

**LATIN AMERICAN SOCIO-RELIGIOUS STUDIES PROGRAM (PROLADES)**

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

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## Document #1:

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

## INTRODUCTION

During more than 35 years, the author has sought to gain a clearer understanding of the origin, growth and development of religious 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, where he served with the International Institute for In-Depth Evangelization (INDEPTH), and later as Executive Director of the Missiological Institute of the Americas (1981-1989).

Between 1974 and 1981, the author coordinated a regional study of the Protestant Movement in Central America, under the auspices of PROLADES (Programa Latinoamericano de Estudios Sociorreligiosos/Latin American Socio-Religious Studies Program). At that time, PROLADES was the research department of INDEPTH but this function was incorporated into IMDELA when it was founded in 1981.

Part of the information from 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 The larger body of information from this study remains unpublished: "A History of the Protestant Movement in Central America: 1780-1980" (Doctor of Missiology dissertation, School of World Mission, Fuller Theological Seminary, 1985). The original text was written in English, but we have also produced a Spanish version and updated the graphics to 1990 for both versions.

Since 1980 the author has done similar research in at least 15 countries of Latin America and the Caribbean, as well as helping with research projects sponsored by other organizations. 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 Professor 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 six volume series on "Protestant Church Growth in the Mexico City Metro Area" (1987-1997).

## 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 the typology were adapted from J. Gordon Melton's innovative study, *Encyclopedia of American Religions* (Detroit, MI: Gale Publishing Company, 1978, 2nd Edition, 2 volumes; an edition by Triumph Books, Terrytown, NY, 1991, 3 volumes; and the latest edition by Gale Research, Detroit, MI, 1996, 5 edition, 1 volume).

Rather than using the traditional terminology and concepts defined by Troeltsch and his disciples derived from the "church-sect" dichotomy (see Troeltsch, *The Social Teaching of Christian Churches*, and the writings of Weber, Wach, Becker, Yinger, Friedman 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 and growth of "primary religious groups." The fathers of this new tradition are McComas, Clark, Wilson, Kopytoff, Piepkorn and Melton, with special reference to the North American religious context.

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," a few notable differences may exist that divide the members of the same family into subgroups, each with its corresponding religious subculture. This is the case, for example, with the "Baptist Family" which can be subdivided into Calvinists, Arminians, and Restorationists. Although Melton places the Adventists within the Baptist Family, we have made the Adventist Movement a separate category due to its problematic historical relationship with other Protestant groups.

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 1970 has led us to make modifications in Melton's typology to contextualize it for these cultural areas. Some of Melton's categories proved to be inadequate to describe the complex phenomena that we discovered. This was true especially regarding religious groups within the "Pentecostal Tradition." We found it necessary to define new "sub-families" of denominations or independent churches, thus adding new categories to Melton's basic typology. 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 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 (global/universal) in scope, so there is room for all religious groups to be described and included, whether or not they are "Christian."

**Presented below is an overview of our classification system:**



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

## **TOWARD A CLEARER UNDERSTANDING OF THE PROTESTANT MOVEMENT**

Our primary purpose, however, has been to concentrate on the "Protestant Movement" as a socio-religious phenomenon within the Latin American and Caribbean context; 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 religious tradition, as well as the belief system (worldview) and relationship to the larger society (lifestyle) of each group.

The final version of our typology will include a description of each denomination (primary group), family of denominations (family type), and general tradition (clusters of families of denominations) within the Protestant Movement. Hence, it will be an encyclopedia of the Protestant Movement with information on each country of Latin America and the Caribbean, including Hispanics in the USA and Canada.

This project started with a country-by-country study of the Central American region in 1977-1981, and the preparation a series of reports on each Central American country where we have classified each denomination, church association, and/or independent church based on the families defined in this typology. These reports include a statistical analysis of the growth of each "tradition" and "family" within the Protestant Movement of each country (national analysis) as well as for the entire Central America region (regional analysis).

The chart shown 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

<b>B1.0</b>	<b>OLDER LITURGICAL (CLASSICAL) TRADITION, 1517-1530</b>
B1.1	Lutheran Family (1517, 1530)
B1.2	Reformed/Presbyterian Family (1523)
B1.3	Anglican/Episcopal Family (1534)
<b>B2.0</b>	<b>EVANGELICAL SEPARATIST ("FREE CHURCH") TRADITION, 1521</b>
B2.1	Anabaptist/Mennonite Family (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 churches
<b>B3.0</b>	<b>ADVENTIST TRADITION, 1836</b>
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 churches
<b>B4.0</b>	<b>PENTECOSTAL TRADITION: 1901, 1906</b>
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 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	Other Pentecostal churches
<b>B5.0</b>	<b>UNCLASSIFIED GROUPS</b>
<b>B6.0</b>	<b>PARA-CHURCH GROUPS/NON-DENOMINATIONAL GROUPS</b>

**SOURCE: Clifton L. Holland, IDEA/PROLADES (10/27/93)**

## OUR CONTINUING RESEARCH EFFORTS

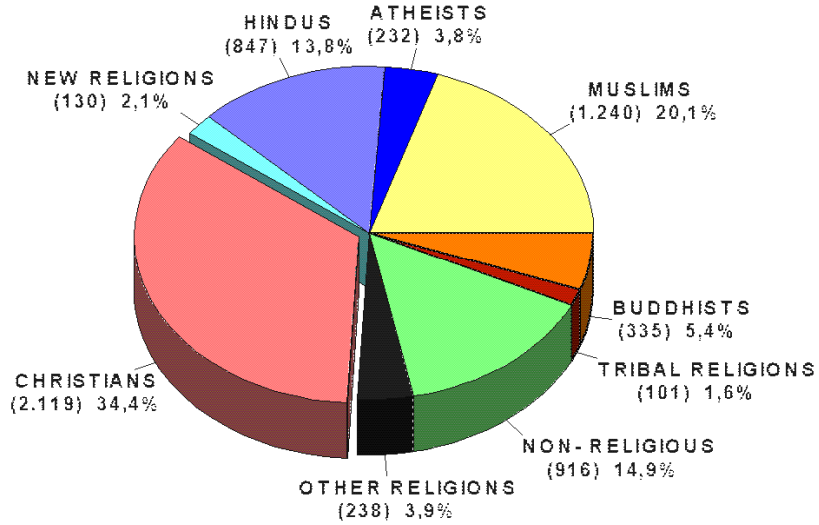
We hope to continue updating our studies on Central America during the next decade, and to expand our research activities to every country of Latin America and the Caribbean, with the assistance of professors and students in programs of theological and university education, together with the support and encouragement of denominational and para-church leaders. To that end we have created a "Latin American Church Growth Task Force," known as LACGTF, composed of a dozen representatives of educational institutions and mission agencies. This volunteer group of Latin American specialists, which had its first meeting in 1988 at Fuller Theological Seminary in Pasadena, CA, was led by Clifton L. Holland (IDEA-PROLADES) and Daryl Platt (O.C. Ministries-SEPAL). The LACGTF was discontinued in the mid-1990s when the members dispersed and regular meetings in Pasadena were no longer possible.

We have a growing relationship with key leaders in many countries who are involved in national and international organizations that are unifying Evangelicals around common causes that further the Gospel of Christ, 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 will continue to network with these interdenominational groups, together with denominational and para-church organizations, to serve the Body of Christ throughout the Americas.

Our general focus in this 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 the sociology of religion. More specifically, it has been to help us define the parameters of the "Protestant Movement" and to create a greater understanding of this phenomenon in the context of the Americas. In order for the reader to better comprehend the global proportional representation of the world's religions, we have included below two graphics that illustrate the data provided by Dr. David Barrett in the *International Bulletin of Missionary Research* (IBMR, Vol. 20, No. 1, January 1996):

## WORLD POPULATION BY RELIGION, 2000

(100% = 6.158 Billion)

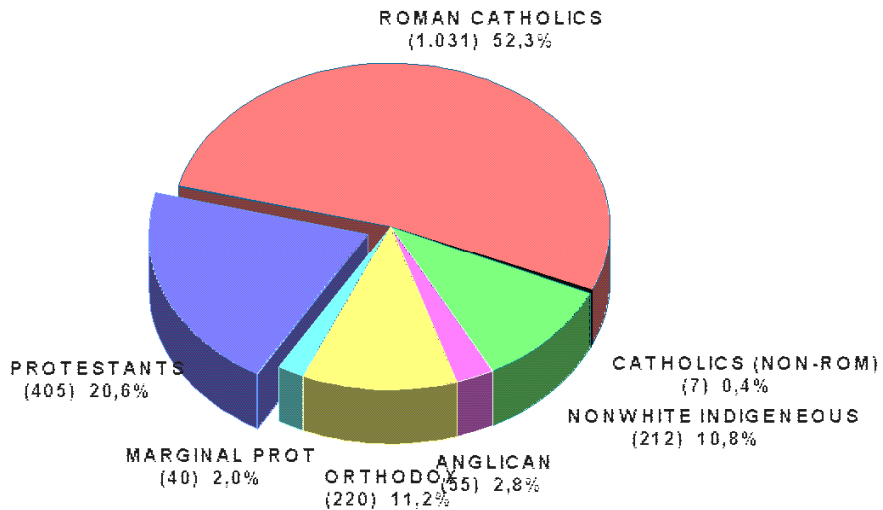


(Population in Millions)

Created by: Clifton Holland-PROLADES  
Source: IBMR/David Barrett  
(Vol. 20, No. 1, January 1996)

## CHRISTIAN ADHERENTS BY TRADITIONS, 2000

(100% = 2119 billion)



(population in millions)

Created by: Clifton Holland/PROLADES  
Source: IBMR/David Barrett  
(Vol. 20, No. 1, January 1996)

## **ANNOTATED OUTLINE OF PRESENT CLASSIFICATION SYSTEM**

Presented below is an "Annotated Outline of the Classification System of Religious Groups," identifying the major traditions and family types that we have developed under the auspices of IDEA and its CHURCH GROWTH STUDIES PROGRAM/PROLADES, as part of our ongoing research activities and studies throughout the Americas under the direction of the author.

Later we will present a more detailed computer-generated report based on this classification system that will list all of the primary religious groups by family types (clascode), along with their respective denominational acronyms (dencode), that currently are in our database. We would like to emphasize that this typology is not in its final form, but rather it is a preliminary version, one in process. What we mean by this is that our 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 reality of the Americas, with a particular 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 growing database of information on religious groups in the Americas. As of August 1, 2000, this database is called [RITA \(Religion In The Americas\)](#) and includes information on 50 countries of the Americas, plus Spain and Portugal: <http://www.prolades.com>

Therefore, we welcome your comments and suggestions regarding the current edition of our typology--there have been many previous editions/versions of our classification system since 1980. During the next few years, we would like to make appropriate modifications and revisions in the database and produce an updated version of this classification system. During the next five years, we hope to produce an "Encyclopedia of Religious Groups in the Americas" in Spanish.

If you would like to receive the updated reports, or work with us on this project, please contact us at our Regional Office for Latin America in San Jose, Costa Rica: [prolades@racsa.co.cr](mailto:prolades@racsa.co.cr)

Since 1998, we have had our own Internet website where we will make available updated information about this classification system, as well as reports and graphics about the countries where we are working. Eventually, we plan to have a searchable database for all the countries of the Latin American and Caribbean regions that will be available on our website: <http://www.prolades.com>



## Document #2

# AN ANNOTATED OUTLINE OF THE 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 revised on 26 December 2007)



## **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 [Church of South 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.

### **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.

**A1.1100 PATRIARCHATES:**

- A1.1101 Constantinople ("see" of the Eastern Orthodox Churches)
- A1.11011 Turkish Orthodox Church
- A1.11012 Eastern Orthodox Church of Crete and the Aegean
- A1.11013 Greeks of the dispersion, together with certain Russian, Ukrainian, Polish and Albanian dioceses in emigration, including the following:
  - \*\* Synod of the Russian Church in Exile
  - \*\* The Moscow Patriarchate
  - \*\* The Russian Archdiocese of Western Europe
  - \*\* The Orthodox Church in America
  - \*\* The Monastery of Mount Athos, Greece
  - \*\* Eastern Orthodox Church of Finland
- A1.1102 Alexandria (Egypt): Alexandrian Orthodox Church
- A1.1103 Antioch (Damascus: includes Syria, Lebanon, Iraq and emigrants to America)
- A1.1104 Jerusalem/Brotherhood of the Holy Sepulcher
- A1.1105 Church of Greece/Greek Orthodox Church
- A1.1106 Church of Cyprus/Cypriot Orthodox Church
- A1.1107 Church of Sinai/Monastery of St. Catherine

**A1.1200 AUTOCEPHALOUS ORTHODOX CHURCHES:**

- A1.1201 Albanian Orthodox Church
- A1.1202 Bulgarian Orthodox Church
- A1.1203 Byelorussian Orthodox Church
- A1.1204 Croatian Orthodox Church
- A1.1205 Cypriot Orthodox Church (see A1.1106)
- A1.1206 Czechoslovakian Orthodox Church
- A1.1207 Estonian Orthodox Church
- A1.1208 Finnish Orthodox Church (see: A1.11013)
- A1.1209 Georgian Orthodox Church
- A1.1210 Greek Orthodox Church (see A1.1105)
- A1.1211 Macedonian Orthodox Church
- A1.1212 Orthodox Church in America (see: A1.11013) (prior to 1970, known as the Russian Orthodox Greek Catholic Church of America)
- A1.1213 Polish Orthodox Church
- A1.1214 Romanian Orthodox Church
- A1.1215 Russian Orthodox Church (see A1.11013)
- A1.12151 Russian Orthodox Church (Old Believers)
- 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)

- A1.12153 Russian Orthodox Church Abroad, Diocese of South America (under Bishop Alexander of Los Angeles, CA: includes Argentina, Brazil, Chile, Paraguay, Uruguay and Venezuela)
- A1.1216 Serbian Orthodox Church (Yugoslavia)
- A1.1217 Sinai Orthodox Church (see A1.1107)
- A1.1218 Slavonic Orthodox Church
- A1.1219 Ukrainian Orthodox Church
- A1.1220 Chinese Orthodox Church
- A1.1221 Japanese Orthodox Church

### **A1.1300 OTHER EASTERN ORTHODOX GROUPS IN THE AMERICAS**

- A1.1301 **Orthodox Greek Archdioceses of North and South America** (1918)
- A1.1302 **African Orthodox Church** (1921, Chicago)
- A1.1303 **Holy Eastern Orthodox Church** (1927, Philadelphia, PA)
- A1.1304 **Orthodox Catholic Church in America** (1927, New York, NY; Bishop Verra)
- A1.1305 **Holy Eastern Orthodox Church of the USA** (1927, Philadelphia, PA; Bishop Aftimius Ofiesh)
- A1.1306 **American Carpatho-Russian Orthodox Greek Catholic Church** (1930s, Johnston, PA)
- A1.1307 **American Orthodox Catholic Church** (Propheta, 1965; Shirley, NY)
- A1.1308 **Orthodox Catholic Church of North and South America** (1969, Akron, OH; Bishop Joseph W. Alisaukas, Jr.; in 1988 the Catholic Orthodox Church of Guatemala and Latin America--about 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 is a member of the UN Human Rights Commission).
- A1.1309 **Greek Archdiocese of Vasiloupolis** (1970, Woodside, NY)
- A1.1310 **Mercy Orthodox Catholic Church** (1970, Motley, MN; Joseph Sokolowski)
- A1.1311 **Western Orthodox Church of America** (1974)
- A1.1312 **American Independent Orthodox Church** (Bridges, 1976; Compton, CA)
- A1.1313 **Association of Western Orthodox Parishes** (1981, New York, NY; Fr. Steven Empson)
- A1.1314 **Catholic Apostolic Church in America** (1983, San Francisco, CA; Francis Jerome Joachim)
- A1.1315 **Byzantine Catholic Church** (1984, Los Angeles, CA; Mar Markus)
- A1.1316 **Orthodox Apostolic Catholic Church** (1990s, Heredia, Costa Rica; Mons. Nicolás)
- A1.1317 **Inclusive Orthodox Church** (1994, Hawaii)

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)

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")

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")

**A1.200 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.

**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.

A1.2101 **Apostolic Catholic Assyrian Church of the East** (1st century in Edessa, Assyria [Kurdistan]; today in Damascus, Syria.

A1.21011 **Malankara Orthodox (Syrian) Church** (5<sup>th</sup> century in India near Madras, India; branch in New York City, NY, 1960s)

A1.21012 **Apostolic Catholic Assyrian Church of the East, North American Diocese** (1890s, Chicago, IL)

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 5<sup>th</sup> century; its headquarters today are in Baghdad, Iraq; it has related churches in Iraq, Iran, Syria, Lebanon, India, Australia, USA and Canada)

- A1.21021 **Church of the East in America** (1959, Vashon, WA)
- A1.2103 **Church of South India** (India and Ceylon, 5<sup>th</sup> century)
- A1.2104 **Holy Orthodox Catholic Church, Eastern and Apostolic** (1938, Tarzana, CA)
- A1.2105 **Catholic Apostolic Church in America** (1950, San Francisco, California)
- A1.2106 **American Orthodox Church** (Philippines; 1981, Los Angeles, California)
- 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.

- A1.2201 **Syrian Orthodox Church (Jacobite) of Antioch and All the East** (1<sup>st</sup> century, Antioch; now in Damascus, Syria; 1949, New Jersey)
- A1.2202 **Syrian Orthodox Church of Malabar** (6<sup>th</sup> century, southwest India; 1960s, New York City)
- A1.2203 **Armenian Apostolic Church** (1<sup>st</sup> century, Kingdom of Armenia)
- A1.22031 **Armenian Apostolic Church, Dioceses of America** (1889, Worcester, MA)
- A1.22032 **Armenian Apostolic Church, Prelate of the East** (1889, New York City)
- A1.22033 **Armenian Apostolic Church, Prelate of the West** (1927, Fresno, CA)
- A1.22034 **Armenian Apostolic Church, Prelate of Canada** (1984, Willowdale, Ontario)
- A1.22035 **Armenian Apostolic Church of America** (1933, New York City, NY)
- 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** (Cairo, Egypt)
- A1.23011 **Coptic Orthodox Church in America** (1962, New York)
- A1.2302 **Ethiopian Orthodox Church** (1<sup>st</sup> century; origin traced to the conversion of the Ethiopian eunuch by Phillip; the Abyssinians became Christians in the 4<sup>th</sup> century and were under the jurisdiction of the Coptic Church in Alexandria; "See" now in Addis Abba, Ethiopia)
- A1.23021 **Ethiopian Orthodox Coptic Church, Diocese of North and South America** (1959, New York)

A1.2399 Other Coptic Groups

**A1.3 INTRAFaITH ORGANIZATIONS**

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

**General Overview:** affirms the doctrine of "apostolic succession" from Jesus through the Apostle Peter, who became the first Bishop of Rome (ca. 64-67 AD); led today by the Pope [Bishop of Rome] and the College of Cardinals who elect the Pope; the "holy see" is Vatican City, near 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"--belief that the 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.

**Distinctive doctrines that separate 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], 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."

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 United States].

**A2.100**      **ROMAN CATHOLIC CHURCH - RCC** (First century AD; Vatican City, a sovereign state in Italy)

**Overview:** 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); the RCC is the largest Christian body in the world with churches in nearly every country:

[http://www.vatican.va/phome\\_en.htm](http://www.vatican.va/phome_en.htm)

<http://kentaurus.com/domine/catholic.htm>

**A2.200**      **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 Church 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 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**

**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, Melchite 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** (5<sup>th</sup> century, St. Maron, Syria; this church became affiliated with the RCC in 1182; its headquarters today are located in Bkerke, Lebanon; there are affiliated churches in Lebanon, Syria, Cyprus, Egypt, Australia, Canada, USA, Argentina, Brazil and Mexico).
- 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)
- A2.304 Slovak Catholic Church, Apostolic Exarchite 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])
- 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 5<sup>th</sup> 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 5<sup>th</sup> 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.
- A2.401**      **Polish National Catholic Church** (1904, Scranton, PA)

- A2.402     **Polish Old Catholic Church in America** (1906, primarily in New Jersey and Massachusetts)
- A2.403     **North American Old Roman Catholic Church**—Rogers (1916, Chicago, IL; Rev. Carmel Henry Carfora)
- A2.404     **Church of Utrecht in America** (1941, Los Angeles, CA; Richard A. Marchenna)
- A2.405     **North Old Catholic Church in North America, Catholicate of the West** (1950, Santa Monica, CA)
- A2.406     **Old Catholic Church—Anglican Rite** (1951, Laguna Beach, CA; has mission work in Mexico)
- A2.407     **Apostolic Orthodox Old Catholic Church** (1958, Chicago, IL; Jorge Rodríguez; established a mission to Latin America under the name “Iglesia Católica Apostólica Ortodoxa” that exists in Colombia, Ecuador, Panama and Venezuela with about 10,000 adherents)
- A2.408     **Holy Catholic Apostolic Church of Puerto Rico** (1961)
- A2.409     **North American Old Roman Catholic Church**—Schweikert (1965, Chicago, IL)
- A2.410     **Mariavite Old Catholic Church, Province of North America** (1972, Wyandotte, MI; Bishop Robert R.J.M. Zaborowski)
- A2.411     **Old Holy Catholic Church of the Netherlands** (1970s, Montreal, Canada; 1979, Vicariate of Colorado)
- A2.412     **American Catholic Church—Old Catholic** (1986, Orange, CA; E. Paul Raible)
- A2.499     Other similar churches
- A2.500     OTHER CHURCHES IN THE WESTERN ROMAN TRADITION** (autonomous, non-papal)
- A2.501     **Apostolic Episcopal Church, Order of the Corporate Reunion** (1874, London, England; 1924, New York City; 1952, The Netherlands; USA headquarters are now in Apple Valley, CA)
- A2.502     **Mexican National Catholic Church** (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)

- A2.503 **Puerto Rican National Catholic Church** (Puerto Rico, 1926); see **A2.408** above.
- 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** (Mons. Salomao Ferraz, 1950s?)
- A2.506 **Catholic Apostolic Church in Brazil** (Dom Carlos Duarte Costa, 1950s?)
- 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.
- A2.508 **Hispanic-Brazilian Confraternity of Christian Doctrine, St. Pius X** (1958, Brooklyn, NY: Mons. Héctor Gonzáles). The original name was the Puerto Rican National Catholic Church (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 **The Holy Orthodox Catholic Apostolic Church of Puerto Rico** (1962)
- A2.510 **Society of St. Pius X** (1967, Mons. Marcel Lefebvre: Ecône, Switzerland) During the 1970s and 1980s the movement spread to the USA and Canada, where affiliated groups were formed; the movement claims about 150,000 adherents worldwide; Pope John Paul II excommunicated Bishop Lefebvre and priests Bernard Fellay, Bernard Tissier de Mallerais, Richard Williamson and Alfonso de Galarreta; the movement also spread from Switzerland to France, Brazil and other nations; these churches use the Traditional Tridentine Mass)
- A2.5101 **Sociedad Tradicionalista de St. Jean Vianney – Traditionalist Society of St. Jean Vianney** (1988, Campos, Brazil; Bishop Antonio de Castro Mayer; he was followed by Bishop Luciano Rangel)

- A2.511      **Tridentine Latin-Rite Catholic Church** (1968, Spokane, WA; affiliated with the traditional movement of Pierre Martin Ngo-Dinh-Thuc, former Bishop of Hue, Vietnam; rejects 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 A2.515 below)
- 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 bishop Pierre Martin Ngo-Dinh-Thuc of Hue, Viet Nam [see A2.513 below], during a trip to Spain; since then the movement has spread to many other countries, particularly in Latin America)
- A2.513      **Latin Rite Catholic Church** (1975, Rochester, NY; the American 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)
- A2.514      **Anglican Catholic Church** (1979, uses 1928 Book of Common Prayer; see B1.33)
- 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 that does not recognize the Pope, 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 “Eucaristic 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     **Unión Católica Trento Mexicana – Mexican Tridentine Catholic Union** (1981, led by Moisés Carmona and Adolfo Zamora, who were former supporters of traditionalist bishop Marcel Lefbvre)
  
- A2.517     **Philippine Independent Catholic Church in the Americas** (1986)
  
- A2.518     **Reformed Catholic Church** (founded in 1988, and incorporated in 1989, “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) – <http://www.reformedcatholic.org>
  
- A2.519     **African-American Catholic Congregation** (1989, Washington, DC; George A. Stallings, Jr.)
  
