churches began work in Curaçao, including the following: the Anglican Church Diocese of Curaçao, the Moravian Church, the Salvation Army, the Wesleyan Holiness Church (since 1968 known as the Wesleyan Church), the Church of God (Anderson, IN), the Baptist Convention (a missionary outreach of the Venezuelan Baptist Convention, affiliated with the Southern Baptist Convention in the USA), Calvary Bible Baptist Church, Antillean Baptist Church, the Evangelical Church of the Antilles (affiliated with The Evangelical Alliance Mission – TEAM), Grace Ministries International, Greater Grace Church, Christian Churches & Churches of Christ, New Life Church, Seventh-day Adventist Church, Assemblies of God, New Testament Church of God (the name used by the Church of God of Cleveland, TN, in the Caribbean), United Pentecostal Church, Worldwide Missionary Movement of the Pentecostal Christian Church (originated in Puerto Rico), Latin American Council of the Pentecostal Church of God (Puerto Rico), and Victory Outreach.

In addition, there are numerous Protestant denominations and independent churches that were founded in Curaçao or on other islands of the Dutch Antilles.

Other Religions

Various **marginal Christian groups** from the USA, Brazil or elsewhere are found in Curaçao: Jehovah's Witnesses, Mormons, Universal Church of the Kingdom of God, God is Love Pentecostal Church, etc.

The **Jewish community** in Willemstad (congregation *Mikvé Israel*) dates from the 1650s, and was established by Sephardic Portuguese Jews from Amsterdam and Recife, Brazil. The first synagogue building was purchased in 1674. The current building was built in 1692 and was reconstructed in 1732. It is modeled after the *Esnoga* (Sephardic Portuguese synagogue) in Amsterdam, built in 1671. In 1864, a third of the Jewish population started its own congregation that adhered to the philosophy of the Reform Jewish Movement, which was making a great impact on the Jewish community in the USA and Germany. They built the magnificent Temple Emanuel and consecrated their own cemetery at Berg Altena. Exactly 100 years later the two congregations united and formed *Mikvé Israel-Emanuel*. The merger synagogue is the oldest synagogue in the Western hemisphere that has continued to hold services on Shabbat and holidays.

By the end of the 18th century the Jews constituted more than half of the white population in Curaçao. While their principal language had been Portuguese, many Jews spoke Papiamentu amongst themselves, which enriched the native language of the island with Portuguese and Hebrew words.

At the turn of the 19th century, the Jews of Curaçao became involved with Simon Bolivar and his fight for the independence of Venezuela and Colombia from their Spanish colonizers. Two Jewish men from Curaçao distinguished themselves in Simon Bolivar's army, while another supplied moral and material support to Bolivar, as well as refuge for him and his family.

The Jews of Curaçao also left their mark on the architecture of the island. The two synagogues that were established (and still stand) in Willemstad are prime examples of the monumental Jewish buildings. Many of the buildings in Willemstad were built by Jewish businessmen, as were several of the monumental mansions in Scharloo and Pen. These buildings testify to the elaborate lifestyle of the Jews at the turn of the 20th century.

Throughout their history in Curaçao, Jews have been involved in practically all facets of community life, from pioneering efforts in commerce, industry and tourism, to activity in social causes, community service, politics, academics and the arts.

Islam in the Antilles developed in the 20th century with the movement of laborers from Lebanon and Syria to Curaçao. They formed the Muslim Community of Curaçao, which sponsors a mosque in Willemstad. There are a few adherents of the **Baha'i Faith**.

There are at least three **Hindu**-related religious groups in Curaçao: International Sri Sathya Sai Baba Organization, Transcendental Meditation, and at least one Hindu temple.

Also present is the **Liberal Catholic Church**, a theosophical body that has one of its strongest followings in the Netherlands; the **Ancient and Mystical Order of the Rosae Crucis (AMORC)**, and two Psychic-Spiritualist-New Age groups: the **Church of Essential Science** and **Silva Mind Control** (also called The Silvan Method).

The **Grand Orient of the Netherlands** is a Masonic Grand Lodge that falls within the mainstream Anglo-American tradition of Freemasonry, being recognized by The United Grand Lodge of England and the 51 Grand Lodges in the USA. In addition to its jurisdiction of nine districts in the Netherlands, it also administers three Lodges in Suriname through the Provincial Grand Lodge of Suriname, three lodges in Curaçao, and through the Provincial Grand Lodge of the Caribbean, two lodges in Aruba and one in St. Maarten.

Religious groups that are known to exist on Bonaire are:

WESTERN CATHOLIC-ROMAN	A2.1	RCC	ROMAN CATHOLIC CHURCH DIOCESE OF WILLIAMSTAD-BONAIRE
REFORMED & LUTHERAN	B1.2400	PC	UNITED PROTESTANT CHURCH IN BONAIRE
RESTORATION MOVEMENT	B2.604	CCCOC	CHRISTIAN CHURCHES - CHURCHES OF CHRIST (INSTRUMENTAL)
EVANGELICAL-OTHER	B2.7	BCF	BONAIRE CHRISTIAN FELLOWSHIP
EVANGELICAL-OTHER	B2.7	EEAC	EBENEZER EVANGELICAL ALLIANCE CHURCH
EVANGELICAL-OTHER	B2.7	IBCB	INTERNATIONAL BIBLE CHURCH OF BONAIRE
ADVENTIST	B3.101	SDAGC	SEVENTH DAY ADVENTIST CHURCH

PENTECOSTAL-FINISHED WORK OF CHRIST	B4.0401	AGGC	ASSEMBLIES OF GOD OF BONAIRE
PENTECOSTAL-FINISHED WORK OF CHRIST	B4.0418	ICPMMM	PENTECOSTAL CHRISTIAN CHURCH, WORLDWIDE MISSIONARY MOVEMENT
PENTECOSTAL-FINISHED WORK OF CHRIST	B4.04181	AMEM	WORLDWIDE MISSIONARY & EVANGELISTIC ADVANCE
PENTECOSTAL-PRE 1900	B4.1301	NAC	NEW APOSTOLIC CHURCH
MARGINAL CHRISTIAN-ADVENTIST RELATED	C1.03	JWS	JEHOVAH'S WITNESSES / WATCH TOWER BIBLE AND TRACT SOCIETY
MARGINAL CHRISTIAN-MORMON RELATED	C4.01	LDS	CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS - MORMONS

Religion in Aruba

Country Overview

Aruba, an independent island nation in the Caribbean Sea, is located near the northern coast of Venezuela. Its 74 square miles of land is inhabited by about 109,153 residents (July 2013).

Aruba is an autonomous member of the Kingdom of the Netherlands. It was a part of the Netherlands Antilles with Curaçao and Bonaire until 1986. This new political relationship gives Aruba more freedom without being totally independent. There are several oil refineries on the southwest coast of the island. However, this is not the main source of income. From November through March, three or four cruise ships per day stop in Aruba. Ships come less often during the rest of the year. White sand beaches, blue water, sunken ships dotting the coast and duty-free shopping are the main attractions. In addition to the cruise ships there are several flights daily to the US, Venezuela, and other destinations. Aruba is located just 15 miles off the northwest coast of Venezuela.



Overview of Social, Economic and Political Development

Aruba was originally settled by the Caquetio (Caiquetio, or Caiquetia Amerindians from Venezuela. They were the unfortunate victims of contact with Europeans, and through the 1600s were conquered and many were sold into slavery by the Spanish. The few Spanish settlers who occupied the island began to raise horses and cattle, which for many years formed the base of the island's economy.

The island came under Dutch control as a result of the Treaty of Westphalia in 1648, when Aruba was grouped together with nearby Curaçao and Bonaire as the Netherlands Antilles. Through the next century, because of the low need for labor, few slaves were imported. People of African descent constituted about 12 percent of the population when freedom was granted in the 19th century.

Life on Aruba changed dramatically at the end of the 1920s with the discovery and development of the oil fields. Many expatriates, mostly U.S. citizens, settled there. Through the last half of the 20th century, Arubans agitated for freedom from the Netherlands Antilles, which was governed from Curaçao, and then for independence as a nation. The former status was granted in 1986, but in 1990 Aruba withdrew its petition for independent nationhood and remains an autonomous member of the Kingdom of the Netherlands.

Languages spoken are: Papiamentu (a Spanish-Portuguese-Dutch-English dialect), 66.3 percent; Spanish, 12.6 percent; English (widely spoken), 7.7 percent; Dutch (official), 5.8 percent; other, 2.2 percent; unspecified or unknown, 5.3 percent (2000 census).

The ethnic composition of the population was: mixed white/Caribbean Amerindian 80 percent, and other 20 percent.

Current Status of Religion

According to the 2000 census, the religious affiliation of the Aruban population was Roman Catholic, 80.8 percent; Protestant, 7.8 percent (Evangelical, 4.1 percent; Methodist, 1.2 percent; other denominations, 2.5 percent); Jehovah's Witnesses, 1.5 percent; Jewish, 0.2 percent; other, 5.1 percent; and none or unspecified, 4.6 percent (source: CIA World Factbook).

Overview of Religious Development

When the Dutch took control of the West Indies (includes the Windward Islands, Leeward Islands and what later became known as the Dutch Antilles), they expelled the Spanish Catholic missionaries. However, the Jesuit priests were allowed back in 1705. Subsequently, the **Roman Catholic Church** became and has remained the dominant religion of Aruba; it claims about 75 percent of the residents. The Dutch introduced the **Reformed Church tradition** to the Antilles, and it continues as the **United Protestant Church of Aruba**, combining both Reformed and Lutheran traditions.

Throughout the 20th century a variety of Protestant churches arrived in Aruba, including: **The Evangelical Alliance Mission (TEAM)**, which came in 1931 and sponsors a radio broadcasting station, Radio Victoria; and the **Seventh-day Adventist Church**, which came a few years previously, have the third-largest membership on the island. Other Protestant denominations are the Assemblies of God, Aruban Christian Fellowship (affiliated with the Southern Baptist Convention in the USA), Christian Brethren, Christian Churches / Churches of Christ, and various Pentecostal groups.

The Church of the Nazarene. The organization of the first Church of the Nazarene in Aruba took place on Sunday, February 13, 2000. Thirty-two people were received into membership. Of the 32 received into membership, only two were by transfer from another Nazarene church (the pastor and his wife). Rev. Leontes Augustin was appointed pastor. Other members originate from different countries: Venezuela, Colombia, Peru, Suriname, Haiti, Dominican Republic and Aruba. The services are conducted in Spanish.

Other Religions

The **Jehovah's Witnesses** arrived on Aruba the early 1940s. The **Church of Jesus Christ of Latter-day Saints** (Mormons) organized its first congregation in 1986; and, the following year, portions of the Book of Mormon were translated into the local language, Papiamentu, and published.