- A2.520     **Christ Catholic Church International** (1993, Niagara Falls, ON, Canada, with William Donald Mullen as presiding 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).
  
- A2.521     **Reformed Apostolic Roman Catholic Church** (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 has 5 churches and about 250 members).
  
- A2.599     Other similar churches

**A2.5     INTRAFaITH ORGANIZATIONS**

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## **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;" it 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 and professor at the University of Wittenburg, and his "symbolic protest" included the composition of "Ninety-Five Thesis" and nailing the document to the door of the Castle Church at Wittenburg: <http://www.carm.org/creeds/95theses.htm>

**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** [1 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 fulfillment 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](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%20protrenom&unkey=protrenom>  
<http://www.lupinfo.com/encyclopedia/categories/protrenom.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 (16<sup>th</sup> to 18<sup>th</sup> centuries), which symbolically began in October of 1517 when Martin Luther presented his 95 Thesis in Wittenberg, Germany. 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-Presbyterian) or Anglicans (The Church of England), 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, 1517, in Wittenberg, Germany; Augsburg Confession, 1530; various denominations of German, Danish and Scandinavian roots; 1529-1556, Welser Colony in Venezuela; 1619, Manitoba, Canada; 1638, Delaware Colony, USA.

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

**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.

**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), **American Lutheran Church** (1960, 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 Lutheran bodies in North America, and it is now the largest Lutheran denomination in America and one of the largest Protestant bodies in America.

- B1.102 **Lutheran Church-Missouri Synod** (1847, St. Louis, MO) – German heritage; conservative in its theology; has mission work throughout Latin America.
- B1.103 **Wisconsin Evangelical Lutheran Synod** (1850, Milwaukee, Wisconsin) – German heritage; ultra-conservative in its theology; has mission work in Latin America.
- 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.
- B1.106 **Lutheran Synod of Río Grande do Sul, Brazil** (1886) – German heritage.
- B1.107 **Church of the Lutheran Brethren of America** (1900, Fergus Falls, MN)
- B1.108 **Evangelical Lutheran Synod** (1918, Mankato, MN) – Norwegian heritage; has mission work in Perú.
- B1.109 **German-speaking Lutheran Churches in the Americas** (1940s, supervised by the Lutheran Church of Germany)
- B1.110 **Church of the Lutheran Confession** (1960, Watertown, SD)
- B1.111 **Association of Free Lutheran Congregations** (1962, Minneapolis, MN)
- B1.112 **Association of Lutheran Churches in Costa Rica and Panama** - Asociación de Iglesias Luteranas de Costa Rica y Panamá (1970s, Obispo Kenneth Mahler)
- B1.199 Other Lutheran Churches

## **B1.20 REFORMED - PRESBYTERIAN – CONGREGATIONAL FAMILY**

**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; 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>

## **B1.21 REFORMED 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.

- 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 and Canada)
- 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)
- 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)
- B1.2104 **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)



- B1.2105 **Protestant Reformed Churches** (1924, Grand Rapids, MI; a division of the Christian Reformed Church)
- B1.2106 **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)
- B1.2107 **Reformed Church in the United States** (1934, Lincoln, Nebraska)
- B1.2108 **Canadian and American Reformed Churches** (1944, Surrey, BC, Canada)
- B1.2109 **Orthodox Christian Reformed Church** (1979, Grand Rapids, MI; a division of the Christian Reformed Church in the USA and Canada)
- B1.2110 **Korean Christian Reformed Church** (1991, Covina, CA; a division of the Christian Reformed Church in the USA and Canada)
- B1.2111 **Association of Free Reformed Churches** (1994, Cleveland, Ohio)
- B1.2112 **United Reformed Churches in North America** (1996, Lansing, IL; a division of the Christian Reformed Church)
- B1.2199 Other Reformed churches

## **B1.22 PRESBYTERIAN 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,” 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 17<sup>th</sup> century: the Virginia Colony in 1611 and the ill-fated Scottish Presbyterian Colony in Panama [Darien Peninsula], 1698-1700); however, it was not until the early 19<sup>th</sup> 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)
- 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, PA; part of the Covenanter tradition in North America with ties to the Scotch Presbyterians' Solemn League and Covenant of 1643)
- B1.2203 **Cumberland Presbyterian Church** (1810, Memphis, TN)
- B1.22031 **Second Cumberland Presbyterian Church** (1869, Huntsville, AL; a division in the mother church among Afro-Americans)
- B1.2204 **Associated Reformed Presbyterian Church** (1822, Greenville, SC)
- B1.2205 **Presbyterian Church of Canada** (1875, North York, Ontario, Canada)
- B1.22051 **St. Andrew's Presbyterian Church of Bermuda** (1846, part of the Presbytery of Halifax, Canada)
- B1.2206 **Orthodox Presbyterian Church - OPC** (1936, Willow Grove, PA; controversy between conservatives and liberals within the **Presbyterian Church in the United States** led to the formation of the OPC)
- B1.2207 **Bible Presbyterian Church** (1938, Collingswood, NJ; J. Gresham Machen and Carl McIntire)
- B1.2208 **Presbyterian Church in America - PCA** (1973, Atlanta, GA; a split from the **Presbyterian Church in the United States** between conservatives and liberal factions; a group of conservative pastors and their churches withdrew to form the PCA)
- B1.22081 **Korean Presbyterian Church in America** (1976, Morganville, NJ; a Korean-speaking branch of the PCA)

- B1.2209 **Korean American Presbyterian Church** (1978, Philadelphia, PA; a conservative body related to the **General Assembly of the Presbyterian Church in Korea**; headquarters today are in Gardena, CA)
- B1.2210 **Evangelical Presbyterian Church - EPC** (1981, St. Louis, MO; headquarters not in Livonia, MI)
- B1.2211 **Presbyterian Church in the USA - PCUSA** (1983, a union of various churches whose trace their roots to 1706, when the **Presbytery of Philadelphia, PA**, was formed; also, with historical ties to Princeton Theological Seminary in Princeton, NJ, founded in 1812)
- B1.221101 **Presbyterian Church of Chile** (1845, David Trumbull, Valparaíso, Chile)
- B1.221102 **Presbyterian Church of Brazil** (1859, Ashbel Green Simonton, Rio de Janeiro, Brazil)
- B1.221103 **Presbyterian Church of Colombia** (1861, Henry Barrington Pratt, Santa Fe de Bogotá)
- B1.221104 **Presbyterian Church of Guatemala** (1882, John Clark Hill, Ciudad de Guatemala)
- B1.221105 **Presbyterian Church of Cuba** (1890, Evaristo Callazo en Havana)
- B1.221106 **Presbyterian Church of Venezuela** (1897, Theodore Pond, Caracas)
- B1.221107 **Sínodo Boriquén de Puerto Rico** (1899, J. M. Green y Milton E. Cadwell)
- B1.2212 **Christian Presbyterian Church** (Korea, 1991; later in Covina, CA)
- B1.2299 Other Presbyterian churches

## **B1.23 CONGREGATIONAL 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 New England 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.

- 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)

- B1.2302 **Conservative Congregational Christian Conference, CCCC** (1948, Maplewood, 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)
- 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)
- B1.2304 **Midwest Congregational Christian Church** (1958)
- B1.2399 Other Congregational churches

## **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.

- 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 the USA in 1587; 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 [Blewfields].

- 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)
- B1.302 **Protestant Episcopal Church** (represents the Anglican tradition in the USA, founded 1789; its new name since 1967 is **The Episcopal Church**, with headquarters in New York City, NY)
- B1.3021 **South American Missionary Society, SAMS** (USA headquarters in Union Mills, NC)
- B1.303 **Reformed Episcopal Church** (1873, Philadelphia)
- B1.304 **Apostolic Episcopal Church** (1930, Glendale, CA)
- B1.305 **Anglican Orthodox Church** (1963, Statesville, NC)
- B1.306 **American Episcopal Church** (1968, Charlottesville, VA)
- B1.307 **Anglican Episcopal Church of North America** (1972, Palo Alto, CA)
- B1.308 **Diocese of Christ The King** (1977, Berkeley, CA)
- B1.309 **Anglican Catholic Church** (1977, St. Louis, MO; a protest movement within the Protestant Episcopal Church against the modernization of the Church, the ordination of women, and the discontinuance of the Book of Common Prayer, 1928 Edition)
- B1.3091 **Anglican Catholic Church, Hispanic Province of the Americas** (1979, Orange, NJ)
- B1.310 **Anglican Church of North America** (1984, Atlanta, GA)
- B1.311 Anglican Rite Jurisdiction (1989, Merrillville, IN)
- B1.399 Other churches that follow the Anglican-Episcopal Church tradition

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

**General Overview:** roots in Europe, 1520s; **separatist or non-conformist tendencies;** a reaction against the dogmatism and control of State Churches, hence their "anti-authoritarianism;" emphasis is placed on the "priesthood of all believers," free association of adult believers,

believer's baptism, lay-oriented, volunteerism, etc.; anti-liturgical and anti-clerical in character; churches that 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 in 1776, many of the Free Churches suffered persecution in Europe and North America from the 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; "mennonites" = followers of Menno Simons, a Dutch Catholic reformer, 1536; "anabaptist" = rebaptizers, which meant 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”)

- B2.1100 MENNONITE CHURCHES** (German roots, 1520s: Bodenstein, Munstzer, Denck; Germantown, PA, 1683)
- 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** (1725 in Pennsylvania; its headquarters are now in Elkhart, IN; this is the oldest and largest Mennonite body in the USA)
- B2.1103 **Brethren in Christ** (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)
- B2.1104 **Evangelical Mennonite Church** (Kleingemeinde = "the little brotherhood;" 1814, Klaas Reimer in southern Russia; members migrated to Manitoba, Canada in 1874-1875; the present name was adopted in 1952)
- B2.1105 **Apostolic Christian Churches 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)

- B2.11051 **Apostolic Christian Church-Nazarean** (1906, 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)
- B2.1106 **General Conference Mennonite Church** (1860, John Oberholtzer; Newton, KS)
- B2.1107 **Old Order Mennonite Church** (Jacob Wisler, 1871)
- B2.1108 **Rhineland Old Colony Mennonite Churches** (1875, Winkler, Manitoba, Canada; members migrated from Russia to Canada in the 1870s; some migrated to Mexico in the 1920s)
- B2.1109 **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)
- B2.1110 **Mennonite Brethren Church of North America (Bruedergemeinde)** (1876; Hillsboro, KS; Tabor College)
- B2.1111 **Church of God in Christ, Mennonite** (1878, John Holdeman; Moundridge, KS)
- B2.1112 **Somerfelder Mennonite Churches** (1893, Manitoba, Canada; Abraham Doerksen, bishop of the town of Somerfelder)
- B2.1113 **Eastern Mennonite Board of Missions and Charities** (1914, Salunga, PA)
- B2.1114 **Evangelical Mennonite Mission Conference** (1959, Winnipeg, Manitoba, Canada)
- B2.1199 Other Mennonite churches
  
- B2.1200 HUTTERITE BRETHREN** (1526, Hans Hut, Moravia; 1529, Jacobo Hutter, Moravia; known as hutterites)

**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.brunderhof.org/us/Who\\_We\\_Are/History.htm](http://www.brunderhof.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)
- B2.1301 **Old Order Amish Mennonite Church** (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)
- B2.1302 **Conservative Mennonite Conference** (1910, Grantsville, MD)
- B2.1303 **Beachy Amish Mennonite Conference** (1923, Plain City, OH)
- B2.1399 Other Amish groups
- B2.14 FRIENDS/QUAKER CHURCHES** (English roots: George Fox, 1647; Rhode Island Colony, 1661; William Penn, 1680s--founded the Colony of Pennsylvania)



- B2.1401 **Quakers or Society of Friends** (1647, George Fox, England)
- B2.1402 **Annual Meetings or Conferences of Friends (Quakers)** in the USA, examples:
- B2.14021 **Philadelphia Annual Meeting of Friends** (1681, Philadelphia, PA; 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, OH - 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, IN – conservatives)
- B2.14026 **Pacific Annual Meeting of Friends** (1931, Los Altos, CA; "unprogrammed" – spontaneous meetings)
- B2.1403 **Friends United Meeting** (1863, Richmond, IN; 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).
- B2.1404 **Friends General Conference** (1900, Philadelphia, PA; 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.
- B2.1405 **Evangelical Friends Church, Eastern Division** (1971, originally part of the Ohio Annual Meeting; conservatives and Holiness-oriented)
- B2.1406 **Evangelical Friends International** (1990, conservatives and Holiness-oriented)
- B2.1499 Other groups of Friends/Quakers

**B2.20 BAPTIST FAMILY** (English and Dutch roots, ca. 1608-1612)

**General Overview:** the first Baptist churches were founded in England during the first decade of the XVII 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; other 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; due to 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 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 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**, 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.”

## **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.

- B2.2101 **National Association of Free Will Baptists** (1727, Paul Palmer, North Carolina; reorganized in 1935 when they adopted their current name; headquarters are in Antioch, TN; mission work is conducted in Spain, Panama, Cuba, Brazil, Uruguay, Mexico, Puerto Rico and the Virgin Islands)
- B2.21011 **General Conference of Free Will Baptists** (founded by Benjamin Randall in New Durham, New Hampshire, in 1792 as an Annual Meeting and in 1827 as a Conference)
- B2.21012 **United Free-Will Baptist Church** (1901, Kingston, NC; predominantly among Afro-Americans; in 1952, there were 836 churches with about 100,000 members)
- B2.21013 **Original Free Will Baptists, North Carolina State Convention** (1913, Ayden, NC; has mission work in Mexico)
- B2.21014 **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)
- B2.2103 **General Association of General Baptists** (1820s, Benoni Stinson, Evansville, IN; in 1824 Stinson helped to organize the Liberty Association of General Baptists; headquarters today are in Popular Bluff, MO; mission work is conducted in Jamaica)
- B2.2104 **Baptist General Conference** (1852, Gustaf Palmquist; Rock Island, IL; headquarters today in Arlington Heights, IL; by 1864 there were 11 Swedish-speaking churches in the Midwest and Northeast; since 1944 mission work has been carried out around the world, including Mexico,

Brazil and Argentina; today, there are about 800 churches and 135,000 members in the USA and Canada)

B2.2105 **Colorado Reform Baptist Church** (1981, Denver, CO)

B2.2199 Other Arminian or General Baptist groups

## **B2.22 Seventh-Day Baptists**

(English roots: John Trask, London, 1617; worship on Saturday)

B2.2201 **Seventh Day Baptists-German** (1764; founded by Johann Beissel in Snow Hill, PA, among German immigrants; practically non-existent today)

B2.2202 **Seventh-Day Baptist General Conference** (1801, Plainville, NJ; in 1982, the headquarters were moved to Janesville, WI; 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 Latin America)

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; Philadelphia, 1688; Philadelphia Baptist Association, 1707; English Baptists sent missionaries to West Indies and Belize in early 1800s; Jamaican Baptists sent missionaries to Central America in the 1890s; Welsh Baptists in Argentina, 1865.

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 Baptist Missionary Society**, founded in 1795.

B2.23012 **Jamaican Baptist Missionary Society** (1880s, Jamaica)

B2.2302 **American Baptist Churches in the USA** (1707, Philadelphia, PA; Philadelphia Baptist Association organized with five churches; a foreign missionary society was organized in 1814; in 1845, many Baptist churches in the Southern states withdrew from the Baptist Convention to form the Southern Baptist Convention on the eve of the Civil War; the

name of the former was changed to the Northern Baptist Convention in 1907 and to the American Baptist Convention in 1950; 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)

- B2.23021 **American Baptist Women's Missionary Society** (1814)
- B2.23022 **American Baptist Home Mission Society** (1832)
- B2.2303 **Canadian Baptist Churches** (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)
- B2.2304 **North American Baptist Conference** (1839, Konrad Anton Fleishmann, Newark, NJ; in 1851 a conference was organized among German immigrants; headquarters today are in Oakbrook, IL; mission work in conducted in many nations, including Mexico and Brazil)
- B2.2305 **Southern Baptist Convention** (in 1845 a majority of Baptist churches in the U.S. southern states left the American Baptist Convention 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; this is the largest Protestant denomination in the USA)
- 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 most countries of Latin America and the Caribbean)
- B2.2306 **National Baptist Convention of the USA** (1895, Baton Rouge, LA; an Afro-American denomination)
- B2.2307 **American Baptist Association** (1905, Texarkana, TX; a group of churches that 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 Latin America)
- B2.2308 **National Primitive Baptist Convention** (1907, Tallahassee, FL)
- B2.2309 **National Baptist Convention of America** (1915, Nashville, TN; an Afro-American denomination)

- B2.2310 **Baptist Mid-Missions** (1920, Cleveland, OH; an independent Baptist foreign mission board with work in Latin America and the Caribbean)
- B2.2311 **World Baptist Fellowship** (1920s, J. Frank Norris; Arlington, TX)
- B2.2312 **General Association of Regular Baptists** (1922, Thomas Tojhunter Shields; a group of churches that left the Northern Baptist Convention to form the Bible Baptist Union; its current name was adopted in 1932; this is an ultra-conservative denomination that is opposed to liberalism; its headquarters today are in Schaumburg, IL; some foreign mission work is conducted)
- B2.2313 **Ukrainian Evangelical Baptist Convention** (1945, Chester, PA; its headquarters today are located in Berwyn, IL; mission work is conducted in Argentina, Brazil and Paraguay)
- B2.2314 **Conservative Baptist Association** (1946, Wheaton, IL; a group of conservative churches that left the Northern Baptist Convention in protest against liberal tendencies; supports the Denver Baptist Seminary)
- B2.23141 **Conservative Baptist Home Mission Board** (1950, Wheaton, IL; today known as “Mission to America” with its efforts directed toward evangelism and church planting among various ethnic groups)
- B2.23142 **Conservative Baptist Foreign Mission Board** (1943, Wheaton, IL; now called CBInternational; mission work is conducted in many countries of Latin America and the Caribbean)
- B2.2315 **Baptist Missionary Association of America** (1949, Little Rock, AR; a group of churches that separated from the American Baptist Association; has mission work in Latin America)
- B2.2316 **Baptist Bible Fellowship** (1950, Beauchamp Vick; Springfield, MO; an ultra-conservative denomination; mission work is sponsored by individual churches and not by a mission board)
- B2.2317 **Southwide Baptist Fellowship** (1955, Lee Roberson; Laurens, SC; formerly known as the Carolina Baptist Fellowship in South Carolina, USA)
- B2.2318 **Baptist International Missions, Inc.** (1960, Chattanooga, TN; an ultra-conservative denomination)
- B2.2319 **Union of Slavic Churches of Evangelical Christians and Slavic Baptists of Canada** (1958; a union of the **Union of Slavic Evangelical Christians** and **Evangelical Baptists**; mission work is conducted in Argentina)
- B2.2320 **Progressive National Baptist Convention** (1961, Washington, DC; an Afro-American denomination)

- B2.2321 **Liberty Baptist Fellowship** (1981, Jerry Falwell; Lynchburg, VA; an ultra-conservative denomination)
- B2.2322 **National Missionary Baptist Convention of America** (1988, San Diego, CA; an Afro-American denomination)
- B2.2399 Other Calvinistic Baptist churches

## **B2.30 PIETIST FAMILY**

**Overview:** roots in German Pietism, 1670s; founded by **Phillip Jacob Spener** and **August Hermann Francke**; a spiritual reform movement among Lutheran State Churches that had a strong influence on leaders of other Protestant bodies, including some pre-Reformation groups.

## **B2.31 FRENCH, ITALIAN AND GERMAN FREE CHURCHES (ca. 1170s)**

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

- 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)**
- 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)
- 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 [originally called "Evangelical Union of Bohemian and Moravian Brethren in North America].
- 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)
- B2.3105 **Brethren Church** (1882, Ashland, OH; the progressive wing of the **German Baptist Brethren Church** left the mother church and formed

an independent movement; has mission work in Latin America)

B2.3106 **Fellowship of Grace Brethren Churches** (1939, Winona Lake, IN; a division in the Brethren Church whereby the Fundamentalists separated from the Progressives in the mother church; has mission work in Latin America)

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; 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; mission work in West Indies by British Wesleyans, 1780s; Methodists in the West Indies were opposed to slavery; British, Canadian, Australian and American subfamilies of Wesleyan origins.

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)

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 Warrener, 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)

B2.32013 **Primitive Methodist Church** (1811, 1829; Wilkes-Barre, PA; originally known as the Society of the Primitive Methodists; has mission work in Guatemala and Spain)

B2.32014 **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**)

- B2.3202 **United Methodist Church** (1784, **Methodist Episcopal Church, MEC**, was formed among Methodist congregations 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 and other Methodist churches joined them in 1968 to form the United Methodist Church)
- B2.32021 **Methodist Episcopal Church Missionary Society** (1819; now called the Board of Global Missions of the United Methodist Church; has mission work in Latin America)
- B2.3203 **African Methodist Episcopal Church** (1784, Nashville, TN; Afro-Americans separated from the Methodist Episcopal Church due to clashes with the dominant White leadership; has mission work in Bermuda, Jamaica, Haiti, Dominican Republic, Virgin Islands, Windward Islands, Guyana and Surinam)
- B2.3204 **African Methodist Episcopal Zion Church** (1801, Charlotte, NC; an Afro-American denomination)
- B2.3205 **Church of the United Brethren in Christ** (1841, Huntington, IN; 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 they 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; has mission work in Jamaica, Honduras and Nicaragua)
- B2.3206 **African Union (First Colored) Methodist Protestant Church** (1850, Wilmington, DE)
- B2.3207 **Union American Methodist Episcopal Church** (1850, Wilmington, DE)
- B2.3208 **Congregational Methodist Church** (1852, Florence, MS; has mission work in Mexico, Central and South America in cooperation with World Gospel Mission)
- B2.3209 **Reformed Zion Union Apostolic Church** (1869, South Hill, VA)
- B2.3210 **Christian Methodist Episcopal Church** (1870, Memphis, TN; formed by Afro-Americans following the end of the Civil War)
- B2.3211 **United Christian Church** (1889, Cleona, PA; a division of the United Brethren in Christ)
- B2.3212 **Evangelical Congregational Church** (1894, Myerstown, PA; has mission

work in Colombia, Mexico and Spain)

- B2.3213 **Southern Methodist Church** (1940, Orangeburg, SC; a dissident movement among Methodist Episcopal Church-South members who did not want to join the 1939 merger to form the Methodist Episcopal Church, which later developed into the United Methodist Church; has mission work in Mexico, Peru and Venezuela)
- B2.3214 **Bible Protestant Church** (1940-1985, Scullville, NJ; now called the Fellowship of Fundamental Bible Churches with headquarters in Glassboro, NJ; has mission work in Mexico)
- B2.3215 **Methodist Protestant Church** (1940, Monticello, MS; has mission work in Belize)
- B2.3216 **Fundamentalist Methodist Church** (1944, Springfield, MO; has mission work in Mexico)
- B2.3217 **Evangelical Methodist Church** (1946; Wichita, KS; affiliated with the Mexican Evangelistic Mission)
- B2.3218 **Evangelical United Brethren Church** (1946, a merger of the United Brethren in Christ with Evangelical Church; in 1968 this body merged with the Methodist Church to form the United Methodist Church)
- B2.3219 **Evangelical Methodist Church of America** (1952, Kingport, TN; a division of the Evangelical Methodist Church; has mission work in Argentina, Chile, Paraguay and Jamaica)
- B2.3220 **Association of Independent Methodists** (1965)
- B2.3221 **Korean Methodist Church** (?)
- B2.3299 Other Methodist Churches

### **B2.33 SCANDINAVIAN "FREE" CHURCHES**

**Overview:** origins in the Pietist renewal movement among Lutherans in Scandinavia and USA; 1830s revival in Sweden led by **Carl Olof Rosenius**; independent Pietist churches were formed as “Free Churches” in opposition to the State Lutheran Churches.

- B2.3301 **Evangelical Covenant Church in America** (1873, 1885; Chicago, IL; has mission work in Colombia, Ecuador and Mexico)
- B2.33011 **Korean Evangelical Covenant Church** (?)
- B2.3302 **Evangelical Free Church in America** (1884 in Sweden; 1950 in Minneapolis, MN; a merger of the **Swedish Evangelical Free Church** and the **Norwegian-Danish Evangelical Free Church Association** in the USA; ministerial training if provided by Trinity Evangelical Divinity

School in Deerfield, IL; it has mission work in Brazil, Costa Rica, Mexico, Peru and Venezuela)

B2.33021 **Korean Evangelical Free Church** (?)

B2.3303 **The Evangelical Alliance Mission, TEAM-related churches** (1890, a nondenominational faith mission with work in Latin America)

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 identity 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**)

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**)

## **B2.40 INDEPENDENT FUNDAMENTALIST FAMILY**

**Overview:** origins in 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); since the early 1900s, there is almost exclusive dependence on the Scofield Reference Bible, King James Version, among churches of this movement.

B2.401 **Open Brethren** (called Plymouth Brethren or Christian Brethren; have joint mission work via **Christian Missions in Many Lands** [Spring Lake, NJ] and with the **Missions Service Committee of Canada** in the Caribbean, Mexico, Central and South America)

- 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, MN; Raven-Taylor Brethren, mainly in New York and California; Reunited Brethren in Danville, IL; the Tunbridge Wells Brethren in Addison, IL; many of these groups have mission work in the Caribbean, Central and South America)
- B2.403 **Central American-Mexican-Spanish evangelical churches formed by the Central American Mission/CAM International** (founded by **Dr. C. I. Scofield** in Dallas, TX, in 1890s; most of the early mission work was in Central America, but today work is also carried out in Mexico and Spain)
- B2.404 **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, IL, and Dallas Theological Seminary in Dallas, TX)
- B2.405 **The Church Which is Christ's Body** (founded by **Maurice Johnson** in Los Angeles, 1925; mission work in El Salvador: "Christian's who meet in the Name of the Lord" - "Cristianos congregados en el Nombre del Señor")
- B2.406 **Local Church Movement** (founded by **Watchman Nee** in China, 1920s; congregations known as "Little Flock," "Assembly Hall" or "Local Church;" spread to Hong Kong, Philippines, Southern Asia, and the USA between 1922-1972; largely within Chinese communities) –  
<http://www.xenos.org/essays/neeframe.htm>
- B2.4061 **Living Stream Ministries** (1960s, Los Angeles; founded by **Witness Lee**, an associate of Watchman Nee; a controversial group on many college campuses in the USA; it has missionary 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>
- B2.407 **Independent Fundamentalist Churches of America** (Dr. R. Lee Kirkland, 1930s; Granville, MI)
- B2.408 **Berachah Church** (1935, Houston, TX; C. W. Colgan and Robert B. Thieme, Jr.; has mission work in Puerto Rico)
- B2.409 **Berean Fundamental Churches** (1936, Lincoln, NE)
- B2.410 **Grace Gospel Fellowship** and **Grace Ministries International** (1938, Chicago, IL; J.C. O'Hair; Grace Bible College, Grand Rapids, MI)
- B2.411 **Associated Gospel Churches** (1939, Pittsburgh, PA; Dr. W. O. H. Garman; headquarters now in Granville, MI; has mission work in Spain and South America)

- B2.412 **New Tribes Mission-related churches** (1942, Stanford, FL; has mission work in Mexico, Panama, Colombia, Bolivia, Brazil, Paraguay and Venezuela)
- B2.413 **The Way International** (1955, Victor Paul Wierville; New Knoxville, OH; has mission work in Argentina and Venezuela)
- B2.414 **Armenian Evangelical Union of North America** (1960, Toronto, Ontario, Canada; Armenian congregations that remained independent of mergers of other Armenian ethnic churches that joined the United Church of Christ, the United Church of Canada or the Presbyterian Church in the USA; in 1960 many of these independent churches formed this fellowship in the USA and Canada)
- B2.415 **Greater Gospel World Outreach** (1964, Wiscasset, Maine)
- B2.416 **Church of Christian Liberty** (1965, Arlington Heights, IL; Paul Lindstrom)
- B2.417 **Independent Christian Churches International** (1984, Dallas, TX; Donald Ned Hicks)
- B2.499 Other independent Fundamentalist groups

## **B2.50 HOLINESS FAMILY**

**Overview:** Charles Finney, 1839; a reform 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;" 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.

- B2.501 **Free Methodist Church of North America** (1860, 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, IN; mission work is conducted in 34 countries)
- B2.502 **The Salvation Army** (in 1885 William Booth, an independent Methodist minister, 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)

- B2.503 **Church of God** (1880, Anderson, Indiana; has mission work throughout the Americas)
- B2.5031 **Church of God** (1910, Guthrie, OK; a split from the Church of God in Anderson, IN; has mission work in Mexico)
- B2.504 **American Rescue Workers** (1884, Hagerstown, MD; 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)
- B2.505 **Evangelical Christian Church (Wesleyan)** (1889, originally known as the Heavenly Recruit Association)
- B2.506 **Church of the Nazarene** (1908, a merger of the **Holiness Church of Christ** and the **Pentecostal Church of the Nazarene** at Pilot Point, TX; 1919; Phineas Bresee organized the First Church of the Nazarene in Los Angeles, CA, in 1885, 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, KS, 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)
- B2.507 **Volunteers of America** (1896, Metairie, LA; 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)
- B2.508 **Christian and Missionary Alliance, CMA** (founded in 1897 in Old Orchard, Maine, under the leadership of Dr. A.B. Simpson, a Presbyterian minister; Simpson, pastor of the New York Gospel Tabernacle, had a significant influence over other ministers who were concerned about a deeper spiritual life and supported aggressive evangelistic and missionary activities; 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)
- B2.509 **Triumph the Church and Kingdom of Christ** (1902, Atlanta, GA; an Afro-American denomination founded by Elder E.D. Smith)
- B2.510 **Church of Christ (Holiness) USA** (1907, Jackson, Mississippi; an Afro-American denomination that has mission work in Mexico)

- B2.511 **Church of God (Sanctified Church)** (1907, Nashville, TN; an Afro-American denomination that has mission work in Jamaica)
- B2.512 **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)
- B2.513 **World Gospel Mission** (1910, Marion, Indiana; an independent Holiness mission agency with work in Argentina, Bolivia, Haiti, Honduras, Mexico and Paraguay)
- B2.514 **Grace and Hope Mission** (1914, Baltimore, MD)
- B2.515 **Pillar of Fire Churches** (1917, Zarephath, NJ; has mission work in Spain)
- B2.516 **Churches of God-Independent Holiness People** (1922, Ft. Scott, KS)
- B2.517 **God's Missionary Church** (1935, Penns Creek, PA; has mission work in Haiti and among Cubans in Miami, FL)
- B2.518 **United World Mission** (1946, Dayton, Ohio; founded by Dr. Sidney Correll, pastor of the Christian Tabernacle; an independent Holiness mission with work in Cuba, Bolivia, Brazil, Spain, Guatemala, Nicaragua and Venezuela; moved to St. Petersburg, Florida in 1966; in 1988, the mission occupied its present facilities in Union Mills, North Carolina)
- B2.519 **Bible Missionary Church** (1956, Denver, Colorado; founded by Glenn Griffith, J.E. Cook, Spencer Johnson and H.B. Huffman; has mission work in Barbados, Guyana, Honduras, Mexico, St. Vincent and Venezuela)
- B2.520 **Wesleyan Holiness Association of Churches** (1959, Dayton, Ohio; Glenn Griffith; has mission work in Bolivia, Cayman Islands and Guatemala)
- B2.521 **Pilgrim Holiness Church of New York** (1963, Albany, New York; has its roots in the **Pentecostal Rescue Mission**, founded in 1897 in Binghamton, New York; in 1922-23 this body became the **Pilgrim Holiness Church** that merged with the **Wesleyan Methodist Church** to form the Wesleyan Church in 1968, but the New York district refused to participate in this merger and created an independent body prior to the merger; has mission work in Brazil and Haiti)
- B2.522 **Church of the Bible Covenant** (1967, Greenfield, Indiana)
- B2.523 **National Association of Holiness Churches** (1967, Griffith, Indiana; has mission work in Brazil and Mexico)
- B2.524 **Allegheny Wesleyan Methodist Church (Original Allegheny Conference)** (1968, Salem, Ohio; has mission work in Haiti y Peru)

- B2.525     **Wesleyan Church** (1968, Indianapolis, Indiana; a union of the **Wesleyan Methodist Church** [founded in 1843] and the **Pilgrim Holiness Church** [founded in 1897])
- B2.526     **Evangelical Church of North America, ECNA** (1968, Salem, Oregon; established by former members of the **Evangelical United Brethren** that did not want to join the merger with the **Methodist Church** [1939-1968] that created the **United Methodist Church** in 1968; the **Holiness Methodist Church** [Minneapolis, MN] merged with the ECNA in 1969; mission work is conducted in Bolivia, Brazil and Mexico)
- B2.5261    **Evangelical Missionary Church of Canada** (1994, Medicine Hat, Alberta, Canada; was a district of the **Evangelical Church of North America** until 1994)
- B2.227     **Church of the Bible Covenant** (1966, Cleveland, IN)
- B2.528     **The Missionary Church** (1969, Fort Wayne, IN; 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 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)
- B2.529     **Bible Methodist Connection of Churches** (1970, Glencoe, Alabama; has mission work in Mexico)
- B2.599     Other similar churches (note: some of the conservative **Friends-Quaker** groups are now part of the Holiness movement)

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

**General Overview:** **Thomas Campbell** and his son, **Alexander Campbell** (both former Presbyterians), **Barton Stone** (a former Presbyterian) and **Walter Scott** (a former Baptist) founded churches in Pennsylvania, Kentucky and Ohio in the 1830s for the purpose of restoring primitive Christianity in America, hence the name **Restoration Movement**; formed fellowships of autonomous congregations that used the name "Christian Church" or "Church of Christ;" the Christian Church-Disciples of Christ [1967] 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 their standards and, therefore, can be considered objects of evangelism by Church of Christ members.

- B2.601 **Christian Church-Disciples of Christ** (1832; Thomas and Alexander Campbell and Barton Stone; headquarters today in Indianapolis, IN; 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 within the Restoration movement, and it is a member of the National Council of Churches and the World Council of Churches)
- B2.602 **The Christian Congregation** (1887, La Follette, Tennessee; founded among independent churches in the Ohio River Valley; the first Christian Congregation was formed in Kokomo, Indiana, in the 1880s; in 1986 there were 1,456 congregations with 106,800 affiliated members in the USA)
- B2.603 **Churches of Christ (Non-instrumental)** (1906, independent congregations 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 movement has its publishing offices are located in Austin, Texas: 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; in 1986 this movement reported 10,165 congregations with 935,500 affiliated members; there are no fraternal relations with other Church of Christ fellowships)
- B2.6031 **Churches of Christ (Non-instrumental and "One Cup")** (1915, 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; in 1986 there were about 400 affiliated congregations and there are no fraternal relations with other Church of Christ fellowships)
- B2.6032 **Churches of Christ (Non-instrumental and Premillennial)** (1920s, 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 in the USA)
- B2.6033 **Churches of Christ (Non-instrumental and non-Sunday school)** (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; in 1986 there were about 600 affiliated congregations)

- B2.6034 **Churches of Christ (Non-instrumental and Conservative)** (1960s, independent congregations that support the "The Gospel Guardian" magazine of Lufkin, Texas, and Florida College of Tampa, Florida; in 1986 there were about 2,800 congregations with about 100,000 affiliated members in the USA; fraternal relations are not permitted with other Church of Christ fellowships)
- B2.6035 **Churches of Christ (Non-instrumental, known as the Crossroads Movement)** (1970, Charles H. Lucas; Gainesville, Florida; there are about 150 affiliated congregations)
- 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)
- B2.604 **Christian Churches and Independent 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 Pacific Christian College [now known as Hope Christian University] in Fullerton, California, and to Standard Publishing Company in Cincinnati, Ohio; 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)
- 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)
- B2.606 **International Church of Christ** (1979, Lexington, MA; it absorbed the Crossroads Movement in Gainesville, FL, 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, CA; in 1994, there were about 90,000 members in 173 congregations in 64 countries; in 2001, the ICC claimed to have over 400 churches with a membership of 130,000 worldwide in 150 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: see [http://www.carm.org/icc/icc\\_what\\_is.htm](http://www.carm.org/icc/icc_what_is.htm))

B2.607 **Korean Churches of Christ** (autonomous Korean-speaking)

B2.699 Other similar congregations

## **B2.70 OTHER SEPARATIST, FREE OR INDEPENDENT CHURCHES**

Non-Pentecostal independent churches or denominations of the Protestant movement whose historical origins are unknown or that are as yet unclassified due to a lack of information.

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## **B3.0 ADVENTIST TRADITION**

**General Overview:** in 1832, **William Miller**, a licensed Baptist preacher in New York, 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 [or "apocalyptic"] movement; the first generation of Adventists were drawn from other Evangelical churches that rejected Miller's teachings; between 1832 and 1870, three main branches of the Adventist movement came into existence.

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

B3.101 **General Conference of Seventh Day Adventists** (founded in 1863 in Battle Creek, Michigan; headquarters now in Washington, D.C.; mission work in West Indies and Central America, 1890s; the Adventist Church is one of the largest Protestant bodies in Central America and many other countries of Latin America).

B3.102 **Seventh-Day Adventist Reform Movement** (1919 in Germany; USA headquarters in Denver, Colorado; a division of the CGSDA among Pacifists in Germany and the USA)

B3.103 **Seventh-Day Christian Conference** (1934, New York City, NY)

B3.199 Other similar churches

**B3.2 MILLERIST FAMILY that observes Sunday** (1854, Jonathan Cummings; Congregationalist church polity)

- B3.201      **Advent Christian Church** (1863, Charlotte, NC)
  - B3.202      **Church of God General Conference** (1869, Oregon, IL)
  - B3.299      Other similar churches
  - B3.03      CHURCH OF GOD FAMILY** (1863, Adventists that reject the teachings of Ellen G. White)
  - B3.301      **General Conference of the Church of God, Seventh Day** (1866, Marion, Iowa; 1889, Stanberry, Missouri; headquarters now in Denver, Colorado)
  - B3.302      **Church of God (Seventh-Day)** (1887, 1933, Salem, West Virginia)
  - B3.3021     **Israelite Church of God** (1919, Mexico, Belize, Guatemala and El Salvador)
  - B3.303      **General Council of the Church of God** (1950, Meridian, Idaho)
  - B3.304      **Seventh-Day Church of God** (1954, Caldwell, Idaho)
  - B3.399      Other similar churches
  - B3.400     WORLDWIDE CHURCH OF GOD FAMILY** (1933, founded by Herbert W. Armstrong in Eugene, Oregon; beginning in 1937 was known as the **Radio Church of God**; during the 1940s, Armstrong relocated to Pasadena, CA, where he established Ambassador College in 1947; the group's name was changed to the **Worldwide Church of God** [WCOG] in 1968; in 1978, Herbert's son, Garner Ted Armstrong, had a falling out with his father and founded the **Church of God, International**)
- After the death of Herbert W. Armstrong in 1986, the WCOG 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; as part of this Biblical renewal, a series of divisions occurred during the 1980s and 1990s: **Philadelphia Church of God, Global Church of God, United Church of God, United Biblical Church of God, Twentieth Century Church of God**, etc.; **Note:** for a list of denominations that were formed that rejected the Evangelical reforms of 1986 and reverted to some of Armstrong's original teachings, see: <http://www.wcg.org> <http://www.wcg.org/lit/aboutus/splits.htm>
- B3.500      Other unclassified Adventist groups

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**B4.0            PENTECOSTAL TRADITION, 1901**

**General Overview: Charles Parham**, Topeka, Kansas, 1901; **William Seymour**, Los Angeles, California, 1906, leader of the Azusa Street Revival; similar outpourings of the Holy Spirit in the early 1900s were reported around the world; characterized by the "Baptism in the Holy Spirit," speaking in "other tongues," and other "signs and wonders"--miracles, healings, and supernatural manifestations in the lives of ordinary people; similar to what happened in the New Testament (Acts of the Apostles, Chapter 2) on the Day of Pentecost, following the death and resurrection of Jesus -- hence the term "Pentecostals."

**B4.01 APOSTOLIC FAITH - APOSTLES AND PROPHETS FAMILY, 1901**

**Overview:** rooted in the Pentecostal Revival of the early 1900s; churches were usually called "Apostolic Faith Mission" and had no denominational structure; a fellowship of autonomous local congregations preaching the "Apostolic Faith."

- B4.0101 **Apostolic Faith Movement**, also known as **Apostolic Faith (Kansas)** (1901, Topeka, Kansas; an informal fellowship of churches inspired by **Charles Parham** and his disciples; en 1950 this movement was consolidated in Baxter Springs, Kansas, where the Apostolic Faith Bible College was founded)
- B4.0102 **Free Apostolic Movement - Movimiento Apostólico Libre** (1904, San Salvador, El Salvador; founded by missionary **Frederick Mebius** of Vancouver, Canada; this is the oldest known Pentecostal movement in Latin America and has produced a series of other denominations in El Salvador and neighboring countries; see below)
- B4.01021 **Church of the Apostles and Prophets - Iglesia de los Apóstoles y Profetas** (1935, El Salvador)
- B4.01022 **Upper Room Apostolic Church - Iglesia Apostólica "El Aposento Alto"** (1935, El Salvador)
- B4.01023 **Apostolic Church of God in Christ - Iglesia de Dios Apostólica en Cristo** (1950, El Salvador)
- B4.01024 **Apostolic Church of the New Jerusalem - Iglesia Apostólica de la Nueva Jerusalén** (1977, El Salvador)
- B4.0103 **United Fellowship Convention of the Original Azusa Street Mission** (1906, Los Angeles, CA; founded by William J. Seymour as the Azusa Street Apostolic Faith Mission; the members of this Convention are denominations that had their origin in this movement: **Apostolic Faith Church of God, Apostolic Faith Church of God and True Holiness, Apostolic Faith Church of God Live On, Apostolic Faith Churches of God and Church of Christ Holiness Unto the Lord**; many of these groups are predominantly Afro-American groups)

- B4.0104 **The Apostolic Faith Mission of Portland, Oregon, Inc.** (1908, Portland, OR; Florence L. Crawford)
- B4.0105 **Church of God of Apostolic** (1914, Ozark, AR; has mission work in Mexico)
- B4.0106 **Church of Christ Holiness Unto the Lord** (1926, Savannah, GA; Bishop Milton Solomon)
- B4.0107 **Apostolic Holiness Church of America** (1927, Mount Olive, NC)
- B4.0108 **Apostolic Faith Church of God and True Holiness** (1946, Jefferson, OH; Charles W. Lowe)
- B4.0109 **Apostolic Faith Church of God Giving Grace** (1960s, Warrenton, NC; Bishop Rufus A. Easter and Mother Lillie P. Williams)
- B4.0110 **Apostolic Faith Churches of the Living God** (1979, South Carolina; Bishop Leroy Williams)
- B4.0199 Other similar churches

#### **B4.02 PENTECOSTAL HOLINESS FAMILY, 1906**

**Overview:** rooted in the Holiness movement of the mid-1800s; many of the early Pentecostal leaders in the early 1900s were from Holiness churches and continued to preach and teach the Holiness doctrine in their churches.