In 1654, when the Dutch lost their foothold in Brazil, they evacuated the **Jewish community**, which had been centered in Recife, and which feared the soon arrival of Portuguese rule. Most of the Brazilian Jews were taken either to New Amsterdam (New York) in North America or to Curaçao. Some of the Curaçao Jews eventually moved to Aruba but abandoned the island in the 19th century. A new start for the Jewish community was made in 1924, and now a small community of about thirty-five families resides there. The community dedicated a new synagogue in 1962.

Also, early in the 20th century, a community of **Muslims** was formed in Curaçao, consisting of emigrants from Syria, Lebanon and Surinam. Later, members of this community moved to Aruba.

The **Grand Orient of the Netherlands** is a Masonic Grand Lodge that falls within the mainstream Anglo-American tradition of Freemasonry, being recognized by The United Grand Lodge of England and the 51 Grand Lodges in the USA. In addition to its jurisdiction of nine districts in the Netherlands, it also administers three Lodges in Suriname through the Provincial Grand Lodge of Suriname, three lodges in Curaçao, and through the Provincial Grand Lodge of the Caribbean, two lodges in Aruba and one in St. Maarten.

Religious groups known to exist on Aruba are:

WESTERN CATHOLIC-ROMAN	A2.1	RCC	ROMAN CATHOLIC CHURCH DIOCESE OF WILLIAMSTAD-ARUBA
WESTERN CATHOLIC-OLD CATHOLIC	A2.407	AOOCC	APOSTOLIC ORTHODOX OLD CATHOLIC CHURCH (MONS. JORGE RODRIGUEZ)
REFORMED-PRESBYTERIAN-CONGREGATIONAL	B1.2199	DRC	DUTCH REFORMED CHURCH OF ARUBA
REFORMED & LUTHERAN	B1.2400	PC	PROTESTANT CHURCH OF ARUBA
REFORMED & LUTHERAN	B1.2400	UPCA	UNITED PROTESTANT CHURCH IN ARUBA
ANGLICAN-EPISCOPAL	B1.301	ANGCH	ANGLICAN CHURCH DIOCESE OF ARUBA
BAPTIST-CALVINISTIC	B2.2305	SBC	ARUBAN CHRISTIAN FELLOWSHIP - SOUTHERN BAPTIST CONVENTION
BAPTIST-CALVINISTIC	B2.23151	ECWI	EVANGELICAL CHURCH OF THE WEST INDIES
BAPTIST-CALVINISTIC	B2.2399	BWBC	BIBLE-WAY BAPTIST CHURCH
BAPTIST-CALVINISTIC	B2.2399	GNBC	GOOD NEWS BAPTIST CHURCH
BAPTIST-CALVINISTIC	B2.2399	PBC	PENIEL BAPTIST CHURCH
PIETIST-METHODIST	B2.32012	CMCCA	CONFERENCE OF THE METHODIST CHURCH IN THE CARIBBEAN & THE AMERICAS
PIETIST-METHODIST	B2.3299	WMC	WESLEY METHODIST CHURCH
PIETIST-SCANDINAVIAN	B2.3305	TEAM	EVANGELICAL CHURCH OF THE ANTILLES IN ARUBA
INDEPENDENT FUNDAMENTALIST	B2.401	PBA	CHRISTIAN BRETHREN
RESTORATION MOVEMENT	B2.603	CCNI	CHURCHES OF CHRIST (NON-INSTRUMENTAL - A CAPPELLA)
EVANGELICAL-OTHER	B2.7	COMCH	COMMUNITY CHURCH
ADVENTIST	B3.101	SDAGC	SEVENTH DAY ADVENTIST CHURCH
PENTECOSTAL-APOSTOLIC	B4.0199	PAA	PENTECOSTAL APOSTOLIC ASSEMBLY
PENTECOSTAL-ONENESS	B4.0321	UPCI	UNITED PENTECOSTAL CHURCH OF ARUBA
PENTECOSTAL-FINISHED WORK OF CHRIST	B4.0401	AGGC	ASSEMBLIES OF GOD OF ARUBA
PENTECOSTAL-FINISHED WORK OF CHRIST	B4.04015	IDPMI	PENTECOSTAL CHURCH OF GOD, INTL. MOVEMENT
PENTECOSTAL-FINISHED WORK OF CHRIST	B4.0418	ICPMMM	PENTECOSTAL CHRISTIAN CHURCH, WORLDWIDE MISSIONARY MOVEMENT
PENTECOSTAL-WORD OF FAITH	B4.1007	HSFEPC	HOLY SPIRIT AND FIRE EVANGELICAL PENTECOSTAL CHURCH
PENTECOSTAL-UNCLASSIFIED-PUERTO RICO	B4.120202	OPEN	FOUNTAIN OF SALVATION PENTECOSTAL CHURCH OF GOD
PENTECOSTAL-UNCLASSIFIED	B4.1299	OPEN	CHURCH OF JESUS CHRIST
PENTECOSTAL-UNCLASSIFIED	B4.1299	OPEN	FAITH REVIVAL CENTER
PENTECOSTAL-PRE 1900	B4.1301	NAC	NEW APOSTOLIC CHURCH
PROTESTANT-UNCLASSIFIED	B5.0	PRXX	CHURCH OF GOD JESUS CHRIST MINISTRY
PROTESTANT-UNCLASSIFIED	B5.0	PRXX	CORPORATE IMPACT MINISTRIES
PROTESTANT-UNCLASSIFIED	B5.0	PRXX	EMMANUEL CHURCH
PROTESTANT-UNCLASSIFIED	B5.0	PRXX	EVANGELICAL CHURCH
PROTESTANT-UNCLASSIFIED	B5.0	PRXX	HOUSE OF DIVINE GLORY MINISTRIES