- B4.0201 **Church of God (Cleveland, TN)** [1907, Cleveland, TN; 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 [supervisor from 1907-1922]; in 1908, this denomination accepted the doctrine of the “baptism in the Holy Spirit” and began to identify itself with the Pentecostal movement due to the influence of preacher G.B. Cashwell, who had been strongly influenced by the Azusa Street Apostolic Faith Mission in Los Angeles; this denomination has mission work worldwide)
- B4.02011 **Church of God Mission Board – Iglesia de Dios Mission Board** (Saint Just, Puerto Rico; the name of the Church of God [Cleveland, TN] in Puerto Rico)
- B4.0202 **Church of God Mountain Assembly** (1906, Jellico, TN; S.N. Bryant; has mission work in Africa, India and the Caribbean)
- B4.0203 **Pentecostal Free Will Baptist Church** (1907, Dunn, NC; G.B. Cashwell; a fusion of various “Free Will” Conferences in 1959; has mission work in Latin America)

- B4.02031 **Free Will Baptist Church of the Pentecostal Faith** (1950s, South Carolina; has mission work in Costa Rica)
- B4.0204 **Church of God in Christ** [1908, Memphis, TN; 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]
- B4.0205 **International Pentecostal Holiness Church** (1908, Bethany, OK; it had its origin in the founding of the **Pentecostal Holiness Church** in 1900 in Fayetteville, NC, under the leadership of A.B. Crumpler; it was a Holiness body until 1908 when it began to identify with the Pentecostal movement; it merged with the **Pentecostal Fire Baptized Holiness Church** in 1911; the present name was adopted in 1975; it has mission work in many countries, but maintains a special relationship with the **Iglesia Metodista Wesleyana Pentecostal de Brazil, la Iglesia Metodista Pentecostal de Chile** and the **Pentecostal Holiness Church of Canada**)
- B4.02051 **Pentecostal Holiness Church of Canada** (in 1971 the Canadian affiliates of the **International Pentecostal Holiness Church** became an autonomous denomination)
- B4.0206 **Christian Congregation of Brazil – Congregación Cristiana de Brazil** (1910, Platina, Paraná, Brazil; founded by Italian missionary Louis Francescon of Chicago, Illinois, USA; the first Pentecostal Holiness churches founded in Brazil were among Italian immigrants: “Congregacioni Christiani”)
- B4.0207 **Methodist Pentecostal Church of Chile - Iglesia Metodista Pentecostal de Chile** (1910, Valparaiso, Chile; founded by Methodist pastor Willis Collis Hoover; a division within the **Methodist Episcopal Church of Chile** led by Hoover and other Methodist pastors who had become Pentecostals during the Revival of 1909)
- B4.02071 **Church of the Lord – Iglesia del Señor** (1913, Chile; a later division within the **Methodist Episcopal Church of Chile**)
- B4.02072 **Pentecostal Evangelical Church – Iglesia Evangélica Pentecostal** (1933, Chile; a later division within the **Methodist Episcopal Church of Chile**)
- B4.02073 **Evangelical Army of Chile – Ejército Evangélico de Chile** (1937, Chile; a later division within the **Methodist Episcopal Church of Chile**)
- B4.02074 **Pentecostal Church of Chile - Iglesia Pentecostal de Chile** (1946, Chile; a later division within the **Methodist Episcopal Church of Chile**)
- B4.0208 **The Pentecostal Church of Christ** (1917, Advance, KY; John Stroup; the result of a merger in 1976 between the **International Pentecostal Assemblies** and the **International Pentecostal Church of Christ** in London, Ohio]

- B4.0209 **(Original) Church of God** (1917, Chattanooga, TN; a division from the **Church of God [Cleveland, TN]** in 1917, under the leadership of Joseph L. Scott; has mission work in Trinidad)
- B4.0210 **Pentecostal Fire-Baptized Holiness Church** (1918, Dry Fork, VA; the result of a division within the **Pentecostal Holiness Church International** in 1918 and a union with the North Carolina Conference of the **Pentecostal Free Will Baptist Church** in 1921)
- B4.0211 **Congregational Holiness Church** (1920, Griffin, GA; founded by Watson Sorrow and Hugh Bowling; a division within the **Pentecostal Holiness Church**)
- B4.0212 **Church of God of Prophecy** (1922, Cleveland, TN; founded by Ambrose J. Tomlinson; in 1922 Tomlinson left the **Church of God [Cleveland, TN]** and founded a new denomination with the same name in the same city; the current name was adopted in 1952; has mission work throughout the Americas)
- B4.0213 **Latin American Council of Christian Churches – Concilio Latinoamericano de Iglesias Cristianas, CLADIC** (1923, Houston, Texas; Francisco Olazábal and Miguel Guillén; headquarters today are in Los Angeles, CA; this is a denomination principally of Mexican-Americans and Mexican immigrants)
- B4.02131 **Assembly of Christian Churches – Asamblea de Iglesias Cristianas, AIC** (1939, New York, NY; Carlos Sepúlveda; this is a denomination principally of Puerto Ricans that was formed after a series of evangelistic campaigns conducted by Francisco Olazábal in the 1930s in New York City; there are affiliated churches in the Caribbean and Latin America, principally in Puerto Rico)
- B4.02132 **Church of Christ in the Antilles – Iglesia de Cristo en Las Antillas** (1934, Los Dolores del Río Grande, Puerto Rico; founded by Francisco Olazábal; there was a division in 1938 that led to the creation of the **Missionary Church of Christ - Iglesia de Cristo Misionera** in Puerto Rico and New York; the current name of this denomination is the **Universal Church of Christ - Iglesia de Cristo Universal**)
- B4.02133 **Missionary Church of Christ - Iglesia de Cristo Misionera** (1938, Puerto Rico; Florentino Figueroa Rosa; a division of the **Church of Christ in the Antilles – Iglesia de Cristo en Las Antillas**)
- B4.0214 **Mount Sinai Holy Church – Iglesia Santa Monte Sinaí** (1924, Philadelphia, PA; Ida Robinson; has mission work in Cuba)
- B4.0215 **Pentecostal Church of Jesus Christ - Iglesia Pentecostal de Jesucristo** (1940, Puerto Rico; a split from the **Iglesia de Dios Pentecostal** and the **Iglesia de Dios-Mission Board**)



- B4.0216 **Evangelical Congregational Church, Inc., of Puerto Rico – Iglesia Evangélica Congregacional, Inc., de Puerto Rico** (1948, Humacao, Puerto Rico; the original name of this denomination in Puerto Rico was the **United Brethren in Christ - Hermanos Unidos en Cristo**)
- B4.0217 **Church of God Jerusalem Acres** (1957, Cleveland, TN; Grady R. Kent; a division of the Church of God of Prophecy)
- B4.0218 **Church of God World Headquarters** (1943, Cleveland, TN; Homer Tomlinson, oldest son of Amborse J. Tomlinson, the founder of the Church of God of Prophecy; a split from the mother church after the death of the elder Tomlinson; has mission work in the Caribbean and Central America)
- B4.0219 **Damascus Christian Church - Iglesia Cristiana Damasco** (1939, New York City, NY; Francisco and Leoncia Rosado, known as “Mamá Leo;” 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; some of those reached by this ministry include those 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)
- B4.0220 **Iglesia Metodista Wesleyana Pentecostal de Brasil** (1970s, Brasil)
- B4.0221 **International Pentecostal Church of Christ** (1976, London, OH; 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 in Mexico, Paraguay and Uruguay)
- B4.0299 Other similar churches

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

**Overview:** **Charles Parham** used the "Jesus Name" formula as early as 1903 and **Andrew David Urshan** 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 Seymour; early Mexican Pentecostals began baptizing [or rebaptizing] followers in "Jesus Name" in So. 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 1913 over the "Jesus Only" [or "Oneness"] issue during the "Arroyo Seco Worldwide Camp Meeting" near Pasadena, led by the Rev. R.E. McAlister; early leaders of the movement

in Los Angeles were **Frank J. Ewart** and **Glenn A. Cook** 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.)

- B4.0301 **Pentecostal Assemblies of the World, PAW** [founded in 1906 in Los Angeles, CA, 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, IN, 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—D.C.O. Opperman and H.A. Goss; 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 Jamaica)
- B4.0302 **Apostolic Faith Mission Church of God** (1906, Mobile, Alabama; Frank W. Williams; incorporated in 1915; its headquarters today are in Birmingham, AL)
- B4.0303 **Apostolic Faith Church** (1908, England; W.O. Hutchinson; this denomination had its origin in the Welsh Revival led by Evan Roberts in 1904, and in the Azusa Street Revival in Los Angeles, CA, in 1906)
- B4.0304 **Apostolic Assemblé of Faith in Jesús Christ - Asamblea Apostólica de la Fe en Cristo Jesús, AAFCJ** (1916, Los Angeles, CA; 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 AAFCJ pastors received their ministerial credentials from the **Pentecostal Assemblies of the World**, with headquarters in Indianapolis, Indiana; the AAFCJ was incorporated in 1925 in San Bernardino, CA; its headquarters today are located in Rancho Cucamonga, CA)
- B4.03041 **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; the first association of Apostolic churches was formed in the northern city of Torreón, Mexico, in 1932; this is a sister denomination of the AAFCJ in California and has a very similar constitution; the IAFCJ was incorporated in 1945 in Mexico)
- B4.03042 **Spiritual Christian Evangelical Church - Iglesia Evangélica Cristiana Espiritual** (1924, Tampico, Tamaulipas, Mexico; founded by Irish missionary Joseph Stewart; in the 1920s some of the IAFCJ pastors in northern Mexico affiliated with Stewart's group in Tampico; its headquarters today are in Monterrey, Mexico)
- B4.03043 **Christian Apostolic Church of Faith in Jesus Christ - Asamblea Apostólica Cristiana de la Fe en Cristo Jesús** (1927, San Bernardino,

- CA; José L. Martínez; a division of the **Apostolic Assembly of Faith in Jesus Christ**)
- B4.0305 **Emmanuel Tabernacle Baptist Church of the Apostolic Faith** (1916, Columbus, OH; Martin Rawleigh Gregory)
- B4.0306 **Apostolic Church** (1916, Philadelphia, PA; Daniel Powell; has mission work in Brazil, Barbados y Jamaica)
- B4.0307 **General Assembly of Apostolic Assemblies** [1917]
- B4.0308 **Church of the Lord Jesus Christ of the Apostolic Faith** (1919, New York City, NY; Robert Clarence Lawson; has mission work in the Caribbean)
- B4.0309 **Original Glorious Church of God in Christ Apostolic Faith** (1921, Elyria, Ohio; Obispo S.C. Bass; has mission work in Haiti and Jamaica)
- B4.0310 **Apostolic Church of Pentecost of Canada** (1921, Calgary, AB, Canada; Franklin Small; has mission work in Guatemala, Nicaragua, Mexico and Trinidad)
- B4.0311 **Apostolic Overcoming Holy Church of God** (1920, Birmingham, AL; William Thomas Phillips; its origin name was the **Ethiopian Overcoming Holy Church of God**; the current name was adopted in 1941 in an effort to include people who are not Afro-Americans; has mission work in Haiti)
- B4.0312 **Pentecostal Church, Inc.** [a division of the **Pentecostal Assemblies of the World** in 1925; this denomination united with the **United Pentecostal Church International** in 1945]
- B4.0313 **Apostolic Church of Jesus Christ** [a division of the **Pentecostal Assemblies of the World** in 1925; in 1945 this denomination united with the **United Pentecostal Church International**]
- B4.0314 **Evangelical Churches of Pentecost** (1927, Radville, Saskatchewan, Canada; Alan H. Gillett; the original name of this denomination was the **Full Gospel Mission**; the current name was adopted in 1946; when this denomination united with the **Apostolic Church of Pentecost** in 1945, some pastors and churches did not want to belong to the new denomination because of doctrinal differences and did not participate in the merger but retained their original name, Full Gospel Mission; in the 1960s the current name was adopted; mission work is conducted in Mexico)
- B4.0315 **Pure Holiness Church of God** (1927, Anniston, Alabama; later, the headquarters were moved to Atlanta, GA; has mission work in Jamaica)
- B4.0316 **Church of Jesus Christ (Kingsport) - Iglesia de Jesucristo de Kingsport, Tennessee** (1927, Cleveland, TN; Bishop M. K. Lawson; the headquarters were moved to Kingsport, TN, in 1975; mission work is conducted in Latin America and the Caribbean)

- B4.03161 **Church of Jesus Christ Ministerial Alliance** (1962, a division of the **Church of Jesus Christ-Kingsport** following the death of Bishop Lawson; has mission work in the Caribbean)
- 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**)
- B4.0318 **Church of the Lord Jesus Christ of the Apostolic Faith (Philadelphia, PA)** (1933, Philadelphia, Pennsylvania; Bishop Sherrod C. Johnson; a division of the **Church of the Lord Jesus Christ of the Apostolic Faith** in New York City, NY; has mission work in Honduras, Haiti, Jamaica, the Bahamas and Portugal)
- B4.0319 **Bethel Ministerial Association** (1934, Evansville, IN; Albert Franklin Varnell; operates the International Bible Institute in San Antonio, Texas; has mission work in many countries)
- B4.0320 **United Church of Jesus Christ (Apostolic)** (1945, Martinsville, Virginia; Randolph A. Carr; has mission work in the Caribbean)
- 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 Whites left to form new denominations of Whites only; the UPCI has mission work all over the world]
- B4.03211 **Latin American United Pentecostal Church – Iglesia Pentecostal Unida Latinoamericana** (South Gate, CA; an Hispanic denomination in the USA that has mission work in Mexico and Colombia)
- B4.0322 **Holy Temple Church of the Lord Jesus Christ of the Apostolic Faith** (1947, Bronx, NY; Randolph Goodwin; has mission work in Jamaica)
- B4.0323 **Assemblies of the Lord Jesus Christ – Asambleas del Señor Jesucristo** (1952, Memphis, TN; 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**; has mission work in Colombia and Uruguay)
- B4.0324 **Shiloh Apostolic Temple** (1953, Philadelphia, PA; Robert O. Doub; has mission work in Trinidad)
- B4.0325 **Bible Way Church of Our Lord Jesus Christ World Wide** (1957, Washington, DC; a division of the **Church of the Lord Jesus Christ of the Apostolic Faith**)

- B4.0326 **Pentecostal Church of Apostolic Faith** (1957, Chicago, IL; Bishop Samuel N. Hancock; has mission work in Haiti)
- B4.0327 **Free Gospel Church of the Apostle's Doctrine** (1964, Washington, DC; Bishop Ralph E. Green; has mission work in Jamaica)
- B4.0328 **God's House of Prayer for All Nations** (1964, Peoria, Illinois; Bishop Tommie Lawrence)
- B4.0329 **First Church of Jesus Christ** (1965, Tullahoma, TN; Bishop H.E. Honea; has mission work in Jamaica, Haiti and the Philippines)
- B4.0399 Other similar churches

#### **B4.04 FINISHED WORK PENTECOSTAL FAMILY, 1910**

**Overview:** **William Durham** (1910, Chicago, IL) defined the doctrine of the "Finished Work of Calvary" that appealed to many early Pentecostals from a nonholiness background; this 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 Holiness Tradition and the "Jesus Only" position held by other early Pentecostal leaders.

- B4.0401 **General Council of the Assemblies of God - Concilio General de las Asambleas de Dios** [1914-1916, Hot Springs, AR; headquarters now are in Springfield, Missouri; has mission work throughout the world, and it is one of the largest denominations in most countries of Latin America]
- B4.04011 **Latin American District of the Assemblies of God - Distrito Latinoamericano de las Asambleas de Dios** (1918, Kingsville, Texas; Henry C. Ball; one of the largest denominations among Hispanic Protestant churches in the USA with more than 1,600 congregations in 2000)
- B4.04012 **Assemblies of God of Brazil - Asambleas de Dios de Brazil** (1910, Belén, Pará, Brazil; founded by Swedish missionaries Gunnar Vingren and Daniel Berg of South Bend, Indiana, USA; they 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)
- B4.0402 **Italian Pentecostal Church of Canada** (1913, Hamilton, Ontario, Canada; founded by Luigi Ippolito, Ferdinand Zaffato and Guiseppe DiStaulo; this denomination sent Narciso Natucci to Buenos Aires, Argentina, as a missionary in 1916, where he founded the **Asamblea**

- Cristiana** among Italian immigrants; this is the oldest Pentecostal denomination in Argentina)
- B4.0403 **Bethel Temple** (1914, Seattle, WA; has mission work in Holland and Indonesia)
- B4.0404 **Pentecostal Church of God of America - Iglesia de Dios Pentecostal de América** (1919, Joplin, Missouri; John C. Sinclair; the original name was **Pentecostal Assemblies of the U.S.A.**; the name was changed to **Pentecostal Church of God** in 1922, and in 1934 “of America” was added to the official name)
- B4.0405 **Pentecostal Assemblies of Canada** (1919, Winnipeg, Canada; the churches of this denomination was affiliated with the **General Council of the Assemblies of God [USA]** from 1920 to 1925)
- B4.0406 **Pentecostal Church of God of Puerto Rico - Iglesia de Dios Pentecostal de Puerto Rico, IDPPR** (1921, Arecibo, Puerto Rico; founded by Juan L. Lugo; between 1921 and 1947 this denomination was related to the **General Council of the Assemblies of God in the USA**)
- B4.04061 **Pentecostal Church of God of New York - Iglesia de Dios Pentecostal de Nuevo York** (1956, New York City, NY; a sister denomination of the **Iglesia de Dios Pentecostal de Puerto Rico** among Puerto Ricans on the East coast of the USA)
- B4.0407 **International Church of the Foursquare Gospel - Iglesia Internacional del Evangelio Cuadrangular** [1923, Los Angeles, CA; Pastor Aimee Semple McPherson, founder of “Angelus Temple” (seating 5,300 people), 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; this denomination has missionary work around the word; from 1930 to about 1990, la **Iglesia Cuadrangular de Panamá** was the largest Evangelical denomination in the country]
- B4.0408 **Defenders of the Faith - Defensores de la Fe** [1925, Kansas City, MO; 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)
- B4.0409 **California Evangelistic Association** (1933, Long Beach, CA; founded by Oscar C. Harms; it has mission work in Brazil, Colombia and Mexico)
- B4.0410 **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 Mid-West; it has mission work in Latin America)

- B4.0411 **The Church of God, Inc. – La Iglesia de Dios, Inc.** (1939, Fajardo, Puerto Rico)
- B4.0412 **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: it has mission work in Latin America)
- B4.0413 **Samaria Evangelical Church - Iglesia Evangélica Samaria** (1941, Puerto Rico; Julio Guzmán Silva)
- B4.0414 **Prince of Peace Evangelical Church - Iglesia Evangélica Príncipe de Paz** (1955, Ciudad de Guatemala, Guatemala; founded by pastor José María Muñoz Domínguez, 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)
- B4.0415 **Bible Church of Christ** (1961, Bronx, NY; Obispo Roy Bryant; has mission work in the Caribbean)
- B4.0416 **World-Wide Missionary Movement – Movimiento Misionero Mundial, Inc.** (1963, Puerto Rico; founded by the Rev. Luis M. Ortiz and his wife, Rebecca de Ortiz, who had served in the Dominican Republic and Cuba as independent Pentecostal missionaries from 1944-1960; they returned to Puerto Rico in 1960 and organized the **World-Wide Missionary Movement** with headquarters in Trujillo Alto; 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, in the USA and Canada, in Europe [England, Germany, Holland, Italy and Spain], Africa, Australia and Asia) – [http://www.geocities.com/mmm\\_web2](http://www.geocities.com/mmm_web2)
- B4.0417 **Victory Outreach – Alcance Victoria** (1967, Los Angeles, CA; Sonny Arguinzoni; a converted drug-addict that was discipled by Nicky Cruz and David Wilkerson in New York City; he later worked with Cruz in a crusade ministry and attended the Latin American Bible Institute [Assemblies of God] in La Puente, CA; 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 to northern Mexico; the VO churches are mainly composed of converted drug-addicts and their families and friends) - <http://www.victoryoutreach.org/>
- B4.0418 **Calvary Ministries, Inc., International** (1971, Angola, IN; has mission work in the Dominican Republic)
- B4.0419 **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; it has mission work in Guyana, Jamaica, Haiti and Puerto Rico)

B4.0499 Other similar churches

#### **B4.05 SABBATICAL PENTECOSTAL FAMILY, 1930s**

**Overview:** Pentecostal churches that observe the Sabbath (Saturday), rather than Sunday, as well as other Old Testament practices.

B4.0501 **International Evangelical Church, Soldiers of the Cross of Christ - Iglesia Evangélica Internacional, Soldados de la Cruz de Cristo** (founded by Ernest William Sellers of Wisconsin, known as "Daddy John", in the 1920s in Habana, Cuba; originally known as **Gideon Mission** and later known as **Bando Evangélico Gedeón** and **Soldados de la Cruz de Cristo**; since 1969 its headquarters have been located in Miami, Florida, mainly due to the exodus of Cubans from Cuba following the revolution led by Fidel Castro; the current name was adopted in 1974; its doctrine is similar to that of the Seventh-day Adventists but this denomination is Pentecostal; it has mission work among Hispanics in the USA, the Caribbean and Central America)

B4.0502 **Association of Seventh-Day Pentecostal Assemblies** [it has existed since 1931 but was not incorporated until 1967 in Vancouver, Washington)

B4.0599 Other similar churches

#### **B4.06 DIVINE HEALING-DELIVERANCE FAMILY, 1940s**

**Overview:** churches born out of the evangelistic crusades of independent evangelists, such as William Branham, Gordon Lindsay, Evelyn Wyatt, T.L. Osborn, Oral Roberts, and A.A. Allen, beginning in the 1940s; in Latin America, similar evangelistic crusades conducted by Osborne, Tommy Hicks, Gumercindo Melgar, Yiye Avila, Domingo Pilarte, Carlos Anacondia, Morris Cerullo and others gave birth to new churches and denominations after 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 did not fit in well with the more traditional Pentecostal churches.

B4.0601 **The William Branham Movement** (1946, Jeffersonville, Indiana; founded by William Branham, who established the "The Branham Tabernacle" 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; 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 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; NOTE: William Soto Santiago of Puerto Rico 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**)

- B4.0602 **Oral Roberts Crusades** (1947, Tulsa, Oklahoma; for more than 30 years, Roberts 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 has 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)
- B4.0603 **Tommy Lee Osborn Cruzades** (1947, Portland, Oregon; with his wife, Daisy, Tommy founded “Montaville Tabernacle” in Portland in 1941 and served for a year in India as missionaries; he was inspired by his mentor William 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)
- B4.0604 **Miracle Revival Fellowship** (1956, Dallas, Texas; Asa Alfonso Allen, known 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 Assembly 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)

- B4.0605 **International Deliverance Churches** (1950s, Dallas, TX; W.V. Grant [father] and his son, W.V. Grant, Jr.; Grant, Sr., was a companion of William Branham in the 1950s, he established his ministry in Dallas, TX, because of health problems and wrote a number of books; he became pastor of “Soul’s Harbor Church” in Dallas; since 1962 he has celebrated an annual convention in Dallas for pastors and lay leaders; after his death, his son took over the ministry and became a well-known divine healing preacher via his radio and T.V. programs; mission work is conducted in Haiti)
- B4.0606 **Hall Deliverance Foundation** (1956, Phoenix, Arizona; Franklin Hall; he began his pastoral career as a Methodist and served as pastor of the “International Healing Cathedral” in San Diego, CA, 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)
- B4.0607 **Christ For the Nations – Cristo para las Naciones** (1967, Dallas, Texas; founded by Gordon Lindsay; 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” [a Bible school] in Dallas, Texas, for training young people for the pastorate and mission work; his organization has sponsored mission work in many countries of Latin America)
- B4.0608 **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)

- B4.0609 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, The Rose of Sharon Christian Mission, Association of Christian Churches, etc.

#### **B4.07 LATTER-RAIN PENTECOSTAL FAMILY, 1948**

**Overview:** this movement originated in Saskatchewan, Canada, under the leadership of George Hawtin, P.G. Hunt and Herrick Holt; characterized by an emphasis on healing and prophecy, bestowing of spiritual gifts by laying-on-of-hands, and the emergence of modern day "apostles and prophets."

- B4.0701 **Elim Fellowship** (founded as a denomination in 1932, but it was not until 1948 that it became identified with this movement; the Elim Bible Institute was founded in Endicott, NY, in 1924 by Ivan Q. Spencer and his wife; Elim Ministerial Fellowship was established in 1932; the headquarters were relocated to Lima, NY, in 1951; it has mission work in Latin America)
- B4.0702 **Independent Churches of the Latter Rain Revival** (1948, Springfield, Missouri; hundreds of independent churches are part of the Latter Rain Revival, but they are not organized as a denominational)
- B4.0703 **Independent Assemblies of God** [founded as a denomination in 1922, but it was not until 1948 that it became identified with this 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)
- B4.0704 **Church of the Living Word** (1951, South Gate, California; founded by John Robert Stevens; its headquarters today are in North Hollywood, CA; it has mission work in Brazil y Mexico)
- B4.0705 **Endtime Body-Christian Ministries** (1960s, Miami, Florida; Sam Fife; publishers of the magazine "God's Handmaidens of the End Times;" operated communal farms in Latin America and other regions of the world)
- B4.0706 **Body of Christ Movement** (1960s, Grand Rapids, Minnesota; Charles P. Schmitt and Dorothy E. Schmitt; its headquarters today are in Silver Spring, MD)

- B4.0707 **Bold Bible Living** (1961, Surrey, BC, Canada; Don Gossett; has mission work in the Caribbean)
- B4.0708 **Network of Kingdom Churches – Red de Iglesias del Reino** (1961, Decatur, Georgia; Earl P. Paulk, Jr., 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 is conducted in Brazil, Jamaica and Nigeria)
- B4.0709 **Maranatha Christian Church - Iglesia Cristiana Maranata** (1972, Gainesville, Florida; Bob and Rose Weiner; mission work is conducted in Latin America)
- B4.0710 **Association of Evangelical Gospel Assemblies (AEGA)** (1976, Monroe, Louisiana; Henry A. Harbuck)
- B4.0799 Other similar churches

#### **B4.08 CHARISMATIC-PENTECOSTAL FAMILY, 1950s**

**Overview:** the movement began as a new Pentecostal experience among mainline Protestant leaders and churches, like 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 and Presbyterians; 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.

- B4.0801 **United Evangelical Churches** (1960, 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; is has mission work in Latin America and the Caribbean)
- 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)
- B4.0803 **Calvary Evangelical Churches – Iglesias Evangélicas El Calvario** (1962, Ciudad de Guatemala, Guatemala; Norman Parish, Jr.; this

denomination was founded in Guatemala in 1947 by the **Hispanic-American Crusade** of Joplin, Missouri, an independent Baptist mission; but in 1962, it was transformed into a Pentecostal denomination after much of the leadership experienced the “baptism in the Holy Spirit;” many of the former students of the “Instituto Bíblico del 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)

- B4.0804 **International Evangelical Church and Missionary Association** (1964, Upper Marlboro, MD; John McTernan and John Levin Meares; it has mission work in Brazil [Bishop Robert McAleister] and Jamaica)
- B4.0805 **Calvary Chapel - Capilla Calvario** (1965, Costa Mesa, CA; Chuck Smith; with headquarters today in Santa Ana, CA; it has mission work around the world, including Costa Rica)
- 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, CA; founded by John Wimber; its headquarters today are located in Anaheim, CA; mission work is conducted around the world, including Costa Rica)
- B4.0807 **Maranatha World Revival Church - Iglesia de Avivamiento Mundial Maranatha** (1970s, Chicago, IL; founded by Nahum y Minerva Rosario)
- B4.0808 **Apostolic Christian Churches** (1980s, original name was Gloryland Fellowship of Churches and Ministries; current name adopted in 1988; its headquarters are in Florence, South Carolina)
- B4.0809 **International Charismatic Movement - Movimiento Carismático Internacional** (1980s, Bogotá, Colombia; founded by \*\* )
- B4.0899 Other similar churches and ministries; examples from Latin America include: "La Hacienda del Rey" in Costa Rica, "Avance Misionero" in Puerto Rico and Honduras; in the USA, Melodyland Christian Center (Anaheim, CA), Pat Robertson of the Christian Broadcasting Network (Virginia Beach, VA).

#### **B4.09 SHEPHERDING PENTECOSTAL FAMILY, 1969**

**Overview:** a movement led by Prince, Basham, Simpson, Mumford, Baxter, under the banner of "New Wine/Vino Nuevo" magazine published by Christian Growth Ministries in Fort Lauderdale, FL (founded in 1969); characterized by an emphasis on authority, submission, discipleship and pastoring- shepherding.

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 was influenced by 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).

B4.0901 **Integrity Communications (Christian Growth Ministries)** (1970, Fort Lauderdale, Florida; the Good News Church was founded under the leadership of Charles Simpson, Ern Baxter, Dereck Prince and Don Basham; they also created the magazine “New Wine;” in 1978 part of the leadership relocated in Mobile, Alabama, and founded **Gulf Coast Covenant Church;”** they also changed their name to “Christian Growth Ministeries” and/or “Integrity Communications;” in 1986 the movement became decentralized: Simpson stayed in Mobile, Alabama; Prince remained in Fort Lauderdale, Florida; Baxter move to San Diego, California, Mumford to San Rafael, California, and Basham to Cleveland, Ohio; the name of their magazine was changed to “Christian Conquest” in 1975; mission work was begun in Costa Rica, where they founded “Centro para el Desarrollo Cristiano” and began to publish their magazine in Spanish, called “Vino Nuevo”)

B4.0902 Independent churches that have been influenced by leaders of the “Shepherding Movement” and that share the same doctrines, or individual churches and pastors that are related to other denominational structures.

B4.0999 Other similar churches and ministries

#### **B4.10 WORD OF FAITH PENTECOSTAL FAMILY, 1970s**

**Overview:** a movement led by Kenneth Hagen, Kenneth Copeland and Fred Price, beginning in the 1970s; emphasis on "name it and claim it" or the “word of faith” or "faith confirmation" doctrine; some denominational leaders, such as Paul Yonggi Cho of Korea (Assemblies of God), have also been linked with this doctrine, although they are not directly associated with Hagen, Copeland and Price.

B4.1001 **International Convention of Churches and Ministries of Faith** (1979, Tulsa, Oklahoma; Doyle Harrison; since 1985 the headquarters have been located in Little Rock, Arkansas, and called “International Convention of Faith Ministries;” this is a network of “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 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.

B4.1002 **Fellowship of Inner-City Word of Faith Ministries** (1990, Los Angeles, CA; Frederick Price founded the **Crenshaw Christian Center** [CCC] 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** 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)

B4.1003 **Shield of Faith Christian Centers** (1992, Pomona, CA; Bishop Henry B. Alexander; this denomination reports more than 150 affiliated churches around the world; the majority are located in the USA, but this also includes the Dominican Republic in the Caribbean)

B4.1004 **The Morris Cerullo Evangelistic Association - Asociación Evangelística de Morris Cerullo** (1960s, Brazil; founded by Morris Cerullo, who was converted to Christ in 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, CA; 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)

B4.1099 Other similar churches

B4.1100 The New Apostolic Reformation\*\*

**B4.99 MISC./UNCLASSIFIED PENTECOSTAL GROUPS**

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**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** Independent Protestant churches (unclassified groups)
- B5.07** Unclassified Protestant Churches/Denominations
  
- B6.0** **PROTESTANT PARA-CHURCH, INTER-DENOMINATIONAL OR NON-DENOMINATIONAL ORGANIZATIONS**
  
- B6.1** **Inter-Denominational Organizations or 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**
- B6.4** **Non-Denominational Mission Agencies**





## **PART C: MARGINAL CHRISTIAN GROUPS**

**General Overview:** these groups are sometimes called Christian "sects" and are characterized as having some affinity with Christianity, but are non-Catholic, non-Orthodox, or non-Protestant in their general orientation, hence the term "marginal;" not only have 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 parts of the Bible, but they mainly depend on non-biblical writings and/or prophetic messages that tend to contradict orthodox Christian teaching about basic truths.

### **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)
- C1.02 **Southcottites** (1801, England; Joanna Southcott; also very small)
- C1.03 **Jehovah's Witnesses** (1879, Charles Taze Russell; New York City, NY; also known as the Watchtower Bible and Tract Society; 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** (1939, Elder J.D. Bagwell; Warrior, Alabama) <http://www.sacrednamemovement.com/>  
<http://www.plim.org/Sacred%20Names%20Article.html>
- C1.05 **Worldwide Church of God** (1933, Herbert W. Armstrong; founded in Eugene, Oregon, and later relocated to Pasadena, CA; here we have only included groups that split prior 1986 or groups within the Armstrong movement that rejected the Evangelical reforms of 1986 that took place after Armstrong’s death; for a list of the organizational splits up to 1997 see: <http://www.wcg.org/lit/aboutus/splits.htm>; for a list of groups that are currently considered to be Evangelical, see: <http://www.wcg.org/> )

- C1.0501     **Church of God International** (1978, Garner Ted Armstrong; Tyler, TX)
- C1.0502     **United Church of God** (1981, Manna, OK; John W. Trescott y Arthur Fields)
- C1.0503     **Associates for Scriptural Knowledge** (1984, Ernest Martin; Alhambra, CA)
- C1.0504     **Global Church of God** (1986, San Diego, CA; Roderick Meredith and Raymond McNair)
- C1.0505     **Philadelphia Church of God** (1989, Edmond, OK; Gerald Flurry and John Amos)
- C1.0506     **Twentieth Century Church of God** (1990, Nivevah, PA; C. Kenneth Rockwell and David E. Barth, Jr.)
- C1.0507     **United Biblical Church of God** (1992, Crystal River, FL; Charles Kimbrough, Mark Carr and Chris Patton)
- C1.06        **Branch Davidian SDAs** (1930, Victor Houteff; Waco, Texas; practically non-existent today)
- C1.99        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)

**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)
- 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):**

**\*\*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, 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.rickcross.com/groups/schafer.html>

**\*\*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 [it is 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 says that she saw the Virgin at this site in 1973; she 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 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](http://www.geocities.com/icoc_mexico/icoc/nuevaj.html)

### **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/jesusbmovement/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, CA) - <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, **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, CA; 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” 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](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 Protestant Christianity.

#### **C4.0 LATTER-DAY SAINTS - MORMON FAMILY**

(1830, Joseph Smith, Jr. in western New York state)

**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>

C4.01 **Church of Jesus Christ of Latter-Day Saints** (1847, Salt Lake City, UT; 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 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 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: 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](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; 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, 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, Granville Hedrick; 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, AZ; Lorin C. Woolley; this is the largest of the polygamy-practicing groups; there are affiliated colonies in Utah, Arizona and Mexico)
- C4.05 **Apostolic United Brethren** (1954, Bluffsedale, UT; 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)
- 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](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.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 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, MA, 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 a 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, MA, 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.

## 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 exhalts 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 Quimby**; however, the influence of other leaders was also important in the development of the movement.

<http://religiousmovements.lib.virginia.edu/nrms/Newthoug.html>  
<http://website.lineone.net/~cornerstone/quimby.htm>

**C6.1**      **Christian Science Movement** (1866; Boston, MA; Mary Baker Eddy, 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) –

<http://website.lineone.net/~cornerstone/eddy.htm>

C6.101      **Church of Christ, Scientist** (Mary Baker Eddy, 1892; Boston, MA; 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** (Ernest S. Holmes, 1916, Los Angeles, CA; Holmes authored several books, including *Science of the Mind* [1926]; the name was changed to the **United Church of Religious Science** in 1953; see **D6.105**) – <http://www.ernestholmesnet.com/>  
<http://cornerstone.wwwhubs.com/ernestholmes.htm>

- C6.103 **Religious Science International, RSI** (1949, Spokane, WA; formerly known as **International Association of Religious Science Churches**; Holmes-related groups that did not join UCRS in 1953)
- C6.104 **Non-affiliated Science of Mind churches** (1940s, Holmes-related)
- C6.105 **United Church of Religious Science, UCRS** (1953, Los Angeles, formerly known as **Institute of Religious Science**, founded by Ernest Holmes in 1916; see **D6.102**)
- C6.106 **International Religious Science, IRS** (1949-1953, Spokane, WA)
- C6.107 **Infinite Way** (1954, Chicago, IL; Joel S. Goldsmith, 1892-1964; not a formal organization, but a fellowship of those who follow Goldsmith's teachings)
- C6.108 **International Metaphysical Association, IMA** (1955, New York)
- C6.199 Other similar churches
- C6.2 New Thought Movement** (1886, Chicago, IL; Emma Curtis Hopkins; Charles & Myrtle Fillmore in Kansas City, KS; and Thomas Troward; a variation of the **Christian Science Movement**; see **Overview** under **C6.0** and the 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, IL; 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>
- C6.201 **Unity School of Christianity** (Charles and Myrtle Fillmore, 1880s; Kansas City, MO; Unity was formally organized in 1891; the movement was consolidated in 1914 under its present name; its headquarters today are in Unity Village, MO) - <http://www.unityworldhq.org/>  
<http://www.watchman.org/profile/unitypro.htm>
- C6.203 **Divine Science Federation International** (1892, Denver, CO; William McKendree Brown)
- C6.204 **International Alliance of Churches of the Truth** (1913, Spokane, WA; Albert C. Grier; the Truth Association was formed in 1918; in 1987, a merger of remnants of a loose fellowship of congregations of the Church of the Truth, with headquarters in Pasadena, CA)
- C6.205 **International New Thought Alliance** (1914, headquarters now in Mesa, AZ) - <http://newthoughtalliance.org/>
- C6.206 **Seicho-no-Ie** (1930, "the source of infinite life, wisdom and abundance," founded by Masaharu Taniguchi [1893-1985]; established in Gardena, CA, in 1938 among Japanese immigrants; this is the largest **Japanese**

**New Religion** in Brazil with more than 2.4 million followers, of which 85% are non-Japanese in 1988; because of its double affinity with the **Japanese New Religion Family**, we have also included it under **D1.30205**): <http://www.snitruth.org>

C6.207 **Universal Foundation for Better Living** (1974, Chicago, IL; 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 Surinam)

C6.208 **Miracle Community Network** (Santa Fe, NM; “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/MOVEMENTS KNOWN TO EXIST IN THE AMERICAS, BY PLACE OF ORIGIN:**

### **C7.01 NORTH AMERICA (USA & CANADA)**

C7.0101 **Christadelphians** (1844, Richmond, VA; **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.religioustolerance.org/chr_delp.htm)

<http://www.christadelphian.org.uk/>

<http://www.ac848.dial.pipex.com/whochr.htm>

<http://www.antipas.org/index.shtml>

C7.0102 **Grace Gospel Movement** (1920s, Ethelbert W. Bullinger; 1929, Charles H. Welch, England; J.C. O’Hair, Chicago, Illinois; has work in Brazil) - <http://www.gmaf.org/gracehistory.html>

C7.0103 **William Branham Movement – Branhamism** (1946, **William Branham** [1909-1965]; 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; also see **B4.0601** and **C7.0505**): <http://www.branham.org>

## **C7.02 EUROPE**

- C7.0201 **Moral Re-Armament - Oxford Group Movement** (1920s, Oxford, England; founded by Frank Buchman; small, but continues to exist) – <http://oregon.uoregon.edu/~lcrumb/oxford.html>  
<http://www.newadvent.org/cathen/11370a.htm>

## **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, North Korea; founded by the Rev. Sun Myung Moon; 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: **EAR**, entry 1453, p. 702; see **D7.0802**): <http://www.unification.org>
- C7.0403 **Chundokwan Missionary Church** (founded in Korea and now exists among Koreans in Los Angeles, CA)

**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"; founded by **Eusebio Joaquín González**, known by his followers as "Aarón;" has affiliated churches in Central America and several other countries) <http://www.laluzdelmundo.net.org>
- C7.0502 **Mita Congregation - Congregación Mita** (1940, Puerto Rico; **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; after Juanita's death, 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 Costa Rica) – <http://www.congregacionmita.org>  
[http://webpub.allegheny.edu/group/LAS/LatinAmIssues/Articles/Vol13/LAI\\_vol\\_13\\_section\\_1.html](http://webpub.allegheny.edu/group/LAS/LatinAmIssues/Articles/Vol13/LAI_vol_13_section_1.html)
- C7.0503 **Israelites of the New Covenant - Los Israelitas del Nuevo Pacto** (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 Miranda**; exists in many countries of Latin America): <http://bispomacedo.com.br>
- 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 Chief 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 - Igreja Universal do Reino do Deus** (1977, founded in Brazil by **Bishop Edir Macedo**; also known as "Fervent Prayer to the Holy Spirit" [Oración Fuerte al Espíritu Santo] in Colombia, Costa Rica and Nicaragua; also exists in the USA among Hispanics in Miami, New York City, Los Angeles, etc.) – <http://www.bispomacedo.com.br>
- 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](http://www.churchforum.org/info/apologetica/sectas/Iglesia_Cristiana_Apostolica_Dios_Vivo.htm)

C7.0508 **Growing in Grace Churches – Iglesia 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) - <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 37 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 **The People of God – El 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, Colombia, 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. –

[http://www.cesnur.org/2004/mi\\_pueblo.htm](http://www.cesnur.org/2004/mi_pueblo.htm)

C7.0599 Other similar groups



**PART D: NON-CHRISTIAN RELIGIOUS GROUPS**

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**D1.000 EASTERN 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](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](http://www.buddhanet.net/asia_dir/abc_chi.htm)
- D1.10301 **Mahayana** (200 BC por misioneros Budistas de la India; tiene grupos afiliados en Argentina, Chile, Peru and Uruguay)
- D1.10302 **Amida Buddhism or Omito 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, CA, 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>
- D1.10399 **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](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 **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](http://www.buddhanet.net/asia_dir/abc_j.htm)
- D1.10501 **Jodo Shinshu Honpa Hongwanji** (Shin or “True Pure Land” -- devotion to Amida Buddha; there are affiliated temples in Argentina, Brazil, Mexico and Peru)

- 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 Brazil)
- D1.10504 **Nichiren-shu** (Nichiren religion, founded in 1253 AD by a Buddhist reformer, known as Nichiren [1222-1282], based on the Lotus Sutra)
- D1.10505 **Reiyukai America** (1924, Kakutaro Kubo; has affiliated temples in Brazil): <http://philtar.ucsm.ac.uk/encyclopedia/easia/rissho.html>
- D1.10506 **Gedatsu Church of America** (1929, Gedatsu Kongpo in Japan; this is part of the Shugendo sect of Shingon Buddhism; the movement reached the USA in the 1940s; its headquarter are in San Francisco, CA)
- 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]; hay grupos afiliados en Argentina, Costa Rica, Guatemala, Mexico, Dominican Republic, Puerto Rico, Venezuela and Guadalupe, among others)
- 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)
- D1.10510 **AUM Shinrikyo** (1987, Shoko Asahara; Shinrikyo = “Supreme Truth”)  
<http://philtar.ucsm.ac.uk/encyclopedia/easia/aum.html>
- D1.10511 **Buts-Tyo-Shu** (“Followers of Buddha”)
- 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 AD, 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):  
<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)
- D1.10603 **New Sects exist: Kakyapa, Kagyupa and Gelukpa**
- D1.10604 **Karma Kagyu Lineage** (there are affiliated groups in the USA, Guatemala, Colombia, El Salvador, Spain, Mexico, Peru and Venezuela, among others): <http://www.diamongway-buddhism.org>
- D1.10605 **New Tradition Kadampa, NTK** (1977, Great Britain; founded by Gueshe Kelsang Gyatso, who was born in Tibet; he is a disciple of Atisha, 982-1054 AD; there are affiliated group in Mexico)
- D1.10699 Other Buddhist groups of Himalayan origin
- D1.107 Buddhist groups originating in Europe:**  
<http://www.buddhanet.net/eurodir.htm>
- D1.10701 **Association Zen International** (Paris, France; there are affiliated groups in the USA, Argentina and other countries of the Americas)
- D1.10702 **Friends of the Western Buddhist Order** (this organization reports 80 centers in 24 countries, including Mexico, Spain and Venezuela, among other) – <http://www.fwbo.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 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.buddhanet.net/amdir_na.htm)  
<http://www.dharmanet.org/dir/world/>
- D1.10801 **Nichiren Mission** (1902, Pala, Hawaii; 1914, California)
- D1.10802 **Buddhist Churches of America** (1930s in Hawaii and California)
- D1.10803 **Tibetan Nyingma Institute** (ca. 1970, Berkeley, CA; 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 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](http://www.buddhanet.net/americas/budc_sa.htm)

**Central America and the Caribbean:**  
[http://www.buddhanet.net/americas/budc\\_ca.htm](http://www.buddhanet.net/americas/budc_ca.htm)