PROTESTANT-UNCLASSIFIED	B5.0	PRXX	THE TABERNACLE OF DAVID FOUNDATION
PROTESTANT-UNCLASSIFIED	B5.0	PRXX	THE WAY EVANGELICAL CHURCH
MARGINAL CHRISTIAN-ADVENTIST RELATED	C1.03	JWS	JEHOVAH'S WITNESSES / WATCH TOWER BIBLE AND TRACT SOCIETY
MARGINAL CHRISTIAN-MORMON RELATED	C4.01	LDS	CHURCH OF JESUS CHRIST OF LATTER DAY SAINTS - MORMONS
MARGINAL CHRISTIAN GROUPS-LATIN AMERICA & CARIBBEAN	C7.0506	IURD	UNIVERSAL CHURCH OF THE KINGDOM OF GOD
BUDDHIST	D1.10399	BUD	CHINESE BUDDHISM
TRADITIONAL CHINESE RELIGIONS	D1.299	CHIN	CHINESE TRADITIONAL RELIGIONS
HINDU-OTHER	D2.10503	OSSSBI	INTERNATIONAL SRI SATHYA SAI BABA ORGANIZATION
HINDU-OTHER	D2.10505	TM	TRANSCENDENTAL MEDITATION (TM)
JUDAISM-REFORM	D3.03	RJUD	BETH ISRAEL SYNAGOGUE
ISLAM	D4.0299	ISLAM	ISLAM
BAHAI FAITH	D4.0302	BAHAI	BAHA'I FAITH
ANIMIST-AFROAMERICAN	D5.20301	MYAL	MYALISM & OBEAH
MILITARY ORDERS AND MASONIC LODGES	D6.0302	MASON	LODGE OF THE RISING SUN
ANCIENT WISDOM-ROSIKRUICAN	D6.0404	AMORC	ANCIENT AND MYSTICAL ORDER OF THE ROSAECRUZ (AMORC)
PSYCHIC-SPIRITUALIST-NEW AGE (SPIRITUALISM)	D7.0199	SPIRIT	CHURCH OF METAPHYSICS CRYSTAL LIGHT
UNCLASSIFIED	G2.0	UNCL	KING OF KINGS CHURCH

ST. EUSTATIUS & SABA

General Overview

Located in the Leeward Islands east of the Virgin Islands, between Anguilla and Antigua, are the small Dutch islands of **Sint Eustatius, Saba and Sint Maarten** (Note: Religion in Saint-Martin / Sint Maarten is covered in a separate article.)

Sint Eustatius (known as Statia) is approximately 5 miles/8 km long and 2 miles/3.2 km wide, encompassing a total of 11.8 square miles or approximately 30.6 square km. It is located in the northeastern Caribbean: 150 miles/240 km east of Puerto Rico; 90 miles/144 km east of St. Croix; 38 miles/60.8 km south of St. Maarten; and 17 miles/27.2 km southeast of Saba.

The name of the island "Sint Eustatius" is the Dutch name for Saint Eustace (also spelled Eustachius or Eustathius), a legendary Christian martyr known in Spanish as San Eustaquio and in Portuguese as Santo Eustáquio or Santo Eustácio.

The climate of St. Eustatius is generally dry and sunny. Light northeast trade winds bring constant cool breezes and sufficient moisture to keep the average daytime temperature down to about 27 degrees Celsius. The average night temperature drops to a comfortable about 23 degrees. Rainfall occurs in showers of medium duration during the months of April, June and September.

In the 1600s, African slaves were brought to the island to cultivate the land, which had more than seventy plantations. At the end of the 18th century, slavery had been outlawed in the Dutch Antilles. Today, people of more than 20 nationalities live in harmony on this peaceful Dutch Caribbean Island. The population of the island in 2013 was 3,897 people.

Carnival is the main event of the year and takes place for ten days in Oranjestad (the capital), usually starting in July until early August. It is very similar to other Caribbean carnivals with a Pyjama Jump-up in the early morning and Carnival Queen and Calypso Competition, culminating in the burning of King Momo, the spirit of the carnival.

Formerly part of the Netherlands Antilles, Sint Eustatius became a special municipality within the country of the Netherlands on 10 October 2010 as did Saba and Bonaire.



Overview of Social, Economic and Political Development

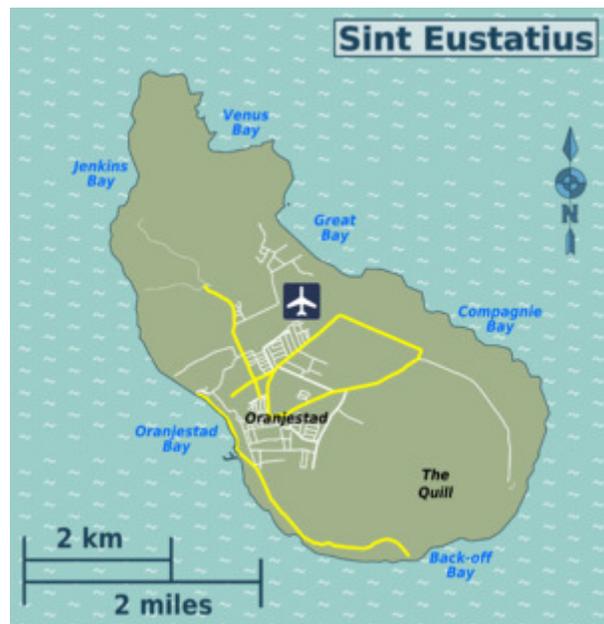
Saint Eustatius Island (popularly known as Statia) was sighted in 1493 by Christopher Columbus. Throughout the colonial era that followed, the island changed hands at least 22 times. In 1636, the chamber of Zeeland of the Dutch West India Company took possession of the island that was then reported to be uninhabited. As of 1678, the islands of St. Eustatius, Sint Maarten and Saba fell under direct command of the Dutch West India Company, with a commander stationed on St. Eustatius to govern all three. At the time, the island was of some importance for cultivation of tobacco and sugar. During the 17th and 18th centuries, Statia was a major trading center with some 20,000 inhabitants and thousands of ships calling at her shores.

In the 18th century, St. Eustatius' geographical placement in the middle of Danish (Virgin Islands), British (Jamaica, St. Kitts, Barbados, Antigua), French (St. Lucia, Martinique, Guadeloupe) and Spanish (Cuba, Puerto Rico, Hispaniola) territories, its large harbor, neutrality and status from 1756 as a free port with no customs duties were all factors in it becoming a major point of transshipment of goods, especially the trade in contraband.

During the latter part of the 18th century, St. Eustatius was the major supplier of arms and ammunition to the rebellious British Colonies in North America and the subject of conflict among the most powerful seafaring nations of the time. For a while, Statia was the only link between Europe and fledgling North American colonies that were fighting for their independence from England. Even Benjamin Franklin had his mail routed through Statia to ensure its safe arrival. On November 16, 1776 the American Brig-of-War, the "Andrew Doria", sailed into the harbor of Statia firing its 13-gun salute indicating that America's long sought independence was won. The 11-gun salute reply from the canons at Fort Oranje, under the command of Governor Johannes de Graaff, established Statia as the first foreign nation to officially recognize the newly formed United States of America.

Each year, thousands of ships anchored in the bay Oranjestad and the shore was lined with hundreds of warehouses packed with goods. More trade (both legal and illegal) transpired there after the end of the American Revolution than on any other Caribbean island until Statia reached its economic peak around 1795. Statia, remembered as the emporium of the Caribbean, was nicknamed "The Golden Rock", which reflected its former prosperous trading days and wealthy residents. A series of disastrous French and British occupations between 1795 and 1815 diverted trade to the occupiers' islands. As a result, Sint Eustatius' economy collapsed.

As the 18th century drew to a close, St. Eustatius gradually lost its importance as a trading center and most merchants and planters left the island, leaving their homes and warehouses behind. Through the 19th and early 20th centuries Statia became and remained a quiet island waiting to be



discovered by history-minded visitors. Fortunately, in the 1960s and 1970s, the people of Statia became increasingly aware of the cultural value of their unique heritage and initiatives were taken to preserve and maintain it.

To promote the exploration and dissemination of the unique history and culture of the island, the St. Eustatius Historical Foundation was founded. The founding members of the Historical Foundation and its subsequent boards have provided a vision that includes the creation of a world class Museum, the impetus for the Historic Core Renovation project and the establishment of the St. Eustatius Center for Archaeological Research (SECAR). New museums are also being planned.

Religious Affiliation

The following religious groups are known to exist on St. Eustatius:

- Roman Catholic Church Diocese of Williamstad-Sint Eustatius
- Dutch Reformed Church of Sint Eustatius
- Anglican Church Diocese of Sint Eustatius
- Conference of the Methodist Church in the Caribbean & The Americas
- Baptist churches
- Seventh-Day Adventist Church
- Apostolic Faith Church
- The Pentecostal Church
- World of Faith Ministry
- Jehovah's Witnesses / Watch Tower Bible and Tract Society
- Baha'i Faith
- Judaism

Methodists began work in the Dutch Antilles among Africans on Sint Eustatius. In the mid-1780s, an African slave known only as “Black Harry” had gathered a small group that the Methodists termed a “class.” When Methodist Superintendent Thomas Coke (1747-1814) arrived in 1787, he found twenty people in this group and during his visit organized additional similar classes. He returned a year later to find that Harry had been banished by slave owners, who were fearful of the establishment of religious organizations among the slaves.

Although Methodism grew in the Dutch Antilles during this time, it was not until the early 1800s that non-hostile relations with the Dutch authorities developed. Methodism spread to St. Martin in the 1840s and to Curaçao in the 1930s. Methodist work there is now included in the **Conference of the Methodist Church in the Caribbean and the Americas.**

A HISTORY OF THE JEWS IN ST.EUSTATIUS

Includes excerpts from the following authors:

History of the Jews of the Netherlands Antilles, by Isaac S. and Suzanne; *The Jews and St. Eustatius* by Dr. J. Hartog; and *Archaeology of the Jewish Synagogue Honen Dalim* by Dr. Norman F. Barka.

PART - I

SEARCH AND SETTLEMENT

1660 marks the beginning of the history of the Jews in Statia, which ended in 1864 with the death of the last Jewish inhabitant. Unfortunately we do not know much of their lives since only limited records have survived. What little is known is summarized here. In 1660 two Jewish men, Abraham Israel Henriquez and David Seraiva, visited Statia looking for places and opportunities for their communities. They were part of the Sephardic Jewish community that had been forced to flee Brazil after the Spanish conquest of the country. Many of these Jews had settled in Curaçao and Amsterdam but were searching for other places where they could live and work without fear of persecution.