**North America (USA, Canada and Mexico):**  
[http://www.buddhanet.net/amdir\\_na.htm](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 above; 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.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** (Master K'ung, Han Dynasty, 6<sup>th</sup> century BC)

<http://www.hamilton.edu/academics/Asian/TempCultno.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, 6<sup>th</sup> century BC; Tao = "the Way")

<http://www.taoist.org>

<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 [3,000 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 )

D1.205 **Chen Tao** ("Way of Truth" or "God's Salvation Church"); a small Taiwanese group now in the USA)

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 Shinto** (the ancient religion of Japan, known as "the Way of the gods;" there are four principal branches: Koshitsu, or Imperial Shinto; Jinja, or Sanctuary Shinto; Kyoha, Sectarian Shinto; and Minkan, or Popular Shinto; the principal ones are: Honkyoku, Inari, Jinga, Jinsha and Taishakyo; between 1876 and 1946, 13 new Shinto sects came into existence; Shintoism also exists in Brazil, mainly among Japanese immigrants): <http://www.jinja.or.jp> <http://www.jinja.or.jp/english/s-0.html> <http://philtar.ucsm.ac.uk/encyclopedia/shinto/index.html>

D1.30101 **Kurozumikyo** (known as "the religion that worships the rising sun;" 1814, Japan; founded by Kurozumi Munetada): [http://www.kurozumikyo.com/marukoto\\_e.html](http://www.kurozumikyo.com/marukoto_e.html)

D1.30102 **Konkokyo** (1859, Bunji Akazawa or "Bunjiro Kawate" [1814-1883], in Japan; 1919, in Seattle, Washington) – <http://www.konkokyo.or.jp/eng/index.html>

D1.30103 **Shinto Shuseiha** (1873, Japan; founded by Nitta Kuniteru)

D1.30104 **Izumo Oyashirokyo** (1873, Japan; founded by Senge Takatomi)

D1.30105 **Fusokyo** (1875, Japan; founded by Shishino Nakaba)

D1.30106 **Misogikyo** (1875, Japan; founded by disciples of Inone Masakane)

D1.30107 **Shinshukyo** (1880, Japan; founded by Yoshimura Masamochi)

D1.30108 **Jikkokyo** (1882, Japan; founded by Shibata Hanamori)

D1.30109 **Shinto Taiseikyo** (1882, Japan; founded by Hirayama Shosai)

- D1.30110 **Ontakekyo** (1882, Japan; founded by Shimoyama Osuka)
- D1.30111 **Shinto Taikyo** (1886, Japan)
- D1.30112 **Shinrikyo** (1894, Japan; founded by Sano Tsunehiko)
- D1.30113 **Momotokyo** (“Religion of the Great Origin;” arrived in Brazil in 1929)
- D1.302** **Japanese New Religions** (those founded since 1850 after contact with Christianity and Western civilization) –  
<http://www.kokugakuin.ac.jp/ijcc/wp/cpjr/newreligions/>
- D1.30201 **Tenrikyo** (1838, founded by Miki Nakayama; the largest of the New Religions: “Teaching of Divine Wisdom;” spread to Seattle, WA, in 1927 and to other West Coast cities in the USA)
- D1.30202 **Kondo Kyo** (1859, founded by Bunjiro Kawate; spread to Seattle, WA, in 1919)
- D1.30203 **Omoto** (1892, Deguchi Nao; “Teaching of the Great Origin;” now called Aizen-en = “Garden of Divine Love”)
- D1.30204 **Reiki** (1922, “the teaching of divine wisdom,” founded by Mikao Usui [1865-1926] in Japan; 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>
- D1.302041 **Usui-Do** (the original system of Mikao Usui: <http://www.usui-do.org>)
- D1.302042 **Eguchi te-no-hira Kai** (1925, Toshihio Eguchi)
- D1.302043 **Usui Reiki Ryoho Gakkai** (1926, Sensei Gyuda)
- D1.302044 **Hayashi Reiki Ryoho Kenkyu-kai** (1931, Sensei Chujiro Hayashi)
- D1.302045 **Reiki School of Hawayo Takata** (1937, 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.hugoiarza.8k.com>
- D1.302046 **Tara-Reiki** (date unknown, Ann Arbor, MI: “A five-step path to enlightenment and manifestation”) <http://www.tara-reiki.org/>
- D1.30205 **Seicho-no-Ie** (1930, “the source of infinite life, wisdom and abundance,” founded by Masaharu Taniguchi [1893-1985]; established in Gardena, CA, in 1938 among Japanese immigrants; this is the largest Japanese New Religion in Brazil with more than 2.4 million followers, of which 85%



are 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>

- D1.30206 **Sekai Kyusei Kyo** (1934, “the Church of World Messianity;” founded in 1934 by Mokichi Okada; it spread to Hawaii and California in the 1950s; it is the second-largest Japanese New Religion in Brazil)
- D1.302061 **Sekai Kyusei Kyo - Mokichi Okada Association (MOA)**:  
<http://www.moa-inter.or.jp/>
- D1.302062 **Sekai Mahikari Bunmei Kyodan** (1959, Japan; founded by Kotama Okada; mahikari = "divine and true light;" has affiliated centers in the USA, Puerto Rico and Brazil): <http://www.mahikari.org/mahikari.htm>  
<http://philtar.ucsm.ac.uk/encyclopedia/easia/mahik.html>
- D1.302063 **Sociedad de Johrei** (1971, Japan, Korea and Brazil):  
<http://www.johreifellowship.com>
- D1.302064 **Sukyo Mahikari** (1978, founded by Keishu Okada, the daughter of Kotama Okada; Takayama City, Japan):  
<http://host2.mbcomms.net.au/smb/sukyo/sukyobut.htm>
- D1.302065 **Suhikari Koha Sekai Shindan** (1980, founded by Kuroda Minoru; Hachioji City, Gifu Prefecture, Tokyo, Japan)
- D1.30207 **Perfect Liberty Kyodan** (1946, founded by Tokuchika Miki; spread to California in 1960; also exists in several Latin American countries):  
<http://www.pl-usa.org>
- D1.30208 **Tensho Kotai Jingu Kyo or 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>
- D1.30209 **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/>
- D1.30210 **Mahikari** (“Divine True Light;” founded in 1959 by Kotama Okada; also has centers in the USA and Puerto Rico)
- D1.30211 **AUM Supreme Truth** (1987, founded by Chizuo Matsumoto = Asahara)
- D1.30212 **Kofuku-no Kagaku** (“Institute for Research in Human Happiness;” began in Brazil in 1992 and has many followers in the Sao Paulo metro area)
- D1.30212 **Minkan Shinko** (a Japanese popular religion; a mixture of elements of Shinto, Confucianism and Buddhism)
- D1.399 **Other non-Buddhist Japanese groups**, many with psychic and spiritualist tendencies: Shinnyoen, Agonshu, Fuji-Ko, Myoho Renge

Shu, Macrobiotics, Risshokoseikai, Reiha no Hiari Kyokai, Oyamanezu no Mikoto Shinji Kyodai, etc. (all of these 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>

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## **D2.00 EASTERN RELIGIOUS GROUPS, PART II**

**D2.10 HINDUISM – HINDU FAMILY** (Holy scriptures = Rig Veda, ca. 1,000 BC; 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 Surinam)

[http://www.indiancultureonline.com/Mystica/html/Beliefs\\_Concepts.htm](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 **Vedanta Society – Sivananda Yoga Vedanta 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/>

D2.10102 **Yasodhara Ashram Society** (1956, Vancouver, British Columbia, Canada; founded by Sylvia Hellman, known as Swami Sivananda Radha; a disciple of Swami Sivananda Saraswati of the **Vedanta Society**; headquarters are in Kootenay Bay, BC, Canada; also has a center in Mexico)

D2.10103 **International Society for Krishna Consciousness, ISKCON** (1966, New York City, NY; known popularly as "Hare Krishnas;" founded by Bhaktivedanta Swami Prabhupada, 1896-1977): <http://www.iskcon.org/hkindex/>

D2.10104 **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/>

D2.10105 **Vaisnava Mission – World Vaisnava Association** (India, worshippers of Sri Krishna) – <http://www.wva-vvrs.org>



- D2.10106 **Gopinath Guadiya Math International** (1970s, followers of Sri Bhaktisiddhanta Sarswati Thakur of Bengal, India): <http://www.wva-vvrs.org>
- D2.10107 **Sri Chaitanya Saraswati Math** (1970s, West Bengal, India; founded by Bhakti Raksaka Sridhara Deva Goswami, a disciple of Bhaktisiddhanta Sarswati Thakur of Bengal; there are “maths” or temples in Colombia, Ecuador, Mexico, Brazil and Venezuela, among other nations): <http://scsmath.com>
- D2.10108 **Hindu Temple Society** (1977, Calabasas, California)
- D2.10109 **Chiltern Yoga Foundation** (1970s, San Francisco, CA; founded by Swami Venkatesananda; there are affiliated centers in Australia and South Africa)
- 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; Raja Yoga is practices; this is a Shiva sect)
- D2.1022 **Order of Yoga Subramuniya** (1957, Kapaa, Hawaii; founded by Master Subramuniya; a disciple of guru Jnaniguru Yaganathan, also known as “Siva Yogaswami,” in Sri Lanka; a Shiva sect, also known as “The Only Absolute Reality;” in the 1970s, the “Siva Siddhanta Church” was founded)
- D2.1023 **Foundation of Revelation** (1966, Calcutta, India; in 1970, a related association was founded in San Francisco, CA, under the leadership of Charlotte P. Wallace; a Shiva sect)
- 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 **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, MA; in 1925 another center was established in Los Angeles, CA; the organization was incorporated in California in 1935; in India this group is known as the **Yogoda Satsang Society**) - <http://www.yogananda-srf.org/>
- D2.106 **International Sri Sathya Sai Organization** (1940, Puttaparthi, Anantapur, India; founded by Swami Bhagavan Sri Sathya Sai Baba):

<http://www.sathyasai.org>

<http://www.bjs.com.ar/sai/saiweb/enlatinoamerica.htm>

- D2.1061 **S.A.I. Foundation** (1940, founded by Prasanthi Nilayam in India; worshippers of Satya Sai Baba, known as “Sheshiasa, Lord of the Serpents;” USA headquarters are located in Van Nuys, CA)
- D2.107 **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 and Chile): <http://www.tm.org> and <http://www.maharishi.org>
- D2.108 **International Yoga Fellowship** (1964, Bihar, India; founded by Swami Satyananda Saraswati; USA headquarters are in San Mateo, CA; this group is also known as “Satyananda Ashrams, USA,” founded in 1980)
- D2.109 **Siddha Yoga Dham Associates Foundation** (1975, South Fallsburg, NY; founded by Swami Muktananda Paramahansa; his first “ashram” was established in Ganeshpuri, Maharashtra, India, in 1961; in 1970, he made his first trip to the West, and during the 1970s other “ashrams” in Europe, USA and Australia)
- D2.110 **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/>
- D2.111 **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): <http://www.pranichealingwest.com>
- D2.11101 **Chopra Center for Well-Being** (La Jolla, CA; founded by Dr. Deepa Chopra): <http://www.chopra.com>
- D2.11102 **Centers of Pranic Healing** (there are centers in Bogotá, Colombia; and San José, Costa Rica): – <http://www.temporales.cool.co.cr>
- D2.112 **Madhava Goudiya Mission** (Swami B.V. Bhagawah Majaraya)
- D2.114 **Society of Abundance in Truth** (1970s, followers of Bhagavan Sri Ramana Maharshi and the teaching of the Advaita Vedanta, “The Teaching on Non-Dualism;” USA headquarters are in Santa Cruz, CA; affiliated with the Sri Ramana Maharshi Center in Bangalore, India)
- D2.115 **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, NY; there are many affiliated centers in the USA and Canada) - <http://www.srichinmoy.org/>

- D2.116 **Temple of the Cosmic Religion** (1968, followers of Satguru Sant Keshavadas of Bangalore, India; the USA headquarters are in Mt. Shasta, CA, this group is affiliated with the Dasashram International Center in India)
- D2.117 **Sri Rama Foundation** (1971, followers of Baba Hari Dass of Almora District, India; USA headquarters are located in Santa Cruz, CA; this group also founded the “Mount Madonna Center for the Creative Arts and Sciences” in Watsonville, CA) – <http://www.sriramfoundation.org/support.html>
- D2.118 **Grace Essense Fellowship** (1970s, Newton, MA; founded by Lars Short, a disciple of Swami Rudhrananda [1928-1973]; has an affiliated center in Venezuela)
- D2.199 Other similar groups
- D2.20 JAINISM – JAIN FAMILY** (founded by Vardhamana Mahavira, India, VI century BC): <http://philtar.ucsm.ac.uk/encyclopedia/jainism/index.html>
- D2.201 **Traditional Jainism in India** (founded by Vardhamana Mahavira, India; a sect dedicated to non-violence in reference to all living things; followers are required to practice vegetarianism)
- 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 a center in Mill Valley, CA, 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; in 1974, the International Jain Meditation

Center was founded in New York City, NY; there is an affiliated center in Brazil)

D2.205 **Nahavir Jain International Mission** (1970, New Delhi, India; founded by Guruji Muni Sushul Kumar; there is an affiliate center in Staten Island, NY)

D2.299 Other similar groups

### **D2.30 SIKHISM – SIKH FAMILY**

(founded by Guru Nanak, Punjab, India, XVI century AD; sikh = “students of the Truth;” practitioners of Kundalini Yoga):

<http://philtar.ucsm.ac.uk/encyclopedia/sikhism/index.html>

D2.301 **World Sikh Council** (XVI century AD, Guru Nanak, Punjab, India)

D2.302 **Sikh Council of North America** (1912, Stockton, California; headquarters now in Richmond Hill, NY)

D2.303 **Sikh Dharma** (1968, Los Angeles, CA; Yoghi Bhajan)

D2.304 **Elan Vital** (1980s, Guru Maharaj Ji, Malibu, CA; see **D2.402** below)

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** (1861, Agra, India; 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 named Maharaj Sawan Singh 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, CA) –

<http://www.freedomofmind.com/groups/radha/radha.htm>

<http://www.kheper.auz.com/topics/chakras/chakras-SantMat.htm>

D2.402 **Divine Light Mission – Elan Vital** (1920s, India; founded by Shri Hans Ji Maharaj; the mission was formally organized in 1960; Guru Maharaj Ji, son of the founder, took the message to the West in the 1970s; in the 1980s, Maharaj Ji decided to terminate **Divine Light Mission** and established **Elan Vital** to continue his work as “master;” headquarters are in Malibu, CA; there is an affiliated mission in Venezuela) –

<http://www.godulike.co.uk/faiths.php?chapter=31&subject=intro>  
<http://religiousmovements.lib.virginia.edu/nrms/elanvital.html>

- D2.403 **Nirankari Universal Brotherhood Mission** (1929, Pakistan; founded by Boota Singh; 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)
- D2.404 **Ruhani Satsang - Divine Science of the Soul** (1951, Kirpal Singh, India) <http://www.ruhanisatsang.com/>
- D2.4041 **Sawan Kirpal Ruhani Mission – Science of Spirituality** (1974, founded by T.S. Khanna, Olga Donenberg and Sunnie Cowen; its headquarters are in Alexandria, VA; a division of **Ruhani Satsang-Divine Science of the Soul**, founded by Kirpal Singh in 1951; the international headquarters are in Vijay Magar, Delhi, India) - <http://skrm.sos.org/>
- D2.4042 **Karpal Light Satsang** (1974, Kinderhook, NY; Thakar Singh) -
- D2.405 **ECKANKAR - “Religion of the Light and Sound of God”** (1964, San Francisco, CA; Paul Twitchell, known as the “The Living ECK Master;” disciples practice “soul travel” – out of the body experiences; its headquarters are in Minneapolis, Minnesota) –  
<http://www.eckankar.org/>
- D2.406 **Movement of Spiritual Inner Awareness, MSIA** (1971, John-Roger Hinkins, Los Angeles, CA; there is an affiliated center in Venezuela) -  
<http://www.msia.org/>
- D2.407 **Ancient Teachings of the Masters, ATOM** (1983, Oak Grove, Oregon; Darwin Gross, who was one of the leaders of **ECKANKAR**)
- D2.408 **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

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### D3.0

#### **MIDDLE EASTERN RELIGIOUS GROUPS, PART I: JEWISH TRADITION (Monotheism)**

**General Overview:** the patriarch Abraham, a nomadic tribesman from Ur of the Chaldeas [located in the southern Tigris and Euphrates river valley in modern Iraq], is considered to be the founder of ancient Judaism around 2,000 BC. 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 descendents 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 AD 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 dress. The most violent persecution of the Jews began in Germany in 1933, and many fled to the safety of Great Britain and the United States. 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/](http://dir.yahoo.com/Society_and_Culture/Religion_and_Spirituality/Faiths_and_Practices/Judaism/)

### **D3.01 Orthodox Judaism** (XII century AD, 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).

### **D3.02 Hassidic Judaism ("Pious Ones")** (XVIII century AD, Baal Shem Tob)

A branch of Orthodox Judaism that took form 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) 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.

### **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).

**D3.04 Conservative Judaism** (1885, New York state)

This movement is indigenous to America, beginning 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.

**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 Hispanized 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; current World President - Mr. Nessim D. Gaon, 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), a rabbinical college in Pennsylvania (1968), and the Reconstructionist Rabbinical Association.

**D3.07 Black Jews** (late 19<sup>th</sup> century in USA)

The interest among Afro-Americans to choose Judaism as an alternative to Christianity began in the late 19<sup>th</sup> century with the discovery of the Falashas, a group of Black Jews in Ethiopia that 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: 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**).

**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)

**D3.09 Messianic Jews** (1960s in the USA)

**Overview:** since the 1960s, a growing number of Jews have accepted Jesus of Nazareth ("Jesua") 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 along with a cross-reference to the **PROTESTANT** section (see **Part B5.0**) –

<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>

B3.0901 **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/>

B3.0902 **Messianic Jewish Alliance of America, MJAA** [1975, Springfield, PA; a fellowship of Messianic congregations that grew out of the older **Hebrew Christian Alliance** [founded in 1915]; the MJAA is also classified as part of the **Independent Fundamentalist Family, B2.4**) –  
<http://www.mjaa.org/>

- B3.0903 **International Federation of Messianic Jews, IFMJ** (1978, a Torah submissive, Sephardic organization; Rabbi Haim Levi; Tampa, FL; has affiliated congregations in Argentina, Brazil, Barbados, Colombia, Honduras and Mexico) - <http://www.ifmj.org/>
- B3.0904 **Union of Messianic Jewish Congregations, UMJC** (1979, Columbus, OH; 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]; the UMJC is also classified as part of the **Independent Fundamentalist Family, B2.4**) - <http://www.mjaa.org/>
- B3.0905 **International Alliance of Messianic Congregations and Synagogues, IAMCS** (1986, Wynnewood, PA; headquarters now in Sarasota, FL; there are affiliated congregations in Mexico and Panama; the IAMCS is also classified as part of the **Independent Fundamentalist Family, B2.4**) - <http://iamcs.org/>
- B3.0999 **Other Messianic Jewish synagogues and related organizations**
- B3.10 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://www.synagogue3000.org/emergentweb/survey/documents/NatSpirComStudyReport_S3K_Hadar.pdf)  
<http://jewschool.com/2007/11/28/nyt-on-indie-minyanim/>

**D3.99 Other Groups within Judaism**

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**D4.0 MIDDLE EASTERN RELIGIOUS GROUPS, PART II**

- D4.01 ZOROASTRIANISM** (Persia, 7<sup>th</sup> century BC)  
<http://www.zoroastrianism.com/>
- D4.0101 **Classical Zoroastrianism** (Middle Eastern and South Asian countries; a monotheistic religion founded by Zarathrustra in Persia during the 7<sup>th</sup> century BC; 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)
- D4.0102 **Mazdaznan Movement** (1902, Chicago, IL): 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, CA, in the 1980s; there is one known center in Mexico.

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.

D4.0104 **Federation of Zoroastrian Associations in North America:** 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, IL) 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.

D4.0199 Other Zoroastrian groups

## **D4.02 ISLAMIC BODIES** (Saudi Arabia, VII century AD)

**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, MI; the largest concentrations in Latin America and the Caribbean are found in Argentina, Brazil, Mexico, Trinidad-Tobago, Venezuela, Surinam 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/](http://dir.yahoo.com/Society_and_Culture/Religion_and_Spirituality/Faiths_and_Practices/Islam/)

D4.0201 **Sunni** (Arabia, 632 AD; this is the dominant group with the Islamic world of the Middle East, Asia, Africa, Europe and the Americas):  
<http://philtar.ucsm.ac.uk/encyclopedia/islam/sunni/index.html>

D4.0202 **Shi'a** (Persia, 656 AD; 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 AD; 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 **Gurdjiefism** (1922, founded by Georgei Gurdjieff and his disciple Pyotr Demainovitch Ouspensky, in Paris, France; later led by Jeanne de Salzmann; a movement influenced by Sufism during Gurdjieff's youth)

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.)

D4.0206 **Subud** (1933, Java, Indonesia; founded by Mohammed Subud; Susila Budhi Dharma = subud = "follow the Will of Allah");  
<http://www.subud.org>

D4.0299 Other Islamic groups

#### **D4.03 BAHAI 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 Baha'i Council; the main temple in the USA, built between 1912-1953, is located in Wilmette, IL; the USA Baha'i movement split into three organizations after the death of Shoghi Effendi in 1957; the Baha'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/](http://dir.yahoo.com/Society_and_Culture/Religion_and_Spirituality/Faiths_and_Practices/Baha_i_Faith/)

D4.031 **Baha'i World Spiritual Assembly** (1957, Haifa, Israel) and its North American counter-part, National Spiritual Assembly in the USA (Wilmette, IL).

- D4.032 **Orthodox Baha'i Faith, Mother Baha'i Council of the United States** (1957, Charles Mason Remey; Roswell, NM)
- D4.033 **Orthodox Abha World Faith**, now known as the **Remey Society** (1961, Charles Mason Remey; first in Florence, Italy, and now in Marseille, France; reorganized in 1974 after Remey's death by Donald Harvey and Francis C. Spataro)
- D4.034 **Orthodox Baha'i Faith Under the Regency** (1974, Joel B. Marangella; Las Vegas, NM)
- D4.099 Other Baha'i Faith groups
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## **D5.0 ANIMIST TRADITIONS/FAMILIES (SPIRITIST)**

**General Overview:** the term "animism" was used by 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, globins, 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.