In the early 1700's Jews began to arrive in Statia to live in 1703. Daniel and Aron Cohen Henriquez; in 1705 Mozes Lopes Henriquez and Isaac Pinheiro; and in 1711, Juda Obediente and Salomo Nunes Netto. For these early Jews life was not that easy. They were forced to leave in 1709 when French pirates captured the island and again in 1713 when French Captain Jacques Cassard ransacked Statia. But each time they returned when the Dutch were once more in control. By 1720 Isaac Naftali of New York was actively engaged in business here.

The Statia Jewish community in 1722 had four families with a total of 21 people – six adult men, four women, six girls and five boys. They possessed among them 16 slaves. These early Jews were Sephardic and spoke Portuguese as well as English and Hebrew. The Jewish community continued to grow with more Jewish settlers of Sephardic (Iberian ancestry and Ashkenazic (from eastern and central Europe) heritage arriving each year. In September of 1730 the Jews of Statia were granted the same rights enjoyed by gentiles, including the rights to vote and engage in commerce. The Jews were exempted from military service since the Civil Guard met on Saturday, the Jewish Holy day. The Jews also established their own cemetery in 1730. In 1737 their request for permission to build a synagogue was granted with the stipulation that it be erected in such a place as not to interfere with the practice of Christian religions on the island. **The synagogue was finished in 1739 and was called Honen Dalim, “she who is charitable to the poor.”** But all was not well among the Jewish community. The two Jewish groups, the Sephardic and Ashkenazic, were very different in religious beliefs and life style. They continually squabbled and fought among themselves. Frequently the militia had to be called to settle disputes.

PART - II

PROSPERITY AND EXILE

In 1740 the Jews in Statia engaged in commerce and were accepted as citizens with the right to vote and hold public office. They were not a rich lot as attested to by frequent requests to the Jewish community in Curaçao for aid, but they were free to practice their religion and live in relative peace. In 1742 during the “War of the Austrian Succession,” they were once again forced to flee to Curaçao but returned in 1744. They continued to fight among themselves to such a great extent that the militia had to be frequently called out. These fights were caused by differences in beliefs and life-styles of the Sephardic and

Ashkenazic factions. This social tension was finally put to rest by the intervention, in 1760, by Commander Jan de Windt. Commander de Windt, by all accounts a very wise and dedicated individual, set up a commission to draw up communal regulations called a “hascamoth.” This commission seemed to have worked very well as we have no further accounts of the militia having to be dispatched.

The period after 1760 until 1780 is one we know little about, but it appears to have been one of growth, peace and prosperity in the Jewish community. On August 31, 1772, a hurricane supposedly levelled the synagogue and a number of homes in the community. The parnassim, composed of Salomon de Leon, David R Furtado, Samuel Hoheb Jr., Judah Benjamin, Jeosuch de Mosch Levy, Maduro Peixotto, and Samson Mears appealed to the Jewish communities of Amsterdam, New York, and Curaçao for support and assistance to rebuild the synagogue. On November 16, 1772, they reported to Curaçao that the repairs were almost finished. The Jews during this time seemed to have enjoyed an elevated status in the community in Statia; one of them, Daniel Nunez Henriquez, served as clerk to the Government Secretary and translator. They were a charitable lot, taking in refugees from the Inquisition.

Many of the Jews were actively engaged in commerce with the rebellious British colonies to the north, dealing directly with the agents of the individual states. Others were loyal still to their Tory beliefs and refused to deal with the American rebels. Among this latter group were the Pollack brothers, formerly of Rhode Island. These brothers had served the King of England so well as tea merchants that they had been granted land from him on Long Island. As the tension of war increased, they found it necessary to move their business and families to Statia for safety. By all records they seemed to have continued to refuse to do business with the rebels, as did other Jewish merchants. After the outbreak of hostilities, business in Statia was booming and all the merchants seemed to have been prosperous, including our Jewish friends. This abruptly came to an end on Saturday February 3, 1781, when British Admiral George Bridges Rodney and General John Vaughan seized Statia with a squadron of fifteen ships of the line, three frigates, and three bomb-ketches with 3000 soldiers on board. St. Eustatius offered no resistance. Admiral Rodney was determined to wipe out and put to an end the “nest of Vipers.”

Two days later Rodney asked for an inventory of all merchants and their nationality. A week later he ordered all male Jews to report at the weigh house for deportation, where they were promptly and roughly searched for valuables, Rodney extorted a total of 8000 pounds in cash from some 250 males. This gives us a rough idea of the size of the Jewish community in Statia. (Dr. Hartog figures the community to have been about 350 or a tenth of the population of Statia.) Thirty of the Jews were taken aboard the Schrewsbury and banished to St. Kitts and the rest were thrown in jail for three days without food or water.

PART – III PERSECUTION AND DECLINE

With Admiral George Rodney’s capture of St. Eustatius on February 3, 1781, the Jewish history begins to come to an end. Actually, Rodney had confiscated 175 seagoing vessels. Thirty four of these, laden with treasure, he shipped to England. In addition he realized some \$15,000,000 on merchandise of the islanders sold on public auction. Just before his arrival a fleet of some thirty large ships, richly laden, sailed from St. Eustatius to Holland. Rodney dispatched two warships after them. The convoy was taken after a bitter combat. The damage done to the island, besides the total destruction of the Government archives is estimated at 48,000,000 florins.

Burke asked that a motion be taken to condemn Rodney for his deed. Despite of all this, Parliament rejected Burke’s plea with 160 votes in favour and only 86 against Rodney. Rodney, was especially hard on the Jews who tried to hide money in their clothing at the same time of capture. This included Samuel Hoheb, the pillar of the Jewish community, and the Jewish tea merchant Pollack, who had served the

English crown so loyally in Rhode Island. The 30 men who were sent to St .Kitts were received kindly by the merchants there, as most of the population in that island were trading through Statia. Unfortunately, the families of these men were thrown into abject poverty and all of Statia suffered the loss of land rights and all possessions of value.

Appeals to Admiral Rodney and General Vaughan fell on deaf ears. The people beseeched Parliament for help but few considered their plea. Lord Edmund Burke defended their cause with a moving speech that stated in part: "The persecution was begun with the people, whom of all others it ought to be the care and the wish of human nations to protect, the Jews...the link of communication in the mercantile chain...the conductors by which credit was transmitted through the world... a resolution was taken (by the British conquerors) to banish this unhappy people from the island." Rodney lost Statia on November 26th, 1781, to the French when the island was recaptured by Marquis de Bouille. The French restored to each man his property as much as they could and the Jews slowly returned. The situation on Statia improved little by little and Statia was officially restored to the Dutch in 1784.

In 1790, Statia was once more a thriving trade centre with 170 Jews on the registry. Over 600 warehouses existed on the waterfront and business reached its peak. Jacob Robles, the cantor, died in 1791 and requests to replace him by Eliau de Pinna to the Curaçao parnassim (elders of the congregation) were not fulfilled. In 1795 the French once more captured the island and placed heavy taxes on its merchants. The number of Jews then steadily declined so that by 1800 there were only a few left on Statia. The Dutch finally took control of Statia in 1816 and the census taken in 1818 shows only 5 Jews on the island. The last of these, Mrs Anna Viera de Molina, died in 1846, bringing an end to our Jewish history.

All that we now have left is an old cemetery and the beautiful ruins of Honen Dalim Synagogue. The ruins have in recent years been used for a Bar Mitzvah in 1981 and for a Sabbat celebration in 1993 by Jewish visitors from neighbouring islands. In 2001, restoration of the walls and the surroundings of the synagogue was completed, with the exception of the roof. Many of these congregations in St. Thomas, St. Croix, Puerto Rico, Barbados, and Curaçao have ties to our Jews of the 1700's.

Source: <http://www.statiatourism.com/pdf/HistoryJews.pdf>

SABA

General Overview

Saba consists largely of the potentially active volcano Mount Scenery, which at 887 meters (2,910 feet) is the highest point within the Kingdom of the Netherlands.

Saba, including the islet of Green Island, became a special municipality within the country of the Netherlands after the dissolution of the Netherlands Antilles on 10 October 2010.

The island has a land area of 13 square km (5.0 square miles). As of January 2013, the population was 1,991 inhabitants, with a population density of 150 inhabitants per square km. Its major settlements are The Bottom (the capital), Windwardside, Hell's Gate and St. Johns.

Although Dutch is the official language, English is the principal language spoken on the island and has been used in its school system since the 19th century. English can therefore be used in communications by and to the government, although there is a local dialect. Since 1 January 2011, the U.S. dollar has been the official currency, which replaced the Netherlands Antillean guilder.

Saba is home to the Saba University School of Medicine, which was established by American expatriates in coordination with the government of the Netherlands. The school has more than 300 residents when classes are in session, and it is the prime educational attraction. The A.M. Edwards Medical Center is the major provider of healthcare for local residents.



Overview of Social, Economic and Political Development

The origin of Saba Island was traumatic. About 500,000 BC the island was formed at the top of a volcano that became active during the middle of the late Pleistocene era. Now a dormant volcano, she has not erupted for about 5,000 yrs.

Admiral Christopher Columbus is reported to have sighted the island in 1493, but sailed on by without attempting any sort of landing after observing the treacherous nature of the jagged volcanic shores. In 1632, a group of shipwrecked Englishmen landed on Saba and found the island uninhabited. However, there is archeological evidence indicating that Carib or Arawak Indians may have lived on the island previously.

In 1635, a stray Frenchman claimed Saba for Louis XIII of France. In the latter 1630s, the Dutch Governor of the neighboring island of Sint Eustatius sent several Dutch families over to colonize the Saba for the Dutch West India Company. In 1664, those Dutch colonists were chased away by the famous British pirate Henry Morgan, due to the ongoing conflict between the Netherlands and Britain. For almost 200 years the island switched hands between the Dutch, Spanish, French and English colonial powers.

As was true elsewhere in the Caribbean, the tragedy of the slave trade brought Africans of various ethnic groups to Saba's shores. Because life on the island was hard and everyone had to work together to survive, slavery on Saba ended far in advance of other parts of the Caribbean. During this time the inhabitants spread to various locations on the island and formed the villages that we know today, where the fertile volcanic soil created ideal conditions for agricultural development. During this period the village of "The Bottom" was established 1200 feet above Fort Bay. Today it is the administrative center and capital of the island. The Netherlands have been in continuous possession of Saba since 1816, after numerous flag changes (British-Dutch-French) during the previous centuries.

During the 17th and 18th centuries, its major industries were sugar and rum production, and later fishing, particularly lobster fishing. In the 17th century, Saba was believed to be a favorable hideout for Jamaican pirates. England also deported its "undesirable" people to live in the Caribbean colonies. Some of them also became pirates, a few taking haven on Saba. As Saba is a forbidding, steep and natural fortress, the island became a private sanctuary for the families of smugglers and pirates. Legitimate sailing and trade later became important and many of the island's men took to the seas, during which time Saba lace became an important product made by the island's women. During this period of time, with most of the island's men gone out to sea, the island became known as "The Isle of Women."