### **D5.01 Native American Indian Religions or Nativistic Movements**

**Overview:** 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. Some examples of the major Native American people groups are:

- The religions of the Eskimos or Inuits in Alaska (USA) and Canada
- The religions of the Algonquins, Atapascans, Salishans and Wakashans in Canada
- 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 (Atapscanos), Hokan, Tanoan, Zuñi, Keres and Uto-Aztecs in the Southwestern USA
- The religions of the Aztecs (Nahuatl), Olmecs, Toltecs, etc., of Mexico
- The religions 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 tribes in the Amazon river basin (Brazil, Colombia, Ecuador, Peru, Bolivia and Venezuela)
- The religions of the tribals 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 anthropologist Anthony Wallace, 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 portions 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: <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 portions; throughout the Americas, both in urban and rural areas, one can find shops of herbalists that perscribe 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](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 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 sevicees 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, Vudú, Myalismo [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 BC in Mexico; the peyote religion in Mexico is a purer form than that use 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-letters/v04n1/04129hui.html>  
[http://www.csp.org/chrestomathy/people\\_of.html](http://www.csp.org/chrestomathy/people_of.html)

D5.1041 **Native American Church of Itzachilatlan – Iglesia Nativa Americana de Itzachilatlan** (Yoricostio, Michoacán, México; Aurelio Díaz Tepankali, president; also has affiliated groups in the) – <http://www.peacedignity2000.net/invite.htm>

D5.105 **Native American Church**

**Overview:** founded in 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 psychotropic 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 more information, see: <http://www.utah-nac.org>  
[http://www.csp.org/communities/docs/fikes-nac\\_history.html](http://www.csp.org/communities/docs/fikes-nac_history.html)



[http://www.csp.org/chrestomathy/peyote\\_religion-stewart.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)
- D5.1052 **The Native American Church of Navajoland** (among the Navajos, with headquarters in Chinle, Arizona)
- D5.1053 **The Native American Church of North America** (its headquarters re in Box Elder, Montana, and there are affiliated groups in the USA, Canada and Mexico)
- D5.1054 **Peyote Way Church of God** (1977, Willcox, AZ; led by Immanuel Pardeahtan Trujillo, Eugene Yoakum y William Russell)
- 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 enteogen substances to produce “altered states of consciousness” since pre-Columbian times: <http://www.deoxy.org/ayadef.htm>

The word "ayahuasca" (of Quichua 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 Uniao 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 Brasília 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 Sebastiao 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 Sebastiao Mota; it is located at Vila Céu do Mapiá en 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 Church - Iglesia Soga del Alma** (2001, Peru) – <http://www.sogadelalma.org>
- D5.1099 Other similar groups

## 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 American by the Portuguese; some were converted to the Christianity of their slave masters, but the majority of the slaves guarded the 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://kalamumagazine.com/religion_african_latin.htm)

[http://www.carlos-luconi.com/es/Conde\\_Luconi\\_Magia\\_Brasilena.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](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://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 consagración 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://spacer.uncfsu.edu/F_corse/sant.htm)  
[http://www.meta-religion.com/Religiones\\_del\\_mundo/yoruba.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, Dominican Republic, the ESA 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/](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](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>  
<http://www.botanicayansan.com/palomayombe.html>  
<http://www.ctv.es/USERS/mundo-misterioso/c-rep/rep042.html>  
[www.mayombe-cortalima.com](http://www.mayombe-cortalima.com)
- 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](http://www.geocities.com/EnchantedForest/Meadow/3388/new_page_35.htm)
- 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 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.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 the English took military and political control of the island and deported around 6,500 native Garifuna—a mixed race of Carib and Arawak Indians and fugitive African slaves—to the Bay Islands of Honduras; many Garifuna [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 Garifuna 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 Garifuna adapted their African and Amerindian beliefs to Catholic rituals and symbols; today, there are an estimated 70,000-90,000 Garifuna 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.mp3honduras.com/Hist_gari.htm)  
<http://www.laprensahn.com/socarc/9607/s24001.htm>

D5.20299 Other similar groups

- D5.203 Afro-American Religions in Jamaica and the British and Dutch West Indies:** [http://www.meta-religion.com/Religiones\\_del\\_mundo/yoruba.htm](http://www.meta-religion.com/Religiones_del_mundo/yoruba.htm)
- D5.20301 **Myalism** (XVII century, in Jamaica and the British West Indies of the Caribbean; Myalism 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, Myalism 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 Myalism 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, in Jamaica and the British West Indies among Afro-Americans; a form of “black magic” among African slaves who were controlled by the **Obeahman** or **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, on the islands of St. Thomas and Jamaica; an animistic religion that was born on St. Thomas 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 **Native** or **Spiritual Baptists** or “**Shouters**” (1790s, in Jamaica; founded by an Afro-American, George Lisle, from Georgia, USA; Lisle founded a Baptist denomination among people who had many dreams and visions under the influence of **Myalism** and **Obeah** in the predominant culture, together with the common practice of “spirit-possession” that was



manifest by shouts [hence, the term “shouters”]; this sect was condemned by leaders of the Anglican Church and other Protestant denominations in the British West Indies due to the common use of magical practices among the Native or Spiritual Baptists in Jamaica, Trinidad-Tobago, Grenada, St. Vincent, Barbados and Guyana; in 1996, the Spiritual Baptist Churches held a council of bishops in Port of Spain, Trinidad, to consolidate and better organize their work throughout the Caribbean basin; the majority of the churches in the Caribbean are small and are composed predominantly of Afro-Caribbeans, but today about 5% of their members are Whites and Asians; their largest and more prosperous churches are located in the USA, Great Britain and Canada) – <http://www.raceandhistory.com/historicalviews/africanspirit.htm>  
[http://www.nalis.gov.tt/Communities/communities SPIRITUALBAPTIST S\\_beliefs.htm](http://www.nalis.gov.tt/Communities/communities_SPIRITUALBAPTIST_S_beliefs.htm)

D5.20305 **Zion Revivalism, Pukumina or Pocomania** (1860s, in Jamaica and other islands of the British West Indies; influenced by the “Great Revival” of 1860-1862 among Protestant denomination in Great Britain, a modification took place in Myalism that produced a movement called “Zion Revivalism” 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** or **Pocomania** sect represents the “dark side” of the Christian faith, with an emphasis on the Devil or Satan and his demons and on the spirits of 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 **Zion Revivalism** 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 **D5.20307**)  
<http://www.ipak.org/jamajka/first.html>

D5.20306 **Ethiopian Zion Coptic Church** (founded in Jamaica by Marcus Garvey in 1914)

D5.20307 **Rastafarianism** (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** in the 1920s and 1930s, who preached that the Negroes should be proud of their race and be self-empowered; he dreamed of Negroes returning to Africa of of 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>

D5.20308 **Winti** (a religion of West African origin among the Maroons or “Bush Negros” in the rainforests of Surinam; it is similar to **Obeah** in Jamaica) -

<http://www.xs4all.nl/~cvdmark/winti.htm>

<http://www.rainforestjukebox.org/wrr39/surina2.htm>

<http://www.centrelink.org/Suriname.html>

D5.20399 Other similar groups

## **D5.204 Afro-American Religions in the French West Indies, Guyana and French Guiana**

D5.20401 **Vaudou, Vudú, Vudún, Vodou, Voudoun or Voodoo** (XVII-XIX centuries in Haiti, the French West Indies, Guyana, French Guiana and Surinam, 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 “vaudou” 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 Vaudou 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 **Vaudou** 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)

- D5.20402 **Quimbois** (not a formal religion but a set of practices related to magic and sorcery with roots in African religiosity; an adaptation of Obeah on the French-speaking islands of Guadalupe and Martinique, with some similarities to Vaudou in Haiti, Santarí in Cuba and Condomblé in Brazil) - <http://fr.wikipedia.org/wiki/Quimbois>
- D5.20403 **Mami Wata Healing Society of North America, Inc.** (Martinez, Georgia; founded 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 **Regla Arará** (in Cuba and Puerto Rico; this is a variation of **Vudú** in Haiti) – <http://www.marieverrier.com/arara.htm>
- D5.20405 **Rada Community** (1870s, 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/>
- D5.20499 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 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.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 Virgen Mary:** since the early days of the Iberian colonial period, there have been many alleged aparitions of the Virgen Mary among Indigenous populations in many countries of the Americas, such as “La Virgen de Guadalupe” (Mexico), “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 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.corazones.org/doc/marialis_cultus.htm)  
[http://www.mexconnect.com/mex\\_/virgins.html](http://www.mexconnect.com/mex_/virgins.html)  
<http://www.theworkofgod.org/Aparitns/Guadalup/OURLADY.htm>  
<http://www.venezuelatuya.com/religion/coromoto.htm>  
[http://wais.stanford.edu/Mexico/mexico\\_cultofthevirgenmary102701.html](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](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.

<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-)

<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://links.jstor.org/sici?sici=0094-0496\(198802\)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)  
<http://vpea.utb.edu/folk/folksaints.html>
- 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 Irámuco, Guanajuato, Mexico, and died in Espinazo in 1938; he achieved great fame as a healer between 1928-1938, which continued after his death)  
<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 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.uia.mx/elbordo/vol04/bordo4\\_soldado.html](http://www.tij.uia.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://www.ivic.ve/memoria/bios/hernandez_jose_gregorio.htm)  
[http://es.wikipedia.org/wiki/Jos%C3%A9\\_Gregorio\\_Hern%C3%A1ndez](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>

D5.30599 Other similar devotions

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> (Base de Datos)

\*\* **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://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>

\*\* Aborigenes of China, Mongolia and Taiwan

\*\* Aborigenes of Russia-Siberia and the newly independent states of the USSR

\*\* Aborigenes of India, Pakistan, Bangladesh and Ceylon (Sri Lanka)

<http://ismaili.net/Source/nikamess.html>

<http://ismaili.net/Source/0784dkh.html>

\*\* Aborigenes of the Himalayan region: Tibet, Nepal and Bhutan

\*\* Aborigenes of Japan and Korea

\*\* Aborigenes 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://anthro.palomar.edu/religion/rel_2.htm)

<http://www.mythiccrossroads.com/oceania.htm>

\*\* Aborigenes of Australia and New Zealand:

<http://www.sacred-texts.com/aus/>

<http://philtar.ucsm.ac.uk/encyclopedia/westoc/abor.html>

\*\* Aborigenes of Indonesia-Papua New Guinea:

<http://www.vanderhouts.org/png.html#Religion>

<http://www.sjsu.edu/faculty/watkins/indonesia.htm>

\*\* Aborigenes of Malasia and Brunei

\*\* Aborigenes of the Philippine Islands:

<http://onmyoshi.freeservers.com/filipino.html>

<http://www.geocities.com/Tokyo/Temple/9845/spirit.htm>

\*\* Aborigenes 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](http://www.moon.com/closer/fiji_customs.html)

\*\* Native Religions of Okinawa:

<http://www-02.kadena.af.mil/18wg/staff/18wgpa/public/okinawa.htm>

\*\* Native Religions of Hawaii ("Hawaiian Family Churches"):

**Huna Research, Inc.** (1945, founded by Max Freedom Long; headquarters now located in Cape Girardeau, MO)

**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://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>

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### **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 extraterrestrial 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 AD, 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 tradition of “ancient wisdom.”

[http://www.geocities.com/lord\\_visionary/secretsocietyindex.htm](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 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 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**)

**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 Zohar, 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. Kabalists 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 practices magic and witchcraft during the XVIII century, Europeans began to study the mysteries of the occult sciences, such as magic, necromania, astrology and alchemy. A series of books published prior to 1800 in Europe on these subjects helped to created 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.geocities.com/lvx_120/) <http://www.luxhermes.com/>  
<http://www.hermetics.org/org%20links.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 Cabelleros 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 **Voudoun**; there are affiliated groups in the Caribbean, South America, Spain and the USA, among others) --  
[http://misterios.hypermart.net/monasterio\\_siete\\_rayos.htm](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, Sédîr, 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 Pytagórica, 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 Alquímica de Francia and Orden de Lys e Da Agua; 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** (1960s, located near Machu Pichu, Perú; founded by Hermano José A. Medinah, a disciple of George Hunt Williamson)
- D6.020116 **Orden Martinista de los Caballeros de Cristo** (New Providence, NJ) –  
<http://home.att.net/~omccusa/>
- D6.020117 **International College of Esoteric Studies** (Bridgetown, Barbados) –  
[http://www.geocities.com/hiram\\_abyss/ices.html](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 kabalahist British orden 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 Rosacrociato 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**—véase **D6.0407**) –  
<http://www.hermeticgoldendawn.org/>
- D6.0203 **Aurum Solis** (1897, England; Charles Kingold and George Stanton; a Western school of kabalah magic; has affiliated groups in the USA)
- D6.0204 **Cercle Internationale de Recherches Culturelles et Spirituelles** (1900s, France; has its inspiration in the Templar tradition; the USA headquarters are located in Plainfield, IN, under the name CIRCLES International; its Grand Master is Fr. Raymond Bernard)
- D6.0205 **Eglise Gnostique Catholique 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, IL; in 1970, Pedro Freire was consecrated as the Patriarch of the diocese of Brazil)
- D6.0206 **Sigillvm Sanctvm Fraternitatis A.A. or Arcanum Arcanorum**, also known as “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/>; the Thelema tradition of Crowley uses similar names but is a distinct movement—see: <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** (1920, Cefalu, Sicily, Italy; Gregory von Seewald, Old Greenwich, CT; there are affiliated groups in Europe, including Spain otras) – <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”)
- D6.020604 **Ordo Templi Orientis Society in America** (1962, Albuquerque, NM; 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)
- 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)
- D6.020606 **Ordo Templi Orientis of Grant** (1970s, England; Kenneth Grant; a British branch of OTO)
- 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** (Rio 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](http://members.tripod.com/~laylahsp/oto_fr.htm)
- D6.0207 **Builders of the Adytum, BOTA** (1922, Los Angeles, CA; 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** (1928, Los Angeles, CA) – <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 **Fraternitas L. V. X. Oculta** (1982, Covina, CA; Paul A. Clark; follows the tradition of the “Hermetic Order of the Golden Dawn;” it claims to have affiliated groups in 17 countries)
- D6.0299 Other similar groups

### **D6.03 Military Orders and Masonic Lodges** (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/masones.htm)  
[http://www.meta-religion.com/Sociedades\\_secretas/masoneria\\_eclesiastica.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 Europa as an army of mercenaries and builders [engineers, arquitects 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.

#### D6.0302 **The Masonic Lodge Movement or Freemasonry**

**Overview:** 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 its basic regulations and statutes was contained in the “Anderson Constitution” of 1722-1723; in France, **Freemasonry** had a distinct political character and had a strong influence on 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 and economic life of many leaders and nations, especially in the USA; 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) –

<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.

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, 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; Valentin Andrae or Christian Rosencreutz, "The Order of the Rosae Crucis") - <http://www.crcsite.org/>
- Overview:** Little is 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** (1861, Scotland; Paschal Beverly Randolph)
- D6.0402 **Fraternas Rosae Crucis** (1863, USA; Quakertown, PA; Paschal Beverly Randolph)
- D6.0403 **Rosicrucian Fellowship** (1907, Oceanside, CA; Carl Louis van Grashoff)
- D6.0404 **Societas Rosicruciana in America** (1907, Kingson, NY; Sylvester Gould and George Winslow Plummer)
- D6.0405 **The Ancient & Mystical Order of the Rosae Crucis, AMORC** (1915, San Jose, CA; 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** (1921, Germany; Arnoldo Krumm-Heller [1876-1949]; a series of centers were established in Latin America beginning in 1927: Colombia in 1928, Argentina and Chile in 1929, Brazil and Spain in 1933, Peru in 1935, Mexico in 1948, Venezuela in 1952, Cuba in 1976, among others) – <http://fratreslucis.netfirms.com/Fra.html>
- D6.04061 **Logia de la Augusta Fraternidad Blanca Rosa Cruz Antigua** (1933, Sao Paulo, Brazil; founded by Hermano Giuseppe Cagliostro Cambareri, a disciple of Dr. Arnold Krumm-Heller ["Maestro Huiracocha"], Supreme Commander of the Fraternitas Rosicruciana Antiqua-Summum

Supremum Sanctuarium of Berlin, Germany)

- D6.04062 **Igreja Gnóstica do Brasil:** <http://www.igrejagnostica.org.br/>
- D6.0407 **New Age Bible and Philosophy Center** (1931, Santa Monica, CA; Mary Elizabeth Shaw)
- D6.0408 **Lectorium Rosicrucianum** (1971, in Holland; later, in Bakersfield, CA)
- D6.0409 **Confederatio Fraternitatis Rosae Crucis, CFRC** (Italy; 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)
- 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://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://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, CA; 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; Gavin and Ivonne Frost) – <http://www.wicca.org>
- D6.0503 **Covenant of the Goddess, COG** (1975, San Francisco, CA; a fraternity of witches—men and women—and of “covens” of traditional Wicca; existen principalmente en los EUA y Europa) – <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>
- D6.0599 Other similar groups

## **D6.06 Satanist Family -- Satanism**

**Overview:** 1940s, 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 publically as: The Satanic Church of LaVey [1966, San Francisco, CA], 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; also, 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 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 [or Brotherhood], Mission of the Order of Aquarius - La Gran Fraternidad Universal, la Misión de la Orden de**

- Aquarius** (1948, El Limón, Aragua, Venezuela; founded by the Frenchman Serge Justinien Raynaud, also known as “Serge Raynaud de la Ferriere,” 1916-1962; there are affiliated groups in 26 countries of the Americas, Europe, Australia and Japan) –  
<http://www.gfufundacion.org/>
- D6.070101 **GFU Network - Red GFU** (1971, Caracas, Venezuela; José Manuel Estrada, a disciple of Master Serge Raynaud; this is a dissident group of the original Gran Fraternidad Universal; today, its headquarters are in Mexico) -- <http://www.gfu.org/indexi.htm>
- D6.070102 **Grand Universal Fraternity [or Brotherhood] - Gran Fraternidad Universal** (Sherman Oaks, CA)
- D6.0702 Universal Gnostic Movement - El Movimiento Gnóstico Universal** (1950s, Mexico; founded by 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](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)  
<http://www.megaplaza.com/carlos/gnosis.htm>  
<http://www.gnosis.org.br/indice.htm>  
<http://home.earthlink.net/~gnosisla/SamaelAunWeor.html>
- D6.070201 **Movimiento Gnóstico Universal de México** (Guadalajara, Jalisco, Mexico)
- D6.070202 **Iglesia Gnóstica Cristiana Universal** (1970s, Mexico; has branches in many countries, such as Colombia, Venezuela, Costa Rica, Honduras, etc.)
- D6.070203 **Movimiento Gnóstico Asociación Cultural** (Toluca, Mexico) –  
<http://www.geocities.com/Athens/Thebes/4279/>
- D6.070204 **El Instituto Cultural Quetzalcoatl de Antropología Psicoanalítico** (Loreto, Zacatecas, Mexico) –  
<http://www.samaelgnosis.com/cursos/icq.htm>
- D6.070205 **Centro Gnóstico** de Los Angeles, California:  
<http://home.earthlink.net/~gnosisla>
- D6.070206 **Fundación Samael Aun Weor** in Curitiba, Brazil:  
<http://www.fundasaw.org.br>

- D6.070207 **Iglesia Gnóstica de Brasil** (1972, Curitiba, Brasil)  
<http://www.gnose.org.br>
- D6.070208 **Santa Iglesia Gnóstica Cristiana Universal Samael Aun Weor** (Brazil and other countries)
- D6.070209 **Asociación Gnóstica de Estudios de Antropología y Ciencias** (Spain)
- D6.070210 **Centro de Estudios Gnósticos** (Spain)
- D6.070211 **Asociación Gnóstica de Estudios Antropológicos y Culturales Asociación Civil (AGEACAC)** (1977, Uruguay) --  
<http://www.geocities.com/Athens/Ithaca/5883/>
- D6.070212 **Movimiento Gnóstico Cristiano Universal de Bolivia** (1988, Bolivia)
- D6.0703 **New Acropolis Cultural Association - Asociación Cultural Nueva Acrópolis** (1957, Buenos Aires, Argentina; founded by Jorge Angel 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 and Argentina as being “neo-Nazi”) – <http://www.acropolis.org>  
<http://www.stelling.nl/simpos/acropole.htm>
- D6.0799 Other similar groups
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## **D7.00 PSYCHIC - SPIRITUALIST - NEW AGE TRADITION**

### **D7.01 SPIRITISM – SPIRITUALISM FAMILY** (1680s, 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] was the first medium of importance in modern times; the **Fox sisters**, Catharine and Margareta, reported spiritist or spiritualist phenomena (the former term is used more frequently in Europe) in Hydesville, New York, in 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**, known internationally as “**Allan Kardec**” [1804-1869], was the



“father of the spiritist movement” in France and Europe; since 1856, his books, translated 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.