Since the men of Saba were often away Saba's women became very resilient and independent by necessity. Their renown grew for making socks, shoes, belts, gloves, Panama style straw hats and lace, which is still an enduring tradition today and a healthy income gained from export. Originally known as "Spanish work," the Sabans made it their own and "Saba Lace" is still created and can be purchased in several locations around the island today.

Today the population of Saba consists of only about 2,000 people who come from all over the world. The island's small size has led to a fairly small number of island families, who can trace their last names back to around a half-dozen families. This means that many last names are shared around the island, the most numerous being Hassell and Johnson. Most families are descended from a mixture of Dutch, Scottish, Irish and African blood. Some of the population is descended from the Irish who were exiled from that country after the accession of King Charles I of England in 1625; Charles exiled rebellious Irish to the Caribbean in an effort to quell rebellion after he had forcibly taken their lands for his Scottish noble supporters.

Beginning in 1829, schools were established by local churches to educate Saba's youth. In 1909 a navigational school was established by Frederick Simmons to train young Saban men in seamanship. Until 1943, transportation on Saba was not easy, steep trails between the sea and the settlements on the hills were negotiated on foot and donkey. Finally, in 1943, Josephus "Lambee" Hassell took the initiative for road building on the island that Dutch & Swiss engineers had claimed couldn't be built. Hassell simply took a correspondence course in civil engineering and organized and trained his fellow islanders to build the roads. Between 1943 and 1958 the road was completed in stages, the final stage being the road to Flat Point, the future location of Saba's airport. The first aircraft successfully landed there in 1959 and an airport was opened in 1963 that linked the island to Sint Maarten. The construction of a pier in 1972 allowed fishing boats, sailboats and dive boats to moor, thereby opening up the island to the possibility of tourism. However, it wasn't until the late 1980's that Saba's tourism industry started to grow.

The island of Saba is relatively new to the tourism industry, with about 25,000 visitors each year. The island has a number of inns, hotels, rental cottages and restaurants. Saba is known as "The Unspoiled Queen" of the Caribbean. The island is especially known for its ecotourism, having exceptional scuba diving, climbing and hiking.

The Saba Conservation Foundation (SCF) is a non-profit, non-governmental organization (NGO) established in 1987, with the main objective of preserving and managing Saba's Natural and cultural heritage. As previous generations of Saba people had appreciated the island's natural resources, the SCF was not conceived to repair damaged habitats, but rather to ensure the continued quality of an extraordinary environment for the benefit and enjoyment of all.

Formally part of the Netherlands Antilles since 1816, Saba became part of a Special municipality of the Kingdom of the Netherlands together with the islands of St. Eustatius and Bonaire in 2010. Both English and Dutch are spoken on the island and taught in schools. In more recent years, Saba has become home to a large group of expatriates, and around 250 immigrants who are either students or teachers at the Saba University School of Medicine.

Religious Development

Today most Saban residents are Roman Catholic; however, there are a variety of other religions groups on the island.

- **Roman Catholic Church Diocese of Williamstad-Saba:** St. Paul Conversion Church, Windwardside; Queen of the Holy Rosary Church, Zion's Hill; and Sacred Heart Church, The Bottom.
- **Living Water Community:** a lay, Catholic, Charismatic Community, which has been doing missionary work on Saba since 1988. The community teaches religion at the elementary school and is responsible for preparing children to receive the sacraments of Holy Communion and Confirmation. Members of the community reach out to the sick at home or in the hospital and to the elderly in Home for the aged. There are weekly prayer meetings for children, teens and adults.
- **Anglican Church Diocese of Saba:** the work on Saba began with the arrival of English settlers during the period 1665-1679. In 1777, the Rev. Mr. Kirkpatrick requested permission of Commander Johannes de Graaff on St. Eustatius Island to "officially" establish an Anglican Church and the parish of Saba. Permission was granted and **Christ's Church** was founded in The Bottom. During 1877-78, **Trinity Church** was construction in Windwardside supported by contributions from the Dutch Government and the synod of the Dutch Reformed Church in Holland. In 1878 there were 1,458 Anglicans (70 percent) among the island's 2,072 inhabitants. In that same year the Rev. David Hope arrived from England as the first resident rector of the Anglican churches on Saba. Since that time there has been an unbroken succession of Anglican rectors on Saba. During all those years many changes were made in the Anglican Church buildings, including restoration after hurricane destruction in 1871 and 1932.
- **Wesleyan Holiness Church:** The independent **Faith and Love Mission** pioneered the missionary work on the island from 1902 until May 1909. However, the progress was unfavorable and they left the island. In 1909, the **Apostolic Faith Mission** assumed the continuation of the work and began negotiations with the island representatives and received permission to do so. Mr. James M Taylor arrived on the island on December 10,

1909 with a group of people. The mission work on the island was successful despite severe opposition at times. The work began on the Windward side of the island, with services being held in a rented building; a church building was erected in the Bottom in 1919 bearing the name **Apostolic Faith Church**. On April 23, 1920 a motion was approved by the sixty members, followers and adherents to petition the Governor General of Curaçao to officially recognize the group as an independent body. His Excellency replied stated that he had no objections to officially incorporate the church under the laws and government of Holland. In 1922, the **Apostolic Faith Church** formed a merger with the **Pilgrim Holiness Church** under the name **The Pilgrim Holiness Church**. This body formed a merger with the **Wesleyan Methodist Church** in the USA in June 1968 under the new name **Wesleyan Holiness Church**.

- **Seventh-day Adventist Church**
- **Jehovah's Witnesses** / Watch Tower Bible and Tract Society (Windwardside)

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