**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;” 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 “mensajes” 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>

- D7.0101 **Society for the Difussion of Spiritual Knowledge** (1854, New York City, NY)
- D7.0102 **Society of Psychic Studies** (1862, Paris, France; founded by Allan Kardec)
- D7.0103 **Marian Trinitarian Spiritualism - Espiritualismo Trinitario Mariano** (Mexico, 1866; Roque Jacinto Rojas Esparza, 1812-1869; in 1866 Rojas allegedly received a message from the biblical prophet Elijah [Elias 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 Patriarca 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; Rojos 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>

- D7.0104 **Society of Psychical Research** (1882, London, England; Henry Sedgwick, William F. Barrett, Edmund Gurney, Balfour Stewart, F.W.H. Myers and others)
- D7.0105 **School of Natural Science** (1883, Stockton, CA; John E. Richardson; headquarters today in Los Gatos, CA)
- D7.0106 **Universal Association of Faithist – Universal Faithists of Kosmon** (1883, Shalam Colony in New Mexico; John Ballou Newbrough; 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, UT)
- D7.0107 **British National Association of Spiritualists** (1884, London, England)
- D7.0108 **Federación Espiritista de Brasil** (1884, Sao Paulo, Brasil)
- D7.0109 **American Society of Psychical Research** (1884, USA)
- D7.0110 **British National Association of Spiritualists** (1884, London, England)
- D7.0111 **London Spiritualist Alliance** (1884, London, England; Stainton Moses)
- D7.0112 **National Spiritualist Association of Churches** (1893, Chicago, Illinois, USA)
- D7.0113 **Universal Church of the Master** (1908, Los Angeles, CA; B.J. Fitzgerald; in 1966 its headquarters was moved to Santa Clara, CA)
- D7.0114 **Dutch Society for Psychic Research - Studievereniging voor Psychical Research** (1920, Amsterdam, Holland)
- D7.0115 **International Spiritist Federation - Fédération Spirites Internationale** (1923, Paris, France; founded by Sir Authur Canon Doyle and Ernest W. Oaten; two of the first affiliated societies were those in Cuba and Costa Rica)
- D7.0116 **Hagar's Universal Spiritual Church** (1923, Detroit, Michigan; George Willie Hurley)
- D7.0117 **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)



- D7.01171 **Divine Word Foundation** (1962, Melba, Idaho; Hans Nordewin von Koerber; has a fraternal relationship with **The Lörber Society** in Germany)
- D7.0118 **Metropolitan Spiritual Churches of Christ** (1925, Baltimore, Maryland)
- D7.0119 **Superet Light Doctrine Church** (1925, Los Angeles, CA; Josephine De Croix Trust; has affiliated broups in the Bahamas, Jamaica, Trinidad, Mexico and Panama)
- D7.0120 **Church of the White Eagle Lodge** (1934, England; Grace Cooke; USA headquarters in Montgomery, Texas)
- D7.0121 **Grail Movement in America** (1939, Mt. Morris, IL; Oskar Ernest Bernhardt of Bischofswerda, Germany; has affiliated groups around the world, including South America; headquarters today are in Binghamton, NY)
- D7.0122 **Confederación Espirita Panamericana** (CEPA, Buenos Aires, Argentina, 1946)
- D7.0123 **Inner Circle Kethra E'Da Foundation, Inc.** (1950s, San Diego, CA) -- <http://www.teachers-of-light.com/pages/Marksstory.htm>
- D7.0124 **Urantia Universal Association and the Urantia Foundation** (1950, Chicago, IL; 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>
- D7.0125 **Universal Spiritualist Association** (1956, Pendleton, Indiana; Clifford Bias, Warren Smith and T. Ernest Nichols)
- D7.0126 **Fellowship of Universal Guidance** (1960, San Francisco, CA; Dr. Wayne A. Guthrie and Dr. Bella Karish)
- D7.0127 **The Father's House – The Universal Link Concept** (1968, Ralph F. Raymond; Los Angeles)
- D7.0128 **Sisters of the Amber - The Universal Link** (1970s, USA; Merta Mary Parkinson; the use of ambar for healing purposes)
- D7.0129 **Fellowship of Inner Light** (1972, Atlanta, GA; Paul Solomn and his associates; headquarters now in Virginia Beach, VA)
- D7.0130 **Foundation Church of Divine Truth – 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)

- D7.0131 **Foundation of the Realization of Inner Divinity** (1990, White City, OR; Swami Paramanda Saraswatti, who founded an earlier organization, called MAFU Seminars)
- D7.0132 **Basilio Scientific School** (1917, Buenos Aires, Argentina; Eugenio Portal, born in Argentina in ?? )
- D7.0199 Other similar groups

**D7.02 SWEDENBORGIAN FAMILY: Swedenborgianism and the Church of the New Jerusalem**

**Overview:** 1740s in Sweden, Holland, England and the USA; founded by Emanuel Swedenborg [1688-1772], a philosopher, scientist, psychic, clairvoyant and writer.

[http://www.wayfarerschapel.org/swedenborg/sweden\\_page.html](http://www.wayfarerschapel.org/swedenborg/sweden_page.html)

- D7.0201 **The Church of the New Jerusalem** (1774, London, England; founded by Emanuel Swedenborg) - <http://www.newchurch.org/>
- D7.0202 **The Swedenborgian Church** (1787, London, England; Swedenborg's teachings were brought to America and a church was started in Baltimore in 1792; The Swedenborgian Church has since grown and spread throughout the world) - <http://www.swedenborg.org/>
- D7.0203 **General Convention of the New Jerusalem in the USA** (1817, Baltimore, Maryland; has an affiliated group in Guyana)
- D7.0204 **General Church of the New Jerusalem** (a division of the mother church in 1840, Philadelphia, PA; the new group was formalized in 1890; has affiliated groups in Latin America)
- D7.0205 **Lords New Church Which Is Nova Hiersosolyma** (1937, Bryn Athyn, PA; a split from the **General Church of the New Jerusalem**)
- 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, including Costa Rica.

- D7.0301 **The Theosophical Society in America** (1875, New York City, NY; Helena Petrovna Blavatsky, Col. Henry S. Olcott, William Q. Judge and otros; 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** (1895, New York City, NY; William Q. Judge and Annie Besant; 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, CA, under the leadership of Tingley; in 1919 the Theosophical University was founded; in 1929 became the president following the death of Tingley; in 1942 the headquarters were moved to Covina, CA; in 1945, after the death of Purucker, the presidency was assumed by Arthur L. Conger, who moved the headquarters to Pasadena, CA, in 1950; the current president is Grace F. Knoche) –  
<http://www.thesociety.org/pasadena/ts/tsociety.htm>
- D7.0303 **Independent Theosophical Society** (1890s, New York City, NY; founded by Harold W. Percival; the Word Foundation was established in 1950; its headquarters today are in Dallas, Texas)
- D7.0304 **Temple of the People** (1898, Halcyon, CA; founded by William H. Dower and Francis A. LaDue; a Sanitorium was founded in 1904 for patients of tuberculosis, alcoholics and drug addicts)
- D7.0305 **United Lodge of Theosophists** (1909, founded by Robert Crosbie; Los Angeles, CA; other centers are located in Santa Barbara, CA, and Bombay, India)
- D7.0306 **Anthroposophical Society** (1912, Dornach, Switzerland; Rudolf Steiner; USA headquarters are in Chicago, IL) - <http://www.anthroposophy.org/>
- D7.0307 **Christward Ministries** (1920s, Flower A. Newhouse; headquarters today are located in Escondido, CA)
- D7.0308 **Bodha Society of America, Inc.** (1936, Long Beach, CA; Violet B. Reed)
- D7.0309 **International Group of Theosophists** (1940s, Southern California)
- D7.0310 **Theosophical Society (Hartley)** (1951, Covina, CA; founded by William Hartley; its headquarters today are in Gravenhage, Netherlands, under the leadership of Herman C. Vermeulen)
- D7.0311 **Ann Ree Colton Foundation of Niscience** (1953, Glendale, CA; founded by Ann Ree Colton)
- D7.0312 **Church of Cosmic Origin and School of Thought** (1963, June Lake, CA; Hope Troxell)

- D7.0313 **The Lighted Way** (1966, Los Angeles, CA; Muriel R. Tepper)
- D7.0399 Other similar societies
- D7.04 LIBERAL CATHOLIC FAMILY – Liberal Catholic Church** (1918 in England and the USA)
- Overview:** during the 1910s, there was dissent 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, CA; Joseph Rene Vilatte)
- D7.0402 **The Liberal Catholic Church, Province of the United States** (1917, Evergreen Park, IL; Charles Hampton)
- D7.0403 **Liberal Catholic Church International** (1950s, San Diego, CA; Edward Matthews; now led by Charles W. Finn) - <http://www.liberalcatholic.org>
- D7.0404 **Old Catholic Episcopal Church** (1951, Jay Davis Kirby)
- D7.0405 **Christian 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)
- D7.0406 **Ecclesia Gnostica** (1960s, Los Angeles, CA; Stephan A. Hoeller)
- D7.0407 **Federation of St. Thomas Christian Churches** (1963, Santa Cruz, CA; Joseph L. Vredenburgh)
- D7.0408 **Johannine Catholic Church** (1968, Dulzura, CA; J. Julian Gillman)
- D7.0409 **The Church of Gnosis – Ecclesia Gnostica Mysteriorum** (1970s, Palo Alto, CA; Bishop Rosamonde Miller)
- D7.0410 **Free Liberal Catholic Church** (1975, San Antonio, TX; has a work among the Spanish-speaking population of Texas)
- D7.0411 **Catholic Church of the Antiochean Rite** (1976, Odess, FL, Robert Toca; claims to have members in 196 countries, including Spain, Cuba and other Latin American countries)
- D7.0412 **New Order of Glastonbury** (1979, Yellow Jacket, CO; Frank E. Hughes)
- D7.0413 **Old Holy Catholic Church, U.S. Province** (1979, George Brister)

D7.0414 **International Free Catholic Communion** (1991, Clearwater, FL; Michael Milner)

D7.0499 Other Liberal Catholic groups

**D7.05 ALICE BAILEY MOVEMENT FAMILY** (1920s, USA)

**Overview:** Alice Bailey was born in England as “Alice La Trobe Bateman” and was later active in the Anglican Church; she traveled to the USA and became a member of the Theosophical Society of Pacific Groves, CA, 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. <http://www.lucistrust.org/index.shtml>

D7.0501 **Arcane School** (1923, New York City, NY; 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 **Meditation Groups, Inc.** (1950, Greenwich, CT; Florence Garrique; a retreat center, known as Meditation Mount, was founded in 1968 in Ojai, CA, by Ray Whorf; its teachings focus on the writings of Alice Bailey)

D7.0503 **Aquarian Educational Group** (1955, Van Nuys, CA; Torkom Saraydarian; headquarters are now in Sedona, AZ; uses the teachings of Alice Bailey, Helena Petrovna Blavatsky and Helena Roerich)

D7.0504 **School for Esoteric Studies** (1956, New York City, NY; founded by former co-workers of Alice Bailey)

D7.0505 **Arcana Workshops** (1960s, Beverly Hills, CA; now in Manhattan Beach, CA; has a large following in Southern California; offers a meditation training program based on Alice Bailey’s writings) - <http://www.meditationtraining.org/>

D7.0506 **School of Light and Realization – Solar** (1969, Traverse City, MI; Norman Creamer)

D7.0507 **The Upper Triad Project** (1974, Albuquerque, NM; begun by a group of 12 students of Alice Bailey; it moved to New Brunswick, NJ, in 1976 and then to Springfield, VA)

D7.0508 **Tara Center** (1980, North Hollywood, CA; 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

D7.06 "I AM" **ACTIVITY AND ASCENDED MASTERS FAMILY** (1930s, Guy and Edna Ballard, Chicago, IL, 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**)

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 [<http://www.saintgermainpress.com>]; its headquarters are in Schaumburg, IL; in 1995, there were more than 350 affiliated centers around the world, including Santa Fe, NM, and Shasta Springs, CA) – <http://www.inthelight.co.nz/spirit/gurus/balla001.htm>

D7.0602 **The Bridge to Spiritual Freedom - New Age Church of Christ** (1944, Kings Park, NY; founded by Geraldine Innocente, a channel for Ascended Master El Morya)

D7.0603 **The Church Universal and Triumphant** (1958, Washington, DC; founded by Mark L. Prophet; also known as **The Summit Lighthouse**; headquarters are now in Livingston, MT; the church was incorporated in 1974)

D7.0604 **Ruby Focus of Magnificent Consummation** (1960s, Sedona, AZ; founded by Garman and Evangeline Van Polen)

D7.0605 **Sacred Society of Eth, Inc.** (1960s, Forks of Salmon, CA; Walter W. Jecker, known as “Jo’el of Arcadia)

D7.0606 **City of the Sun Foundation** (1968, Columbus, NM; Wayne Taylor)

D7.0607 **Morningland-Church of the Ascended Christ** (founded by Daniel Mario Sperato in 1971; Long Beach, CA; also known as “The Church of Donato)

D7.0608 **Joy Foundation** (1977, Santa Barbara, CA; founded by Elizabeth Louise Huffer, Richard Huffer and Donald Cyr)

D7.0609 **University of the Christ Light and the Twelve Rays** (1977, Charlotte, NC; founded by May L. Myers)



- D7.0610 **Ascended Master Teaching Foundation** (1980, Mount Shasta, CA; founded by Werner Schroeder; accepts the messages received by Guy Ballard and Geraldine Innocente; it has affiliated members in Jamaica and Venezuela)
- D7.0611 **Ray Sol Movement – Foundation 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>
- D7.0612 **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

**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 phenomena)

<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** (1950s, Giant Rock, CA; founded by George and Doris Van Tassel 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)
- D7.0702 **Universal Society Church - UNISOC** (founded by Hal Wilcox in 1951 as the **Institute of Parapsychology** in Hollywood, CA; later called the Universe Society and taking its present name in the 1980s)
- 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; there are two centers of the society in the USA: Detroit, MI, and Hollywood, CA) - <http://www.aetherius.org/>
- D7.0704 **Cosmic Circle of Fellowship** (1954, Chicago, IL; William A. Ferguson, Edward A. Surine and Edna I. Valverde)

- D7.0705 **Unarius—Science of Life** (1954, El Cajón, CA; 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 **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 is a popular speaker in UFO and psychic circles; the headquarters are now in New Mexico)
- D7.0707 **Instituto Peruano de Relaciones Interplanetarias** (1955, Lima, Perú; founded by Carlos Paz García Corrochano and other ufologists; has links with the following organizations; see list below)  
<http://www.angelfire.com/ms2/ipri/principal.htm>
- D7.070701 **Rahma Mission** (1974, Lima, Perú; Sixto Paz Wells)
- D7.070702 **La Federación Latinoamericana de Parapsicología y Ciencias Afines** (Panama)
- D7.070703 **La Federación Interamericana de Astronáutica** (Brazil)
- D7.070704 **La Federación Mundial de Parapsicología y Ciencias Afines, Mundi-Psi** (Spain)
- D7.070705 **La Federación Panamericana de Estudios Científico-Filosóficos de la Vida Extraterrestre** (Argentina)
- D7.070706 **El Instituto Hispanoamericano de Relaciones Interplanetarias** (New York, NY)
- D7.070707 **El Instituto GUIMEL** (Lima, Perú)
- D7.070708 **El Centro de Investigaciones de la Vida Extraterrestre** (Miami, Florida)
- D7.070709 **La Hermandad Cósmica Mundial de Cruz do Sur** (Brazil)
- D7.070710 **Suddha Dharma Mandalam** (Perú)
- D7.0708 **Brotherhood of the Seven Rays – Abbey of the Seven Rays** (1956, Lake Titicaca region of Peru and Bolivia; founded by George Hunt Williamson, an archeologist and 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)



- D7.0709 **Mark-Age, Inc.** (1960, Fort Lauderdale, FL; Charles Boyd Gentzel and Pauline Sharpe)
- D7.0710 **Association of Sananda and Sanat Kumara** (1965, Mt. Shasta, CA; Dorothy Martin, also known as “Sister Thedra,” who claimed that she was healed by the Ascended Master Sananda; during the 1950s, she spent time in the Monastery of the Seven Rays, founded by George Hunt Williamson, in Peru, where she made contact with the Ascended Masters and other alien travelers)
- D7.0711 **Goerge Adamski Foundation** (1965, founded by 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 fenomenona and was a well-known lecturer on the subject; he was denounced by many critics as being a fraud)
- D7.0712 **Solar Light Retreat** (1966, White City, OR; Aleuti Francesca, who claimed to have contact with the XY7, a mother-craft from the Saturn command)
- D7.0713 **Blue Rose Ministry** (1967, Cornville, AZ; founded by Robert E. Short, who claimed to be a channel for flying saucer entities)
- D7.0714 **Delval UFO, Inc.** (1972, Ivyland, PA; Anthony and Lynn Volpe)
- D7.0715 **Semjase Silver Star Center** (1975, Chatsworth, CA; 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)
- 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, FL) - <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, CO, to publish and disseminate the messages received from Ashtar Command) - <http://www.ashtarcommand.ws/>
- D7.0718 **Extraterrestrial Earth Mission** (1986, Kihei, Hawaii; charted through the Universal Life Church in Arizona)

D7.0719 **Heaven's Gate** (1970s, Oregon and Colorado; founded by Marshall Applegate and Bonnie Lu Nettles; all known members [37] committed mass suicide at their headquarters in March of 1997 in Rancho Santa Fe, CA, 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/>

D7.0799 Other similar groups

## **D7.08 NEW AGE MOVEMENT FAMILY** (1950s, 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 18<sup>th</sup> and 19<sup>th</sup> centuries. However, during the 20<sup>th</sup> 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: <http://www.newageinfo.com/>  
[http://www.corazones.org/apologetica/grupos/nueva\\_era.htm](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.starlighter.com/myama/articles/ch_intr2.htm)  
<http://www.geocities.com/Athens/Crete/1071/mediumship.html>  
<http://www.xs4all.nl/~wichm/newage3.html>

D7.0801 **Church of Scientology** (Dianetics: 1954, L. Ron Hubbard; Los Angeles, CA) – <http://www.dianetics.org/dnhome.html>  
<http://www.authenticscientology.org/authentic-scientology.htm>

D7.0802 **Holy Spirit Association for the Unification of World Christianity – Unification Church** (1954, North Korea; founded by the Rev. Sun Myung Moon; 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: **EAR**, entry 1453, p. 702; we have cross-referenced this group to the Marginal

Christian Groups category, see C7.402):  
<http://www.unification.org>

- D7.0803 **Fellowship of Universal Guidance** (1960, Glendale, CA; Bella Karish) –  
<http://www.frii.com/~tigrnest/newsltr.htm>
- D7.0804 **Cosmic Awareness Communications** (1962, Olympia, WA)
- D7.0805 **ECKANKAR** (the Ancient Science of Soul Travel, founded by Paul Twitchell; 1965, San Francisco, CA; also called “The Science of the Light and Sound of God”: see **D2.403**) – <http://www.eckankar.org/>
- D7.0806 **New Age Teachings** (1967, Brookfield, MA)
- D7.0807 **Fellowship of the Inner Light** (1972, Atlanta, GA)
- D7.0808 **Movement of Spiritual Inner Awareness, MSIA** (1971, John-Roger Hinkins, Los Angeles, CA; see **D2.404**) - <http://www.msia.org/>
- D7.0809 **SOL Association for Research** (1974, North Canton, OH)
- D7.0810 **Universal Life—The Inner Religion** (1975, Wurzburg, Germany)
- D7.0811 **Seth Network Internacional** (1979, Eugene, OR; Jane Roberts)  
<http://www.worldlightcenter.com/seth/sethtop.htm>  
<http://e.webring.com/hub?ring=sethring>
- D7.0812 **Family of Abram** (1980s, San Antonio, TX)
- D7.0813 **Universalialia** (1981, Boulder, CO)
- D7.0814 **Spiritual Education Endeavors - The Share Network** (1984, Santa Clara, CA) – <http://www.spiritual-endeavors.org/index.htm>
- D7.0815 **Ramtha’s School of Enlightenment** (1988, Yelm, WA) –  
<http://www.ramtha.com/>
- D7.0816 **EarthStar Alliance** (1990s, San Diego, CA) –  
<http://www.earthstarconsulting.com/index.htm>  
[http://www.lightworker.com/links/extended\\_family.shtml](http://www.lightworker.com/links/extended_family.shtml)
- D7.0817 **Foundation for the Realization of Inner Divinity** (1990, White City, OR)
- D7.0818 **Trinity Foundation** (1991, Albuquerque, NM)
- D7.0819 **Divina Revelación Alfa y Omega** (1990s, Lima, Perú):  
<http://cienciasolar.tripod.com/intro.htm>
- D7.0899 Other similar groups

**D7.09 Other Psychic Organizations: classification pending**

- D7.0901 **Sabian Assembly** (1923, Los Angeles, CA; Marc Edmund Jones) – <http://www.sabian.org/>
- D7.0902 **Brotherhood of the White Temple Church** (1930, Sedalia, CO; founded by “Doreal”) - <http://www.bwtemple.org/>
- D7.0903 **Church of Light** (1932, Los Angeles, CA; Elbert Benjamine, also known as “C.C. Zain”)
- D7.0904 **Philosophical Research Society** (1934, Los Angeles, CA; Manly Palmer Hall, the most prolific and widely-read occult writer of the 20<sup>th</sup> century)
- D7.0905 **Lemurian Fellowship** (1936, Chicago, IL; Robert D. Stelle; moved to Milwaukee, then to Chula Vista, CA, in 1938; in 1941 the group purchased 260 acres of property in Ramona, CA) – <http://www.lemurianfellowship.org/>
- D7.0906 **Stelle Group** (1963, Stelle, IL; a split from the **Lemurian Fellowship**, led by Richard Kieninger; since 1982 its headquarters have been in Dallas, TX)
- D7.0907 **Bioenergetic Therapy - Bioenergética** – “The medicine of the 21<sup>st</sup> 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: “En verdadero asombro mundial se han convertido las curaciones realizadas por los sanadores síquicos, los mejores exponentes de esta ciencia en Latinoamérica. Y decimos asombro porque ellos no utilizan ningún instrumento ni medicamentos de ninguna índole, únicamente sus manos;” there are affiliated groups in Costa Rica, Brazil, Argentina, Spain, Portugal and other countries) <http://www.holisticmed.com/bioener.html>
- D7.0908 **Astara** (1951, Upland, CA; Robert and Earlyne Chaney)
- D7.0909 **Silva Mind Control or The Silvan Method** (1966, Laredo, Texas; founded by José Silva, USA and Mexico; its defenders say that it is a system of mental development and improvement, but its opponents say that “Silva utiliza métodos tradicionales de adivinos y brujos como son la visualización de imágenes para contactar el mundo espiritual y adquirir poder sobrenatural, conocimiento y curación” — 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](http://www.corazones.org/apologetica/grupos/silva_controlmental.htm)

**D8.00 OTHER UNCLASSIFIED NON-CHRISTIAN GROUPS**

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**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)

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**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.)

- 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)
- F1.02 **Scientific and Materialistic Atheism (non-Marxist):** the cosmos and terrestrial life are the result of natural causes without the action of a Suprem 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.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/](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.iheu.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, CA; 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-aport/silo.html>

F1.09 **Freedom from Religion Foundation** (1978, Madison, WI) – <http://www.ffrf.org/>

F1.10 **Atheists United** (1982, Sherman Oaks, CA) <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/](http://directory.google.com/Top/Society/Religion_and_Spirituality/Agnosticism/)

**F3.0 THOSE WITH NO RELIGIOUS AFFILIATION**

(On Religion Polls, those who respond by saying “none” or have “no response” to the question about their religious affiliation)



**PART G: OTHER UNCLASSIFIED GROUPS/RESEARCH NEEDED**

G1.0 Miscellaneous Groups

G2.0 Unclassified Groups

G3.0 Unknown Origin/Unidentified Groups



Produced by Clifton L. Holland, Director of PROLADES

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Compiled by Clifton L. Holland

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**The Internet:** this has become a major source of information for our research on  
specific religious groups and on individual countries. See our Religion Links page for  
more information about general sources: [www.prolades.com/weblinks.htm](http://www.prolades.com/weblinks.htm)



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